



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

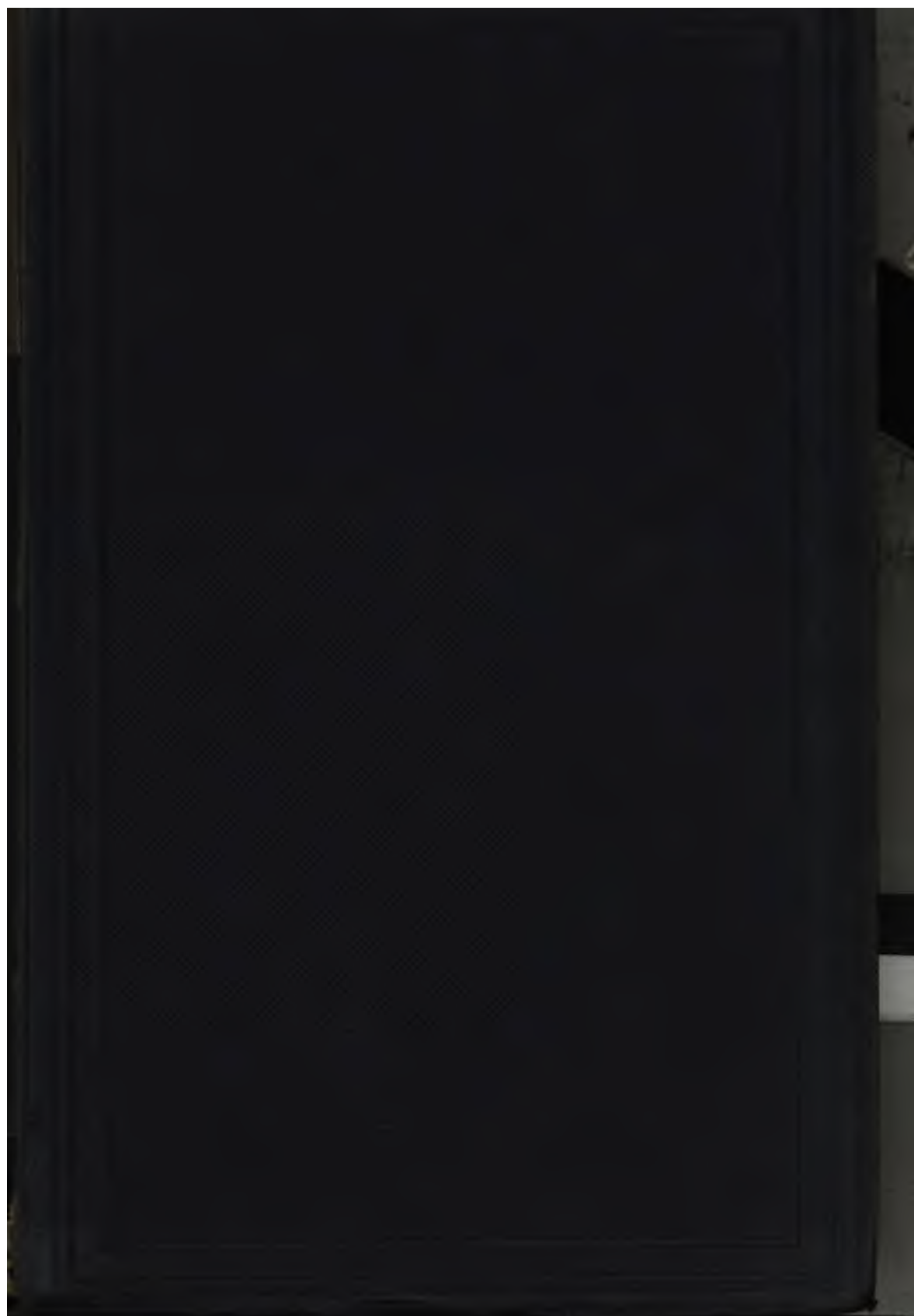
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600081610N





ST PAUL'S EPISTLES TO THE
PHILIPPIANS, THE COLOSSIANS,
AND PHILEMON:

WITH A CRITICAL AND GRAMMATICAL
COMMENTARY,
AND A REVISED TRANSLATION,

BY

CHARLES J. ELLICOTT D.D.
BISHOP OF GLOUCESTER AND BRISTOL.

THE THIRD EDITION, CORRECTED.



LONDON:
LONGMAN, GREEN, LONGMAN, ROBERTS & GREEN.
1865.

*101. G. 53**

Cambridge:

**PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.**

PREFACE TO THE THIRD EDITION.

THIS third edition has been brought up to the exact Standard noticed in the Preface to the third edition of the Pastoral Epistles, and by the same assistance. No substantial alteration has been required, but the whole has been carefully corrected throughout. In the Translation, in particular, the citations have been reverified, and, where necessary, rearranged.

GLOUCESTER,
March, 1865.

PREFACE TO THE SECOND EDITION.

THE second edition of this portion of my labours is now at length presented to the reader. Like the second edition of the portion which preceded, the Pastoral Epistles, it has been delayed till time could be found for calmly and deliberately reviewing and reconsidering the whole work.

This duty has now been performed. Every portion of the commentary has been read over; every interpretation has been tested,—and, I might almost add, every citation of Scripture has been examined and verified anew. For this labour, which has occupied a considerable portion of the past summer, there is but little to show. The book remains in nearly all its details as well as in its larger features exactly what it was. A very few readings, and those unimportant, have been changed; a certain number of alterations have been introduced in the Revised Translation; a small number of references to standard sermons, which had been either overlooked or not known when the commentary was written, are now added; and lastly, a short introduction has been prefixed to each one of the three Epistles that are included in this volume.

This I fear is all that I have to show for the time spent in preparing this edition. Yet perhaps that time has not been spent wholly in vain. It now enables me with all humility, and with a thorough consciousness of my own imperfections and shortcomings, yet with some measures of chastened confidence, to commend to the reader the interpretations of the many great doctrinal passages,—especially those bearing on the Majesty and Divinity of our adorable

Lord,—which he will find in the first two of the three portions of Holy Scripture contained in this volume. Those interpretations (which, let it be observed, are nearly in every case those of the early Versions or Greek commentators, stated only in language a little more precise and technical) have been again carefully tested. The accuracies of modern scholarship have been brought to bear upon them anew, the finesse and ingenuity of modern exegesis have been freely applied to the passages which they expound to us; and the result is that these ancient interpretations appear to have as strong claim upon our attention as ever, and, in an age of unlicensed criticism and sadly deceitful dealing with the word of God, stand forth as examples of what the meek wisdom of earlier days regarded as the true and accurate method of expounding the message of Salvation.

If such be the result of these present labours,—if the renewed testimony of one humble witness may be permitted in any degree effectually to warn the young and the earnest from rash and unblest modes of Scriptural interpretation,—if these pages may be thought in some measure to show that the deductions of rigorous scholarship and of Catholic truth stand ever in the truest union,—then I shall humbly and devoutly rejoice, and bless God that amid many recent hindrances and distractions I have been enabled carefully to revise and calmly to reconsider a very important portion of my labours, and thus to commend it with renewed confidence to the Christian student.

May the blessing of the Father of Lights rest on all readers and expounders of His inspired Word, and move us all, in these proud and dangerous days, to yield up our high thoughts unto Him who of God is made unto us wisdom, and to determine, even as an inspired Apostle determined amid the sceptical disputants of his own times,—not to know anything save Jesus Christ and Him crucified.

EXETER,

September, 1861.

PREFACE TO THE FIRST EDITION.

THE present volume forms the fourth portion of my Commentary on St Paul's Epistles, and contains an exposition of the important Epistles to the Philippians and Colossians, and of the graceful and touching Epistle to Philemon.

The notes will be found to reflect the same critical and grammatical characteristics, and to recognise the same principles of interpretation, as those which I endeavoured to follow in the earlier portions of this work, on which the experiences slowly and laboriously acquired during this undertaking have taught me year by year more confidently to rely. There is however a slight amount of additional matter which it is perhaps desirable briefly to specify.

In the first place, I have been enabled to carry out more fully and completely a system of reference to the great Versions of antiquity, and have spared no pains to approach a little more nearly to those fresh and clear, yet somewhat remote well-heads of Christian interpretation. In the notes on the Pastoral Epistles it was my endeavour to place before the reader, in all more important passages, the interpretations adopted by the Syriac, Old Latin¹, and Gothic Versions. To these in the present volume I have added references to the Coptic (Memphitic) and Ethiopic Versions; to the former as found in the convenient and accessible edition of Bötticher, to the latter as found in Walton's Polyglott, but more especially and exclusively to the excellent edition of the Ethiopic New Testament by the late Mr Pell Platt, published by the Bible Society in 1830. These have been honestly and laboriously compared with the original; but, as in the preface to the Pastoral Epistles, so here again will I earnestly remind

¹ I have now adopted this term, feeling convinced that the term 'Italic' is likely to mislead. The latter I retained in the previous Epistles as sanctioned by common usage; I was however fully aware that the term 'vetus

Itala' really belonged to a Recension and not to an independent Version. In the present Epistles I have derived the Old Latin from the Version of the Codex Claromontanus.

the reader that though I have laboured unflinchingly, and have spared no pains faithfully to elicit the exact opinion of these ancient translators, I still am painfully conscious how very limited is my present knowledge, and how many must needs be my errors and misconceptions in languages where literary help is scanty, and in applications of them where I find myself at present unaided and alone. Poor however and insufficient as my contributions are, I still deem it necessary to offer them; for I have been not a little startled to find that even *critical* editors of the stamp of Tischendorf¹ have apparently not acquired even a rudimentary knowledge of several of the leading Versions which they conspicuously quote: nay more, that in many instances they have positively misrepresented the very readings which have been followed, and have allowed themselves to be misled by Latin translations, which, as my notes will passingly testify, are often sadly and even perversely incorrect. I fear indeed that I am bound to say that on the Latin translations attached to the now antiquated edition of the Coptic New Testament by Wilkins, from which Tischendorf appears to have derived his readings, little reliance can be placed; and on that attached to the Ethiopic Version in Walton's Polyglott even less, because not only as a translation is it inexact, but as a representative of the Ethiopic Version worse than useless, as the text was derived from the valueless Roman edition of 1548, which in its transfer to the Polyglott was recruited with a fresh stock of inaccuracies.

It is fair to say that in this latter Version Tischendorf appears to have also used the amended translation of Bode, but even thus he is only able to place before the reader results derived from an approximately accurate translation of a careless reprint of a poor original; and thus to give only inadequately and inaccurately the testimony of the ancient Ethiopic Church. The really good and valuable edition of Pell Platt has lain unnoticed and unused, because it has not the convenient appendage of a Latin translation. The same remark applies to the edition of the Coptic Version by Schwartz and Bötticher, which, though differing considerably less from that of Wilkins than the Ethiopic of Platt from the Ethiopic of the Polyglott, is similarly devoid of a Latin translation, and in consequence has I fear received proportionately little attention.

¹ The fourth volume of the new edition of Horne's *Introduction* shows how conscientiously our countryman Dr Tregelles has acted in this respect,

and what pains he has taken to secure an accurate knowledge of Versions in languages with which he himself did not happen to be acquainted.

Under these circumstances, when our knowledge even of the true *readings* of these two Versions is still so very limited, I do not shrink from offering my scanty contributions, which, though intentionally *exegetical* in character, may be found to some extent useful even to a critical editor. Gladly, most gladly, should I welcome other labourers into the same field, nor can I point out to students in these somewhat intractable languages a more really useful undertaking than a correct Latin translation of Platt's Ethiopic Version, and a similar translation of the portions of the Coptic New Testament published by Schwartz and his less competent successor.

I will here add, for the sake of those who may feel attracted towards these fields of labour, a few bibliographical notices, and a few records of my own limited experiences, as these may be of some passing aid to novices, and may serve as temporary finger-posts over tracts where the paths are not well-trodden, and the travellers but few.

In Coptic, I have used with great advantage the grammar of Archdeacon Tattam, and the lexicon of the same learned Editor. The more recent lexicon of Peyron has, I believe, secured a greater reputation, and as a philological work seems deservedly to rank higher, but after using both, I have found that of Tattam more generally useful, and more practically available for elementary reading, and for arriving at the current meaning of words. The very valuable Coptic grammar of Schwartz cannot be dispensed with by any student who desires to penetrate into the philological recesses of that singular language, but as a grammar to be put into the hands of a beginner it is of more than doubtful value.

In Ethiopic, the old grammar of Ludolph still maintains its ground. The author was a perfect Ethiopic enthusiast, and has zealously striven, by the most minute grammatical subdivisions, to leave no peculiarities in the Ethiopic language unnoticed and unexplained: the student however must not fail to exercise his judgment in a first reading, and be careful to confine himself to the general principles of the language, without embarrassing himself too much with the many exceptional characteristics which this difficult¹ language presents. These leading principles, especially in the second edition, are sufficiently well-defined, and will easily be extracted by any reader of moderate sagacity and grammatical experience. The recent Ethiopic grammar of Dillmann has passed

¹ This epithet must be considered as used subjectively. To me, who am unfortunately unacquainted with Arabic, this language has presented many

difficulties. The Arabic scholar would very likely entirely reverse my judgment.

through my hands, but my acquaintance with it is far too limited for me to pronounce on it any opinion. As far as I could judge, it seems to be very similar to that of Schwartz in Coptic, and only calculated for the more mature and scientific student. With regard to lexicons, there is, I believe, no better one than that of Ludolph (2nd ed.). That of Castell, alluded to in the preface to the *Pastoral Epistles*, I have since found to be decidedly inferior.

I do venture then to express a humble hope, that even with no better literary appliances than these earnest men and thoughtful scholars may be induced to investigate patiently and carefully the interpretations of these ancient witnesses of the truth. Surely the opinion of men who lived in such early ages of the Church as those to which the chief ancient Versions may all be referred cannot be deemed unworthy of attention. Surely a Version like the Old Syriac, parts of which might almost have been in the hands of the last of the Apostles, a venerable monument of nearly equal antiquity like the Old Latin, a Version so generally accurate as that of Ulfilas¹, a Version so distinctive as that of the Coptic, and so laborious as Platt's Ethiopic², cannot safely be disregarded in the exposition of a Divine Revelation, where antiquity has a just and reasonable claim on our attention, and where novelty and private interpretation can never be indulged in without some degree of uncertainty and peril.

With these three *earthly* aids, first, an accurate knowledge of Hellenic Greek; secondly, the Greek commentators, and thirdly, the five or six principal ancient Versions, we may (with humble prayer for the illuminating grace of the Eternal Spirit) address ourselves to the task of a critical exposition of the Covenant of Mercy; we may trust that, though often with clouded and holden eyes, we may yet be permitted to see and to recognise some sure and certain outlines of Divine Truth: but without any of these, or with one, or even two, to the exclusion of what remains, dare we hope that our interpretations will always be found free from uncertainties and inconsistencies, and will never exhibit the tinges of individual opinion, and the often estimable, but ever precarious subjectivity of religious predilections?

¹ Some tinges of Arianism have been detected in this Version, *e.g.* Phil. ii. 6, 'ni vulva rahnida visan sik *galeiko* [surely not a correct translation of *tra*] gupa,' but are not sufficiently strong to detract seriously from the general faithfulness of the Version.

² I regret that I cannot in any way agree with my valued acquaintance Dr Tregelles in his judgment on the Ethiopic Version: in St Paul's Epistles I have found it anything but 'the dreary paraphrase' which he terms it in his remarks in Horne, *Introduction*, Vol. iv. p. 319.

I fear indeed that these remarks are but little in unison with popular views and popular aspirations; I fear that the patient labour necessary to perform faithfully the duty of an interpreter is unwelcome to many of the forward spirits of our own times. To be referred to Greek Fathers, when suasive annotations of a supposed freer spirit and a more flexible theology claim from us a hearing,—to be bidden to toil on amid ancient Versions, when a rough and ready scholarship is vaunting its own independence and sufficiency,—to weigh in the balance, to mark and to record the verging scale while religious prejudice is ever struggling to kick the beam, all this seems savourless, unnecessary, and impracticable. I fear such is the prevailing spirit of our own times; yet, amid all, I seem to myself to descry a spirit of graver research winning its way among us, a more determined allegiance to the truth, a greater tendency to snap the chains of sectarian bondage; and it is to those who feel themselves animated by this spirit, who are quickened by the desire at every cost to search out and to proclaim the truth, who think that there is no sacrifice too great, no labour too relentless, in the exposition of the word of God,—to them and to such as them I would fain with all humility commend the imperfect and initial efforts to elicit the testimony of the Ancient Versions which these pages contain, and it is from them that I hopefully look for corrections of the errors and inaccuracies into which my inexperience will I fear be often found to have betrayed me.

Another addition which I have striven to make, and which the profound importance of the subject has seemed to require, consists in the introduction of a few *doctrinal* comments upon the passages in these Epistles which relate to our Saviour's divinity—and this I trust no one will deem supererogatory. The strongly developed tendencies of our own times towards humanitarian conceptions of the nature and work of our divine Master,—tendencies often associated with great depth of feeling and tenderness of sympathy,—seem now to demand the serious attention of every thoughtful man. The signs of the times are very noticeable. The divinity of the Eternal Son is not now so much assailed by avowed heretical teaching, as diluted by more plausible, perhaps even more excusable, but certainly no less destructive and pernicious developments of human error. The turmoil of Arian and semi-Arian strife has comparatively ceased, to be succeeded however by a more delusive calm, and a more dangerous and enervating repose. In the popular theology of the present day the Eternal Son is presented to us under aspects by no means calculated to rouse any active hostility

or provoke any earnest antagonism. All is suasive and seductive: our Lord is claimed as united to us by human affinities of touching yet precarious application; He is the prince of sufferers, the champion of dependence and depression, the representative of contested principles of social union; His Crucifixion becomes the apotheosis of self-denial, the Atonement the master work of a pure and sublimated sympathy,—principles and aspects all the more dangerous from involving admixtures of partial truth, the more harmful from their seeming harmlessness. It is against this more specious and subtle form of error that we have now to contend; it is this plausible and versatile theosophy that seeks to ensnare us by its appeal to our better feelings and warmer sympathies, that seems to edify while it perverts, that attracts while it ruins, that it is now the duty of every true servant of Jesus Christ to seek to expose and to countervail. And this can be done in no way more charitably, yet more effectually, than by simply setting forth with all sincerity, faithfulness, and truth, those portions of the word of life which declare the true nature of the Eternal Son in language that no exegetical artifice can successfully explain away, and against which Arian, semi-Arian, Deist, and Pantheist, have beaten out their strength in vain.

Under these feelings then, in the important doctrinal passages in these Epistles which relate to our Lord's divinity I have spared no pains in the endeavour candidly and truthfully to state the meaning of every word, and to put before the younger reader, in the form of synopsis or quotation, the great dogmatical principles and deductions which the early Greek and Latin Fathers, and more especially our own Divines of the seventeenth and early part of the eighteenth century have unfolded with such meek learning, such perspicuity, and such truth. I need scarcely remark that here I have had to rely solely on my own reading; for in the works of the best German commentators sound dogmatical theology will I fear too often be sought for in vain, and even in the more recent productions of our own country subjective explanation and an inexact and somewhat diffident theology have been allowed to displace the more accurate and profound deductions of an earlier day. On this portion of my labours more than on any other may the Father of Lights be pleased to vouchsafe His blessing, and to overrule these efforts to issues beyond their own proper efficacy, and to uses which my earnest aspirations, but not my sense of their realization, have presumed to contemplate.

A few additions will be found in what may be termed

the *philological* portion of this Commentary. Wherever the derivation of a word has seemed obscure, and an exact knowledge of its fundamental meaning has seemed of importance to the passage, I have noted in brackets its probable philological affinities, and stated, with all possible brevity, the opinions of modern investigators in this recently explored domain of literature. Gladly would I have found this done to my hand in the current lexicons of England or Germany, as it would have saved me not only much labour, but many unwelcome interruptions; but upon the philology of modern lexicons I regret to say very little reliance can be placed. Even in the otherwise admirable lexicon of Rost and Palm, which, I may here remark, is now brought to a completion, it is vexatious to observe how much philology has been neglected by its compilers, and how uncertain and precarious are the derivations of all the more difficult words.

With regard to references to former notes, which, now that my work has extended to eight Epistles, have necessarily become somewhat numerous, I have endeavoured to observe the following rule. Where the reference has appeared of less moment, I have contented myself with a simple allusion to the former note. Where the reference has seemed of greater moment, and the note referred to contains any critical or grammatical investigations, I have generally endeavoured to embody briefly in the note before the reader the principles previously discussed, leaving the fuller detail to be sought for in the note referred to. My desire is thus to make each portion of this work as much as possible an independent whole, and while avoiding repetition, still to obviate, as far as is compatible with the nature of a continuous work, the necessity of the purchase or perusal of foregoing portions.

A few concluding words on the Translation. I have more than once had my attention called to passages in former commentaries, where the translation in the notes has not appeared in perfect unison with that in the Revised Version. In most instances these seeming discrepancies have arisen from the fact that the fixed principles on which I venture to revise the Authorized Version do not always admit of an exact identity of language in the Version and in the note. In a word, the translation in the note presents what has been considered the most exact rendering of the words taken *per se*; the Revised Version preserves that rendering as far as is compatible with the *lex operis*, the context, the idioms of our language, or lastly, that grave and archaic tone of our admirable Version which, even in a re-

xiv. PREFACE TO THE FIRST EDITION.

vised form of it designed only *for the closet*, it seemed a kind of sacrilege to displace for the possibly more precise, yet often really less expressive phraseology of modern diction. Needlessly to divorce the original and that Version with which our ears are so familiar, and often our highest associations and purest sympathies so intimately bound, is an ill-considered course, which more than anything else may tend to foster an unyoked spirit of Scriptural study and translation, alike unfilial and presumptuous, and to which a modern reviser may hereafter bitterly repent having lent his example or his contributions.

I desire in the last place to record a few of my many obligations. These however are somewhat less than in earlier portions of this work, as the great and unintermitting labour expended in the examination of the ancient Versions, especially the Coptic and Ethiopic, has left me little time, and perhaps I might say little need, for consulting commentaries of a secondary character. These it is not necessary to specify, but the student who may miss their names on my present pages will I truly believe have gained far more from the ancient Versions that have been adduced, than lost by the writers that have been left unnoticed.

Of the larger commentaries, I have carefully and thoughtfully perused the excellent commentary of my friend Dean Alford. From it I have not derived much directly, as I deemed it best, for the cause of that truth which we both humbly strive to advance, to consult for myself the original authorities and various exegetical subsidies that were alike accessible to us both, that so my adhesion to the opinions of my able predecessor, or my departure from them, might be the result of my own deliberate investigations. At the same time I have been particularly benefited by the admirable perspicuity of his notes, and have felt rejoiced when our opinions coincide, and unfeignedly sorry when I have deemed myself compelled to take a contrary or antagonistic side.

To the commentaries of De Wette and Meyer, but especially to those of the latter, I am, as heretofore, greatly indebted for grammatical and exegetical details, but in the dogmatical portions I have neither sought for nor derived any assistance whatever. To German commentaries the faithful and candid expositor of Scripture is under great obligations, but for theology he must turn to the great doctrinal treatises of the Divines of our own country.

Of separate commentaries on the *Philippians*, the learned and laborious production of Van Hengel has been on many

occasions extremely useful from its affluence of grammatical examples; but it is rather deficient in that brevity and perspicuity of critical discussion which is nowhere more indispensable than in the aggregation of parallel passages, and the comparison of supposed, but perhaps illusory similarities of structure.

The commentary of Wiesinger is thoughtful and sensible, and not unfrequently distinguished by a sound and persuasive exegesis. Those of Rilliet and Hölemann, but especially the former, deserve consideration, but have been still so far superseded by more modern expositions, that it will in all cases be advisable for the student to read them with some degree of caution and suspended judgment.

Of commentaries on the *Colossians*, I must first specify the learned and exhaustive work of Bishop Davenant, which has certainly not received that attention from modern expositors which it so fully deserves. Its usefulness is somewhat interfered with by the scholastic form in which the notes are drawn up, nor is it free from the tinge of theological prejudice, but there is a thoroughness and completeness of exegetical investigation which renders it an exposition which no student of this profound Epistle will be wise to overlook.

Of modern commentaries, that of Huther will well repay the trouble of perusal, but both this work and that of Bähr have been so thoroughly examined by De Wette and Meyer, and in many passages so incorporated into their writings, that a separate study of them is rendered somewhat less necessary. They will however always be referred to with advantage, but should not be used without due consideration of the opinions of their successors, and of the various rectifications which a more accurate scholarship has occasionally been found to suggest.

The commentary of Professor Eadie has been of occasional service to me; but, as in the commentary on the *Ephesians*, so here also I fear I am compelled in candour to say that the grammatical comments do not always appear to be quite exact, nor are the doctrinal passages always discussed with that calm precision and dignified simplicity of language which these subjects seem to require and suggest; still most of the exegetical portion is extremely good, nor will any reader rise from the study of this learned, earnest, and not unfrequently eloquent volume, unimproved either in head or in heart.

Notices of the other and larger commentaries on the New Testament, or on St Paul's Epistles, to which I have been in

xvi PREFACE TO THE FIRST EDITION.

the habit of referring, will be found in the prefaces to the preceding portions of this work.

It now only remains for me to commit this volume to the reader, with the earnest prayer to Almighty God that He who has so mercifully sustained me with health and strength during the anxieties of continued research, and the pressure of protracted labour, may be pleased to grant that this research may not prove wholly fruitless, this labour not utterly vain.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

CAMBRIDGE,

October 20, 1857.

CORRIGENDA.

Page 5, col. 1, l. 17 sq., for 4, 5, 6, read 3, 4, 5.

72 l. 2 σκύβαλα εἶναι] It should have been noticed that the presence of *εἶναι* in the text is doubtful: it is supported by AD³EKLN⁴; most mss. (*Rec.*, *Tisch.*); but omitted by BD¹FGN¹; 17; Vulg., Clarom. (*Lachm.*).

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

INTRODUCTION.

THIS fervent, affectionate, and, in parts, pathetic Epistle was written by the Apostle to his liberal and warmhearted converts in the Roman colony of Philippi towards the close of his first captivity at Rome (see *Introd. to 1 Tim.*), and at a time when, as it would seem, his imprisonment was of a closer and harsher character, and his earthly prospects were, though not by any means without hope (ch. i. 25, 26, ii. 24), yet in many respects more cheerless and depressing than when he wrote to the Colossians and Philemon, and to the Ephesians (ch. i. 20 sq., ii. 17, 28; see notes on *Eph.* vi. 21, and *Introd. to Col.*). It has thus been supposed with some probability to have been written after the death of the Prætorian Prefect (Burrus) to whom it has been thought the Apostle was at first entrusted, and by whom, as we may perhaps infer from Acts xxviii. 16, he had been treated with leniency and consideration.

As the death of Burrus took place in A.D. 62 (Clinton, *Fasti Rom.* Vol. i. p. 44), and as there are some expressions in the Epistle that seem distinctly to imply that the captivity had been of some duration (ch. i. 13 sq., comp. ii. 26), we may fix the date of the Epistle towards the close of, or more probably about the middle of A.D. 63, and may thus place it as the last in order of the four Epistles written during the first captivity at Rome: see Davidson, *Introd.* Vol. ii. p. 373.

The circumstances that gave rise to the Epistle appear to have been simply the fact of Epaphroditus having come from the Church of Philippi with contributions to alleviate the necessities of the captive Apostle,—contributions which, as we learn from the Epistle itself (ch. iv. 15, 16; comp. 2 Cor. xi. 9), this liberal Church had promptly sent on other and earlier occasions. Moved by this fresh proof of love evinced by his dearly-beloved Philip-

xvi PREFACE TO THE FIRST EDITION.

the habit of referring, will be found in the prefaces to the preceding portions of this work.

It now only remains for me to commit this volume to the reader, with the earnest prayer to Almighty God that He who has so mercifully sustained me with health and strength during the anxieties of continued research, and the pressure of protracted labour, may be pleased to grant that this research may not prove wholly fruitless, this labour not utterly vain.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΘΩΝ.

CAMBRIDGE,

October 20, 1857.

CORRIGENDA.

Page 5, col. 1, l. 17 sq., for 4, 5, 6, read 3, 4, 5.

72 l. 2 σκύβαλα εἶναι] It should have been noticed that the presence of εἶναι in the text is doubtful: it is supported by AD⁴EKLN⁴; most mss. (*Rec.*, *Tisch.*); but omitted by BD¹FGN¹; 17; Vulg., Clarom. (*Lachm.*).

•

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

1

2

3

4

5

INTRODUCTION.

THIS fervent, affectionate, and, in parts, pathetic Epistle was written by the Apostle to his liberal and warmhearted converts in the Roman colony of Philippi towards the close of his first captivity at Rome (see *Introd. to 1 Tim.*), and at a time when, as it would seem, his imprisonment was of a closer and harsher character, and his earthly prospects were, though not by any means without hope (ch. i. 25, 26, ii. 24), yet in many respects more cheerless and depressing than when he wrote to the Colossians and Philemon, and to the Ephesians (ch. i. 20 sq., ii. 17, 28; see notes on *Eph.* vi. 21, and *Introd. to Col.*). It has thus been supposed with some probability to have been written after the death of the Prætorian Prefect (Burrus) to whom it has been thought the Apostle was at first entrusted, and by whom, as we may perhaps infer from Acts xxviii. 16, he had been treated with leniency and consideration.

As the death of Burrus took place in A.D. 62 (Clinton, *Fasti Rom.* Vol. i. p. 44), and as there are some expressions in the Epistle that seem distinctly to imply that the captivity had been of some duration (ch. i. 13 sq., comp. ii. 26), we may fix the date of the Epistle towards the close of, or more probably about the middle of A.D. 63, and may thus place it as the last in order of the four Epistles written during the first captivity at Rome: see Davidson, *Introd.* Vol. ii. p. 373.

The circumstances that gave rise to the Epistle appear to have been simply the fact of Epaphroditus having come from the Church of Philippi with contributions to alleviate the necessities of the captive Apostle,—contributions which, as we learn from the Epistle itself (ch. iv. 15, 16; comp. 2 Cor. xi. 9), this liberal Church had promptly sent on other and earlier occasions. Moved by this fresh proof of love evinced by his dearly-beloved Philip-

prians,—his ‘joy and crown’ as he affectionately terms them (ch. iv. 1), the Apostle avails himself of the return of Epaphroditus, who now after a dangerous illness (ch. ii. 27) was on his way back to Philippi, to send to that Church and its chief officers (ch. i. 1; see notes *in loc.*), by the hand of their own messenger, his warm and affectionate thanks, mingled with personal notices relative to his own state, earnest commendations, pointed but kindly warnings, and varied expressions of consolation and encouragement. No Epistle written by the inspired Apostle is pervaded with a loftier tone of cheering exhortation (see notes on ch. iii. 1); in none is the pressing forward for ‘the prize of the high calling of God in Christ Jesus’ set forth in language of greater animation, in none is imitation of his own love of his Master urged upon his converts in strains of holier incentive (comp. ch. iii. 17—21). The supposition that there were definite parties and factions in the Church of Philippi, and that the Epistle was designed to expose their errors and especially those of the Judaists, does not seem tenable. It is clear that Judaizing teachers had intruded into the Church of Philippi (ch. iii. 2), but it seems also clear that their teaching had at present met with but little reception.

The *genuineness* and *authenticity* of the Epistle are very convincingly demonstrated by external testimony (Polycarp, *ad Philipp.* § 3, Irenæus, *Hær.* iv. 18. 4, ed. Mass., Clem.-Alex. *Pædag.* i. p. 129, ed. Pott., Tertull. *de Resurr. Carn.* § 23), and even more so by the individuality of tone and language. Doubts have been urged by a few modern writers, but they have been justly pronounced by all competent critics wholly unworthy of attention. The same may be said of the doubts as to the unity of the Epistle: see Davidson, *Introd.* Vol. II. p. 387 sq.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

Apostolic address and salutation.

ΠΑΥΛΟΣ καὶ Τιμόθεος δούλοι Χρι- I.
στοῦ Ἰησοῦ πάνσιν τοῖς ἀγίοις ἐν

1. καὶ Τιμόθεος] Timothy is here associated with the Apostle (as in 2 Cor. i. 1, Col. i. 1, 1 and 2 Thess. i. 1, Philem 1), being known to, and probably esteemed by the Philippians (Grot.), whom he had already visited, apparently twice, once in company with St Paul (Acts xvi. 1, 12), and once alone, or accompanied by Erastus (Acts xix. 22, comp. xx. 4). The association seems similar to that with Sosthenes in 1 Cor. i. 1; Timothy being neither the joint author of the Epistle (Menoch.), nor the 'comprobator' of its contents (Zanch.; comp. notes on Gal. i. 2), nor again the mere transcriber of it (comp. Rom. xvi. 22), but simply the 'socius salutationis,' Est. Two verses below the Apostle proceeds in his own person, and in ch. ii. 19, when Timothy reappears, he speaks of him simply in third person. It may be remarked that it is only in this Ep., 1 and 2 Thess., and, as we might expect, Philem., that St Paul omits his official designation, ἀπόστολος...διὰ Ἰησ. Χρ. (Gal. i. 1), or ἀπόστολος Χρ. Ἰησ. (remaining Epp. except Rom.). This seems due, not to 'modestia' in the choice of a title common to himself and Timothy (Grot.), for see 1 and 2 Cor. i. 1, Col. i. 1, but simply to the terms of affection and familiarity on

which he stood with the churches both of Thessalonica (1 Thess. ii. 19, 20, 111. 6—10) and Philippi: he was their Apostle, and he knew from their acts (Phil. iv. 14 sq.) and their wishes (1 Thess. iii. 6) that they regarded him as such. On the modes of salutation adopted by St Paul, see Rückert on Gal. i. 1, and comp. notes on Eph. i. 1, and on Col. i. 1.

δούλοι Χ. 'I.] 'bond-servants of Christ Jesus;' 'servi proprie erant qui toti obstricti erant Domino in perpetuum,' Zanch. ap. Pol. Syn.; so Rom. i. 1, and sim. Tit. i. 1; comp. Gal. i. 10, and also James i. 1, 2 Pet. i. 1, Jude 1. The interpretation of Fritzsche (Rom. i. 1), 'Jesu Christi cultor,' scil. 'homo Christianus,' is tenable (comp. Dan. iii. 26), but, like so many of that commentator's interpretations, hopelessly frigid; comp. Gal. i. 10, where to translate Χρ. δούλος οὐκ ἂν ἤμην 'non essem homo Christianus' is to impair all the vigour of the passage. The term is used in its *ethical*, rather than mere *historical* sense, 'an Apostle,' &c. (see Meyer on Gal. i. c.), and the gen. is strongly *possessive*: they belonged to Christ as to a master, comp. 1 Cor. vii. 22: His they were; yea, His very marks they bore on their bodies; comp. Gal. vi. 17, and see notes *in loc.* The formula δούλος Θεοῦ

Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις σὺν ἐπισκόποις

(comp. הַיְיָ עֲרֵב Ps. cxiii. 1, al.) is naturally more general; δοῦλος Χριστοῦ somewhat more personal and special: comp. notes on *Tit.* i. 1.

πᾶσιν τοῖς ἁγίοις κ.τ.λ.] 'to all the Saints,' &c., 'to all that form part of the visible and spiritual community at Philippi;' ἅγιοι being used in these salutations in its most inclusive sense: see notes on *Eph.* i. 1. Though ἅγιος in addresses of this kind does not necessarily imply any special degree of moral perfection, being applied by the Apostle to all his converts, except the Galatians and Thess. (ἁγίοις in 1 Thess. v. 27 being more than doubtful), yet still the remark of Olsh. (on *Rom.* i. 7) is probably true, that it always hints at the idea of a higher moral life imparted by Christ. This in the present case is made still more apparent by the addition ἐν Χριστῷ: it was 'in Him' (ἐν not being for δὲ, Est., Rheinw.), in union with Him and Him alone, that the ἁγιότης was true and real; οἱ γὰρ ἐν Χρ. Ἰησ. ἅγιοι ὁρτως εἰσίν, Theoph.: comp. Koch on 1 Thess. i. 1, p. 59. The inclusive πᾶν, repeated several times in this Ep., ch. i. 4, 7, 8, 25, ii. 17, 26, well expresses the warmth and expansiveness of the Apostle's love.

Φιλίπποις] Philippi, now Filibah or Filibejäh (or, according to some writers, an uninhabited site near Bereketli) and anciently Κρήνιδες (not Δάρος, Van Heng. after Appian, *Bell. Civ.* iv. 106, which was the ancient name of its port Neapolis), was raised to a position of importance by Philip of Macedon about B.C. 356, and called after his name. In later times it was memorable as overlooking the scene of the battle between Antony and Octavius against Brutus and Cassius, when the cause of the republic was

finally lost (B.C. 42; Merivale, *Hist.* Vol. III. p. 208): soon afterwards it became a Roman colony (Colonia Augusta Julia Philippensis) and received the 'Jus Italicum.' It was however still more memorable as being the first city in our continent of Europe in which the Gospel was preached, Acts xvi. 9, 12. A few ruins are said still to remain; see Forbiger, *Alt. Geogr.* Vol. III. p. 1070, and the article by the same author in Pauly, *Encycl.* Vol. v. p. 1477; comp. also Leake, *N. Greece*, Vol. III. p. 216.

σὺν ἐπισκ. καὶ διακ.] 'together with the bishops and deacons,' not merely 'in company with' (μερδ), but 'together with' ('una cum,' Beza),—specially included in the same friendly greeting; comp. notes on *Eph.* vi. 23. Various reasons have been assigned why special mention is made of these church-officers. The two most plausible are, (a) because there were tendencies to division and disunion even among the Philippians, which rendered a notice of formally constituted church-officers not unsuitable (Wiesinger, al.); (b) because the ἐπισκ. and διακ. had naturally been the principal instruments in collecting the alms (Chrys., Theoph., and recently Mey., Bisping). The latter seems most probable; at any rate the late date of the Ep. is not enough to account for the addition (Alf.), nor does the position of the clause warrant any contrast with 'the hierarchical views' (ib.) of the Apost. Ff. (now by no means critically certain), for comp. [Ignat.] *Philad.* Introduct.:—the shepherds are naturally mentioned after the sheep. On the meaning of the title of office, ἐπισκοπος, here appy. perfectly interchangeable with the title of age and dignity, πρεσβύτερος (Acts xx. 17, 28, 1 Pet.

καὶ διακόνους. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς 2
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

I thank my God with constant prayers for your present fellowship in the Gospel, and my love makes me confident for the future. Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ 3
May ye abound yet more and more.

v. 1), see esp. notes on 1 Tim. iii. 1; and on διὰ. see notes on ib. iii. 8. The reading συνεπισκόπους (B³D³K; many mss.) for σὺν ἐπισκ., retained and noticed by Chrys., seems meaningless and indefensible, and arose probably from the epistolary style of later times; comp. Chrys. *in loc.*

2. χάρις ὑμῖν κ. τ. λ.] On the spiritual significance of this blended form of Occidental and Oriental salutation, see notes on Gal. i. 3, and on Eph. i. 2; comp. also Koch on 1 Thess. p. 60. The formula is substantially the same in all St Paul's Epp. except in Col. i. 2, and 1 Thess. i. 1, where the reading is uncertain. In the former, καὶ Κυρ. Ἰησ. Χρ. may be an insertion, and in the latter (the Apostle's earliest Epistle) it is doubtful whether the simple χάρις καὶ εἰρήνη, without any further addition, is not the more probable reading: see however Tisch. *in loc.*

καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ. τ. λ. The Socinian interpr. καὶ (πατρὸς) Κυρίου, found also in Erasm. on Rom. i. 7, is rendered highly improbable by the use of Θεοῦ πατρὸς without ἡμῶν in 2 Tim. i. 2, Tit. i. 4, most probably in 1 Tim. i. 2, and possibly in 2 Thess. i. 2; comp. 1 Thess. iii. 11, 2 Thess. ii. 16.

3. Εὐχαριστῶ κ. τ. λ.] A closely similar form of commencement occurs in Rom. i. 9, 1 Cor. i. 4, Philem. 4; compare also Eph. i. 16, Col. i. 3, 1 Thess. i. 2. Indeed in all his Epp. to churches, with the single and sad exception of that to the Galatians, the Apostle either returns thanks to God or blesses Him for the spiritual state of his converts; τοῦτο δὲ ποιεῖ ἐκ

τοῦ πολλὰ αὐτοῖς συνειδέναι ἀγαθὰ, Chrys. The present use of εὐχαριστεῖν ('quod pro gratias agere ante Polybium usurpavit nemo,' Lobeck) is condemned by the Atticists; see Lobeck, *Phryn.* p. 18, Thom. M. p. 913 (ed. Bern.), Herodian, p. 400 (ed. Koch), but consider Demosth. *de Cor.* p. 257. Pollux (*Onom.* v. 141) admits it for διδόναι χάριν, but condemns it for εἰδέναι χάριν; see however Boeckh, *Corp. Inscr.* Vol. I. p. 521, and notes on Col. i. 12. τῷ Θεῷ μου]

So Rom. i. 8; comp. Acts xxvii. 23, οὐ εἰμὶ, ᾧ καὶ λατρεύω. 'Significat Paulus quantā fiduciā vero Deo adhaereat. Sunt enim qui sentiunt Deum misericordem quidem esse per Christum sanctis hominibus nescio quibus, non autem sentiunt Deum ipsis esse misericordem,' Calv. ἐπὶ

πάσῃ τῇ κ. τ. λ.] 'on the whole of my remembrance of you,' not 'every remembrance,' Auth. (but not the older English Vv.), Bloomf., Conyb., and others,—a translation incompatible with the use of the art.; comp. Winer, *Gr.* § 18. 4, p. 101. The prep. ἐπὶ with the dat. (which we can hardly say 'answers to the same prep. with a gen. in Rom. i. 9, Eph. i. 16,' Alf.) is not here temporal (Heb. ix. 26), δσάκις ὑμῶν ἀναμνησθῶ, Chrys., Winer, *Gr.* § 48. c, p. 350,—a meaning favoured by the incorrect interpr. of πᾶσι τῇ μν., but *semilocal*, and correctly expresses the idea of *close* and *complete* connexion, 'my giving thanks is based upon my remembrance of you,' 'remembrance and gratitude are bound up together' (comp. Isaiah xxvi. 8, LXX), the primary idea being, not ad-

4 τῇ μνείᾳ ὑμῶν, πάντοτε ἐν πάσῃ δέῃσει μου ὑπὲρ
5 πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ

dition (Alf.), but *superposition*, Donalds. *Cratyl.* § 172, *Gram.* § 483: see notes on ch. iii. 9, and on *Eph.* ii. 20. In *Rom.* i. 9, and *Eph.* i. 16 (see notes), where ἐπὶ is used with the gen. in a very similar sentence, a certain amount of temporal force seems fairly recognizable. The causal meaning, 'de eo quod vos mei recordamini,' Homberg, Michael, al. (comp. 1 *Cor.* i. 4), according to which ὑμῶν is a gen. *sub-jecti*, is exegetically untenable, as ver. 5 gives the reason for the εὐχαρ., and specifies something which far more naturally elicited it.

μνείᾳ ὑμῶν] 'remembrance of you,' 1 *Thess.* iii. 6, 2 *Tim.* i. 3; not 'commemorationem vestri' (Van Hengel),—a meaning which, as Meyer rightly observes, it only receives when associated with ποιεῖσθαι; comp. *Rom.* i. 9, *Eph.* i. 16, 1 *Thess.* i. 2, *Philem.* 4.

4. πάντοτε—ποιούμενος] Participial sentence defining and explaining more fully when the εὐχαριστῶ κ.τ.λ. takes place, viz. on every occasion that he prayed for them: the εὐχαριστία was based on and inseparable from the μνεία, and this thankful remembrance ever found an utterance in every prayer. Πάντοτε is clearly not to be joined with εὐχαριστῶ (Wiesing.),—a construction which interferes with the studied and affectionate cumulation πάντοτε, πάσῃ, πάντων (comp. 2 *Cor.* ix. 8), in the participial clause; see *Col.* i. 3, where it also seems best (contr. Meyer, De W.; see notes) to join the adverb with the participle. It may be remarked that no inference can be drawn from the position of πάντοτε (a favourite word with the Apostle), it being as often used by him after, as before the verb with which it is connected: in the other writers

of the N. T. (except John viii. 29, where it is emphatic) it precedes the verb. On the emphatic repetition, πάντοτε, πάσῃ, πάντων, see the copious list of exx. in Lobeck, *Paralip.* p. 51 sq.

ὑπὲρ πάντων ὑμῶν] These words may be connected either (a) with τὴν δέησιν ποιούμενος, Calv., De W., Alf., al., or (b) with δέῃσει μου, Auth. and all Engl. Vv., Meyer, al. Both are grammatically tenable; the omission of the article before ὑπὲρ πάντων justifying (a), and being according to rule in (b); see notes on *Eph.* i. 15, and Winer, *Gr.* § 20. 4, p. 126. The latter however seems much more simple and natural; the πάντοτε is defined by πάσῃ δέῃσει, and πάσῃ δ. again is limited by ὑπὲρ π. ὑμῶν, while the art. attached to δέησιν (Alf. seems here to argue against himself; comp. with Meyer) refers it back to the δέησις thus previously limited: so most of the ancient Vv., Syr., Clarom., Vulg., Copt. The connexion advocated by Est., al., εὐχαρ. ... ὑπὲρ πάντ. ὑμ., though elsewhere adopted by St Paul (*Eph.* i. 16, comp. *Rom.* i. 8, 1 *Thess.* i. 2, 2 *Thess.* i. 3), seems here very unsatisfactory. On the meaning of δέησις, 'petition' (a special form of προσευχή), see notes on 1 *Tim.* ii. 1.

μετὰ χαρᾶς] These words serve to depict the feelings he bore to his children in the faith at Philippi; he prays for them alway, yea, and he prays with joy; διηνεκῶς ὑμῶν μεμνημένος θυμηδίας ἀπαύσεως ἐμπιπλάμαι, Theodoret.

5. ἐπὶ τῇ κοιν. ὑμῶν] 'for your fellowship;' ἐπὶ correctly marking the cause for which the Apostle returned thanks, 1 *Cor.* i. 4, 2 *Cor.* ix. 15; see Winer, *Gr.* § 48. c, p. 351. This clause is most naturally connected

τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας

with εὐχαρ. (Beng., al., and appy. Greek commentt.), not with τὴν δέησ. ποιούμ. (Van Heng., De W.; comp. Green, *Gr.* p. 292), as there would otherwise be no specific statement of what was the subject of the Apostle's εὐχαριστία. De Wette urges as an objection the use of εὐχαρ. ἐπὶ in two different senses in ver. 3 and 5, but this may be diluted by observing that the first ἐπὶ is not (as with De W.) *temporal*, but *semilocal* (ethico-local), defining the subject on which the thanks rest, and with which they are closely united, the diff. between which and the present simply ethical use is but slight. Thus then ver. 3 marks the object on which the εὐχαρ. rests, ver. 4 defines when it takes place, ver. 5 why it takes place. Such slightly varied and delicate uses of prepp. are certainly far from being unusual in the style of St Paul. κοινωνία...εἰς τὸ εὐαγγ.] 'fellowship toward the Gospel,' not 'in the Gospel,' Syr., Vulg. (but not Clarom.), Auth., but 'in reference to,' or perhaps more strictly 'toward' (Hamm.), the εἰς marking the object toward which the κοινωνία was directed (Winer, *Gr.* § 49. a, p. 353),—the fellowship of faith and love which they evinced toward the gospel, *primarily* and *generally* in their concordant action in the furtherance of it, and *secondarily* and *especially* in their contribution and assistance to St Paul. So in effect Chrys., ἀρα τὸ συναντιλαμβάνεσθαι κοινωνία ἐστὶν εἰς τὸ εὐαγγέλιον, except that he too much limits the συναντιλαμβάν. to the particular assistance rendered to the Apostle (so Theoph., Bising), which rather appears *involved* in than directly conveyed by the expression. On the other hand, the absence of the article before εἰς τὸ

εὐαγγ., which confessedly involves the close connexion of *κοιν.* and *εἰς τὸ εὐαγγ.* (Winer, *Gr.* § 20. 2, p. 123, comp. ch. iv. 15), coupled with the exegetical consideration,—that in an Ep. which elsewhere so especially commemorates the liberality of the Philippians (ch. iv. 10, 15, 16) such an allusion at the outset would be both natural and probable (comp. De W.),—renders it difficult to restrict κοινωνία, with Mey. and Alf., to 'unanimous action' (Alf.), 'bon accord' (Rilliet), and not to include that particular manifestation of it which so esp. marked the liberal and warm-hearted Christians of Philippi; comp. Wiesing. *in loc.*, and Neand. *Phil.* p. 25. Κοινωνία is thus absolute (Acts ii. 42, Gal. ii. 9, al.) and abstract,—'fellowship,' not 'contribution' (Bisp.), a translation which is defensible (see Fritz. *Rom.* xv. 26, Vol. III. p. 287), but which would mar the studiously general character of the expression. The interpr. of Theod. (not Chrys.), al., according to which εἰς τὸ εὐαγγ. is a periphrasis for a gen. (κοινωνίαν δὲ τοῦ εὐαγγ. τὴν πίστιν ἐκδέχεσθαι), is grammatically untenable; comp. Winer, *Gr.* § 30. 3. 5, p. 174. ἀπὸ πρώτης ἡμέρας] 'from the first day' in which it was preached among them (ἀφ' οὗ ἐπιστεύσατε, Theoph.), Acts xvi. 13 sq., comp. Col. i. 6. This clause, which obviously seems to be closely united with the preceding words, is connected by *Lachm.* (ed. stereot., but altered in larger ed.) and Meyer with πεποιθώς κ.τ.λ., on account of the absence of the article. This is hypercriticism, if not error; ἀπὸ πρώτης κ.τ.λ. is a subordinate temporal definition so closely joined with the κοινωνία, as both naturally and logically to dispense with the

6 ἄχρι τοῦ νῦν, πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος

article. The insertion of the article would give the fact of the duration of the *κωνωρία* a far greater prominence than the Apostle seems to have intended, and indeed would suggest two moments of thought,—‘communioem, eamque a primâ die,’ &c.; comp. Winer, *Gr.* § 20. 2, p. 123, and notes on 2 *Tim.* i. 13. Even independently of these grammatical objections, the use of *πέποιθα*, which De Wette and Van Heng. remark is usually placed by St Paul first in the sentence (ch. ii. 24, Rom. ii. 19, 2 Cor. ii. 3, Gal. v. 10, 2 Thess. iii. 4, Philem. 21), would certainly seem to suggest for the part. a more prominent position in the sentence. The connexion with *εὐχαρ.* (Æcum., Beza, Beng.) seems equally untenable and unsatisfactory; such a temporal limitation could not suitably be so distant from its finite verb, nor would *ἀπὸ πρώτης* κ.τ.λ. be in harmony with the pres. *εὐχαρ.*, or the prior temporal clause *πάντοτε* κ.τ.λ.; comp. De Wette. *Lachm.* adopts the reading *ἀπὸ τῆς πρ. ἡμ.* with ABN; 37.

6. *πεποιθὼς αὐτὸ τοῦτο*] ‘being confident of this very thing, viz. that He who,’ &c., comp. Col. iv. 8; not ‘confident as I am,’ Alf. (comp. Peile), but with the faint causal force so often couched in the participle, ‘seeing I am conf.;’ ‘hæc fiducia nervus est gratiarum actionis,’ Beng. This clause is thus, grammatically considered, the causal member of the sentence (Donalds. *Gr.* § 615) appended to *εὐχαριστῶ* κ.τ.λ., standing in parallelism to the temporal member, *πάντοτε*—*ποιούμενος*, and certainly requires no supplementary *καὶ* (Tynd., Cov., &c., Flatt, al.), nor any assumption of an asyndeton (Van Heng.). The accus. *αὐτὸ τοῦτο* is not governed by *πεποιθὼς*

(Raphel, Wolf), but is *appended* to it as specially marking the ‘content and compass of the action’ (Madvig, *Synt.* § 27. a), or, more exactly, ‘the object in reference to which the action extends’ (Krüger, *Sprachl.* § 46. 4. 1 sq.), which again is more fully defined by the following *ὅτι* κ.τ.λ.; comp. Winer, *Gr.* § 23. 5, p. 145, where several exx. of this construction are cited. It is mainly confined to St John and St Paul, and serves to direct the attention somewhat specially to what follows; comp. Ellendt, *Lex. Soph.* Vol. II. p. 461. *ὁ ἐναρξάμενος*] ‘He who began;’ obviously God: see ch. ii. 13, and comp. 1 Sam. iii. 12, *ἀρξομαι, καὶ ἐπιτελέσω*; not ‘each better one of the Philippians’ (Wakef. *Sylv. Crit.* Vol. II. p. 98),—an interpr. to which the following *ἔργον ἀγαθόν* (see below) need in no way compel us. The verb *ἐνάρχ.* occurs again in connexion with *ἐπιτελ.* in Gal. iii. 3, and the compound *προενάρχ.* in 2 Cor. viii. 6 (where B reads *ἐνάρχ.*). The compound verb does not appear to mark the ‘vim divinam hominum in animis agentem,’ Van Heng. (for see Gal. l. c., and comp. Polyb. *Hist.* v. 1. 3, 5), but perhaps only differs from *ἀρχεσθαι* in this, that it represents the action of the verb as more directly concentrated on the object, whether (as here) expressed, or understood; see Rost u. Palm, *Lex.* s.v. *ἐν*, E, Vol. I. p. 912.

ἐν ὑμῖν] ‘in you,’ sc. ‘in animis vestris,’ comp. 1 Cor. xii. 6; not ‘among you,’ Hamm, which would scarcely be in harmony with *ὑπὲρ πάντων ὑμῶν*, ver. 7. The commencement of the good work was not limited to instances among the Philipian Christians, but was spoken generally in reference to all. *ἔργον ἀγαθόν*] ‘a good work,’—not ‘the good work,’ Luth.: not else-

ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ

where used in ref. to God (yet comp. John x. 32), but only in ref. to man; comp. Acts ix. 36, Rom. ii. 7, 1 Cor. ix. 8, Eph. ii. 10, Col. i. 10, Heb. xiii. 21, al. Still there is no impropriety in the present use; the *ἔργον ἀγαθόν*, though here stated indefinitely, does not appear to refer *subjectively* to the good works (Syr.; τὰ κατ'ορθώματα, Chrys.), the *ἔργον τῆς πίστεως* (1 Thess. i. 3) of the Philippians generally (Reuss, *Théol. Chrét.* Vol. II. p. 172), but rather *objectively* to the particular *κοινωνία εἰς εὐαγγ.* previously specified: God had vouchsafed unto them, among other blessings, that of an open hand and heart (ταύτην ὑμῖν δωρησάμενος τὴν προθυμίαν, Theod.); this blessing He will continue. This declaration however is expressed in a *general* form; comp. Rom. ii. 7. *ἐπιτελέσει* 'will accomplish,' 'will perfect it,' not merely 'will perform it,' Auth., but 'will bring it to a complete and perfect end,'

Syr. *ܠܥܡܪܐ* [explebit]; see notes on Gal. iii. 3. With regard to the dogmatical application of the words, which, owing to their probable specific reference, cannot safely be pressed, it seems enough to say with Theoph., ἀπὸ τῶν παρελθόντων καὶ περὶ τῶν μενόντων στοχάζεται: the inference is justly drawn, that God who has thus far blessed them with His grace will also bless them with the gift of perseverance; comp. 1 Cor. i. 8: 'Gottes Art ist es ja nicht, etwas halb zu thun,' Neand. The charge of semi-Pelagianism brought against Chrysostom *in loc.* has been satisfactorily disproved by Justiniani, who thus perspicuously sums up that great commentator's doctrinal statements; 'vult Chrysostomus Deum et incipere

et perficere: illud excitantis, hoc adjuvantis est gratiæ; illa liberi arbitrii conatum prævertit, hæc comitatur.' On the doctrine of Perseverance generally, see the clear statements of Ebrard, *Christliche Dogmatik*, § 513, 514, Vol. II. p. 534—549. The conclusions arrived at are thus stated; 'Perseverantia est effectus sanctificationis. Sanctificatio est conditio perseverantiæ. Datur apostasia regnorum, nempe si in sanctificatione inertes sunt,' p. 548; comp. also some admirable comments of Jackson, *Creed*, x. 37. 4 sq.

ἄχρις ἡμέρας Χρ. Ἰησ.] 'unto, or up to, the day of Christ Jesus,' i.e. ἄχρι τῆς παρουσίας τοῦ Κυρίου, Theoph. That St Paul in these words 'assumes the nearness of the coming of the Lord' (Alf.) cannot be positively asserted. It is certainly evasive to refer this to future generations (τοῖς ἐξ ὑμῶν, Theoph.), but it may be fairly said that St Paul is here using language which has not so much a mere historical, as a general and *practical* reference: the day of Christ, whether far off or near, is the decisive day to each individual; it is practically coincident with the day of his death, and becomes, when addressed to the individual, an exaltation and amplification of that term. Death indeed, as has been well remarked by Bishop Reynolds, is dwelt upon but little in the N.T., it is to the resurrection and to the day of Christ that the eyes of the believer are directed; 'semper ad beatam resurrectionem, tanquam ad scopum, referendi sunt oculi,' Calv. To maintain then that this is *not* the sense in which the Apostle wrote the words (Alf.) seems here unduly and indemonstrably exclusive. See notes on 1 Tim. vi. 14,

7 Ἰησοῦ· καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε

and compare (with caution) Usterl, *Lehrb.* II. 2. 4. B, p. 326 sq. On *ἔχειν* and *μέχειν*, see notes on 2 *Tim.* ii. 9.

The reading *Χρ. Ἰησ.* is doubtful, the authority of *Ν* being now added to AFGK; al., which read *Ἰησ. Χρ. (Rec.)*.

7. καθὼς κ.τ.λ.] 'even as:' explanatory statement of the reason why such a confidence is justly felt; comp. 1 Cor. i. 6, Eph. i. 4. On the nature of this particle, see notes on Gal. iii. 6, and on Eph. i. c.

δικαίων] 'right,' 'meet,' scil. 'secundum legem caritatis,' Van Hengel; it is in accordance with the genuine nature of my love (1 Cor. xiii. 7) to entertain such a confident hope: comp. Acts iv. 19, Eph. vi. 1, 2 Pet. i. 13. Alford (with Meyer and De W.) remarks that the two classical constructions are *δικαίων ἐστὶν ἐμὲ τοῦτο φρ.* (Herod. i. 39), and *δικαίως εἰμι τοῦτο φρ.* (Herod. i. 32). The last construction is the most idiomatic (comp. Krüger, *Sprachl.* § 55. 3. 10), and perhaps the most usual in the best Greek, but there is nothing unclassical in the present usage; comp. Plato, *Republ.* i. p. 334 c, *δικαίων τότε τοῖς τοὺς πονηροὺς ὠφελεῖν.*

τοῦτο φρονεῖν] 'to think this,' Auth., Syr.; 'hoc sentire,' Vulg.; i. e. to entertain this confidence: 'φρονεῖν hic non dicitur de animi affectu sed de mentis iudicio,' Beza; comp. Gal. v. 10. To refer *τοῦτο* to the prayer in ver. 4, 'hoc curare pro vobis,' Wolf (comp. Conyb.), or to the expectation in ver. 6, 'hoc omnibus vobis appetere, scil. omni curâ et precibus' (Van Heng.), is unsatisfactory, and is certainly not required by *ὑπὲρ*, which occurs several times in the N. T. (2 Cor. i. 6, 8; 2 Thess. ii. 1, al.) in a sense but little different from that of *περὶ*; see Winer,

Gr. § 47. 1, p. 343. The probable distinction,—'περὶ solam mentis circumspectionem, ὑπὲρ simul animi propensionem significat' (Weber, *Demosth.* p. 130), is perfectly recognisable in the present case, but cannot be expressed without a periphrasis, e.g. 'to entertain this favourable opinion about you,' 'ut ita de vobis sentiam et confidam,' Est. On the uses of *ὑπὲρ* and *περὶ*, see notes on Gal. i. 4, and on *φρονεῖν*, see Beck, *Seelenl.* III. 19, p. 618 sq. διὰ τὸ ἔχειν κ.τ.λ.] 'because I have you in my heart,'

ܕܝܐܬܐ ܕܝܠܝܐ ܕܝܠܝܐ ܕܝܠܝܐ;

[quod in corde meo positi estis] Syr.; not 'because you have me,' Rosenm., Conyb.: the Apostle is throughout clearly the subject and agent (comp. ver. 8); the depth of his love warrants the fulness of his confidence. In all cases the context, not the mere position of the accusatives, will be the surest guide; comp. John i. 49: see also Winer, *Gr.* § 44. 6, p. 294. The translation of Beza, 'in animo tenere' = 'quasi insculptum habere memoriae' (*ἀσβεστον περιφέρω τὴν μνήμην*, Theod.; see esp. Justin. *in loc.*), is opposed both to the similar affectionate expressions, 2 Cor. iii. 2, vii. 3, and to the prevailing use of *καρδία* (comp. Beck, *Bibl. Seelenl.* III. 24, p. 89 sq., notes on ch. iv. 7, and on 1 *Tim.* i. 5) in the N. T. It is the fervent love of the Apostle that is expressed; and in this his remembrance of them is necessarily involved; comp. Chrys. *in loc.*

ἐν τε τοῖς δεσμοῖς κ.τ.λ.] It is doubtful whether these words are to be connected with the preceding *διὰ τὸ ἔχειν κ.τ.λ.* (Chrys., Theoph.), or with the succeeding *συνκουωνοὺς μου κ.τ.λ.* (Calvin, Auth., *Lachm.*, *Tisch.*). Neander and the majority of modern

τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ
εὐαγγελίου συνκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς

commentators adopt the former; the latter however seems more simple and natural. The Apostle had his confidence because he cherished them in his heart; and he cherished them because their liberality showed that whether in his sufferings (δεσμοῖς) which they alleviated, or in his exertions for the Gospel (τῇ ἀπολ. καὶ βεβ.) with which they sympathised, they all were bound up with him in the strictest spiritual fellowship. On τε...καί, which here serve to unite two otherwise separate and distinct notions, slightly enhancing the latter, see Hartung, *Partik.* Vol. II. p. 98, and comp. notes on 1 Tim. iv. 10.

ἐν τῇ ἀπολογίᾳ κ.τ.λ.] 'in my defence of and confirmation of the Gospel.' These words have been somewhat perversely interpreted. 'Ἀπολογία and βεβαίωσις are certainly not synonymous (Rheinw.),—nor do they form an hendiadys, sc. ἀπολ. εἰς βεβ. (Heinr.; comp. Syr., 'defensione quæ est in veritatem [confirmationem] evangelii'),—nor can τῇ ἀπολ. be dissociated from τοῦ εὐαγγ. (Chrys.), both being under the vinculum of a common article (Green, *Gr.* p. 211),—nor finally does it seem necessary to restrict the clause to the judicial process which resulted in the Apostle's imprisonment (Van Heng.). It seems more natural to give both words their widest reference; to understand by ἀπολογία St Paul's defence of the Gospel, whether before his heathen judges (comp. 2 Tim. iv. 16) or his Jewish opponents (comp. Phil. i. 16, 17), and by βεβαιώσει his confirmation and establishment of its truth [Heb. vi. 16],—not by his sufferings (Chrys., Theod.), but by his teaching and preaching among his own followers and those who resorted to him

(comp. Acts xxviii. 23, 30); see the good note of Wieseler, *Chronol.* p. 429, 430. The ἐν before τῇ ἀπολ. is omitted by Rec. with AD¹FG; al.

συνκοινωνούς κ.τ.λ.] 'seeing that both in my defence of and, &c. ye are all partakers with me of my grace,' 'ut qui omnes mecum consortes estis gratiæ,' Schmid; comp. Hamm., and Scholef. *Hints*, p. 104. The preceding ὑμᾶς, further characterised as ἐν τε—συνκοιν., is rhetorically repeated (see Bernhardy, *Synt.* vi. 4, p. 275 sq.) to support πάντας; the whole clause serving to explain the reason for the εἶπε ἐν τῇ καρδίᾳ. It is doubtful whether μου is to be connected (a) with τῆς χάριτος (comp. Clarom., Vulg.), the pronoun being placed out of its order (Winer, *Gr.* § 22. 7. note 1, p. 140) to mark the reference of the prep. in συνκοιν., or (b) with συνκοινωνούς as a second genitive (Syr., Copt.). As συνκοιν. is found in the N. T. both with persons (1 Cor. ix. 23) and things (Rom. xi. 17), the context alone must decide: this, in consequence of the meaning assigned below to χάρις, seems in favour of (b); comp. ch. ii. 30: so Hammond, De Wette.

τῆς χάριτος] The reference of this subat. has been differently explained: the Greek commentators refer it more specifically 'to the grace of suffering,' comp. ver. 29; Rosenm., al., to the 'munus apostolicum,' scil. 'ye are all assistants to me in my duty,' Storr, Peile; others again to the 'evangelii donatio,' comp. Van Heng.; others to grace in its widest acceptation, Eph. ii. 8, Col. i. 6 (De W., Alf.). Of these the first is too restrictive, the others, esp. the last, too vague. The art. seems to mark the χάρις as that vouchsafed in both the cases previous.

8 ὄντας. μάρτυς γάρ μου ἐστὶν ὁ Θεός, ὡς ἐπιποθῶ
9 πάντας ὑμᾶς ἐν σπλάγχχοις Χριστοῦ Ἰησοῦ. Καὶ

8. μου ἐστίν] So *Rec.* with A(DE, μοι δ)KL⁸; great majority of mss.; many Vv. (but Vv. in such cases can scarcely be depended on for either side) and many Ff. (*Griesb.* doubtfully, *Scholz.*). The ἐστίν is omitted by *Tisch.* and bracketted by *Lachm.* with BFGN¹; 17. 67^{**}; *Clarom.*; *Chrys.* (ms.), *Theod.-Mops.* (*Meyer, Alf.*). The internal argument that ἐστίν is a reminiscence of Rom. i. 9 (*Mey., Alf.*) is not much weight on either side: it does not seem much more probable that the transcriber should have borne in mind a remote reference, than that the Apostle should have twice used the same formula.

ly contemplated, sufferings for (ver. 29), and exertions in behalf of the Gospel. The translation 'gaudii,' *Clarom., Vulg., Ambrst., al.*, is apparently due to the reading χαρᾶς, though no MSS. have been adduced in which that variation is found.

8. μάρτυς γάρ κ.τ.λ.] 'For God is my witness,' earnest confirmation of the foregoing verse, more especially of διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς. *Chrys.* well says, οὐχ ὡς ἀπιστοῦμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλ' ἐκ πολλῆς διαθέσεως. The reading μοι [DEFG; al.; *Chrys.*; *Lat. Ff.*] would scarcely involve any change of sense; it would perhaps only a little more enhance the personal relation.

ὡς ἐπιποθῶ] 'how I long after;' comp. ch. ii. 26, Rom. i. 11, 2 Cor. ix. 14, 1 Thess. iii. 6, 2 Tim. i. 4. The force of ἐπι in this compound does not mark *intension* ('vehementer desidero,' *Van Heng.*; 'expetam,' *Beza*), but, as in ἐπιθυμῶν and similar words, the *direction* of the πόθος; see notes on 2 Tim. i. 4, and *Fritz. Rom.* i. 9, Vol. I. p. 31. Again, it seems quite unnecessary with *Van Heng.* to restrict the πόθος to 'vestræ consuetudinis desiderium;' the longing and yearning of the Apostle was for something more than mere earthly reunion, it was for their eternal welfare and blessedness, and the realization, in its highest form, of

the χαρὶς of which they were now *συνκοινωνοί*. The context seems clearly to decide that ὡς here, and probably also in Rom. i. 9, is not 'quod' (*Rosenm., De W.*) but 'quomodo' (*Syr., Copt.*), scil. 'quantopere,' 'quam propense,' *Corn. a Lap.*; compare *Chrys.*, οὐ δυνατόν εἰπεῖν πῶς ἐπιποθῶ.

ἐν σπλάγχχοις Χ. I.] This forcible expression must not be understood merely as qualitative,—'opponit Christi viscera carnali affectui,' *Calv.*, but as semilocal, 'in the bowels of Christ,' in the bowels of Him with whom the Apostle's very being was so united (*Gal. ii. 20*), that Christ's heart had, as it were, become his, and beat in his bosom: comp. *Meyer in loc.*, who has well maintained this more deep and spiritual interpretation. 'Ev thus retains its natural and usual force (contr. *Rilliet*), and the gen. is not the gen. *auctoris* or *originis* (*Hartung, Casus*, p. 17), as appy. *Chrys.*, σπλάγχχνα γὰρ αὐτῇ [ἡ συγγένεια ἡ κατὰ Χρ.] ἡμῖν χαρίζεται, but simply *possessive*. We can hardly term this use of σπλάγχχνα (ספֿלַח־חַ) completely Hebraistic, as a *similar* use is sufficiently common in classical Greek (see *exx.* in *Rost u. Palm, Lex.* s. v., Vol. II. p. 1504); the verb σπλαγχχνίζομαι however, and the adjectives πολὺσπλαγχχνος and εὖ-σπλαγχχνος (when not in its medical

τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς 10

sense, Hippocr. p. 89) are Hellenistic, while, on the contrary, the subst. εὐσπλαγχνία occurs in Eurip. *Rhes.* 192. For a list of Hebraisms of the N. T. judiciously classified, see Winer, *Gr.* § 3, p. 27 sq.

9. Καὶ τοῦτο προσ.] '*Et hoc precor,*' but not '*propterea precor,*' as Wolf, 2: the καὶ with its simple copulative force introduces the Apostle's prayer (ver. 9—11) alluded to in verse 4, while the τοῦτο prepares the reader for the statement of its contents, 'and this which follows is what I pray.' The καὶ (as Meyer observes) thus coalesces more with τοῦτο than προσεύχομαι; not καὶ προσ. τοῦτο, but καὶ τοῦτο προσ. To connect the clause closely with what precedes (Rilliet) destroys all the force of ver. 8.

ἵνα] the particle has here what has been called its *secondary telic* force (see notes on *Eph.* i. 17); i. e. it does not directly indicate the *purpose* of the prayer, but blends with it also its *subject* and *purport*: Theodorus in *loc.* paraphrases it by a simple infin. It may be again remarked that this secondary and blended use (esp. after verbs of prayer), though not recognized by Meyer and Fritzsche, cannot be safely denied in the N. T.: there are numerous passages (setting aside the disputed use after a prophecy) in which the full *telic* force ('in order that') cannot be sustained in translation without artifice or circumlocution; e. g. comp. Meyer on *John* xv. 8. We may observe further, that this use of ἵνα is not confined to the N. T.: it was certainly common in Hellenistic Greek (see *exx.* in Winer, *Gr.* § 44. 8, p. 300), and in modern Greek, under the form *να* with the subj., it lapses (after a large class of verbs) into a mere

periphrasis of the infinitive; see Corpe, *Gramm.* pp. 129, 130.

ἡ ἀγάπη ὑμῶν] '*your love,*' not 'toward the Apostle' (Chrys.),—which had been so abundantly shown as to leave a prayer for its increase almost unnecessary; nor again 'toward God' (Just.), nor even 'towards one another,' Meyer, Alf. (Theodorus unites the two: comp. Wiesing.), both of which seem unnecessarily restrictive. It is rather 'towards all' (comp. De W.),—a love which, already shown in and forming an element of their *κοινωνία*, ver. 4 (not identical with it, Alf.), the Apostle prays may still more and more increase, not so much *per se*, as in the special elements of knowledge and moral perception. Examples of the very intelligible μᾶλλον καὶ μᾶλλον will be found in Kypke, *Obs.* Vol. II. p. 307.

περισσεύῃ ἐν κ.τ.λ.] '*may abound in knowledge and all (every form of) perception,*' not 'in all kn. and perception,' Luther,—an attraction for which there seems to be no authority. The exact force of ἐν is somewhat doubtful; it can scarcely (a) approximate in meaning to *μετά*, Chrys. (who however fluctuates between this prep. and ἐξ), Corn. a Lap., al.; for this use, though grammatically defensible (comp. *exx.* in Green, *Gr.* p. 289), is not exegetically satisfactory, as ver. 10 shows that it is not to *drydπη together with ἐπίγν.* and *αἰσθ.*, but to *ἐπίγν.* and *αἰσθ.* more especially, as insphering and defining that love, that attention is directed; nor (b) does it exactly denote the manner of the increase (De W.), as this again seems to give too little prominence to *ἐπίγν.* and *αἰσθ.*; nor (c) is ἐν here instrumental, Flatt, Heinr.,—as love could hardly be said

τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς

to increase by the agency of knowledge. The prep. is thus not simply equivalent to *μετά, κατά, or διὰ* (much less to *eis*, comp. Winer, *Gr.* § 50. 5, p. 370), but with its usual force marks the *sphere*, elements, or particulars, in which the increase was to take place; comp. Winer, *Gr.* § 48. a. 3, p. 345. It was not for an increase of their love absolutely that the Apostle prayed, for love might become the sport of every impulse (comp. Wiesing.), but it was for its increase in the important particulars, a sound knowledge of the truth and a right spiritual perception, of both of which it was to have still more and more. *Περисσεύειν* is thus not absolute, but closely in union with *ἐν* and its dat., and may be considered generally and practically as identical with *abundare* and an abl., the substantives defining the elements and items in which the increase is realized; comp. 1 Cor. viii. 7, Col. ii. 7, al. *Lachm.* and *Tisch.* read *περισσεύσῃ* with BDE; al., but as DE adopt the aor. in ver. 26 without critical support, their reading is here suspicious.

ἐπιγνώσει... αἰσθήσει] These two substantives may be thus distinguished; *ἐπιγνώσις*, 'accurata cognitio' (see notes on Eph. i. 17), denotes a sound knowledge of theoretical and practical truth (Mey.), *τὴν προσήκουσαν γνώσιν τῶν εἰς ἀρετὴν συντελούντων*, Theodorus. *Αἰσθesis*, 'sensus' (Vulg., Clarom.), is more generic, but here, as the context implies, must be limited to right spiritual discernment

(ܐܘܕܝܢܐ? ܐܘܕܝܢܐ [intelligentia spiritalis] Syr.),—a sensitively correct moral perception (*ρόσις*, Hesych.) of the true nature, good or bad, of each circumstance, case, or object, which experience may present; comp. Prov.

i. 4, where it is in connexion with *ἐννοια*, and Exod. xxviii. 3, where it is joined with *σοφία*. It only occurs here in the N. T.; the instrumental derivative *αἰσθητήριον* ('organ of feeling,' &c.) is found in Heb. v. 14; comp. Jer. iv. 19. The adj. *πρῶτος* is not *intensive* ('plena et solida,' Calv.), but, as apparently always in St Paul's Epp., *extensive*, 'every form of;' comp. notes on Eph. i. 8.

10. *εἰς τὸ δοκιμάζειν κ.τ.λ.*] 'for you to prove things that are excellent;' purpose of the *περισσ.* *ἐν ἐπιγν.* *καὶ αἰσθ.* (not result,—a meaning grammatically admissible, but here inapplicable; comp. Winer, *Gr.* § 44. 6, p. 294, note), to which the further and final purpose *ἵνα ᾗτε κ.τ.λ.* is appended in the next clause. The words *δοκ. τὰ διαφ.* both here and Rom. ii. 18 may correctly receive *two*, if not *three* different interpretations, varying with the meanings given to *διαφέροντα*, and the shade of meaning assigned to *δοκιμάζειν*. Thus they may imply either (a) 'to prove (distinguish between) things that are different,' i. e. to discriminate (*δοκιμάζειν καὶ διακρίνειν*, Arrian, *Epict.* i. 20),—whether simply between what is right and wrong (Theoph. on Rom. ii. 18, De W.), or between different degrees of good and their contraries (*εἰδέναι τίνα μὲν καλὰ, τίνα δὲ κρείττονα, τίνα δὲ παντάπασιν διαφορὰν πρὸς ἀλλήλα ἔχοντα*, Theod.); so Beza, Van Heng., Alf., al.; (b) 'to approve things that are excellent,' Auth., 'ut probetis potiora,' Vulg., *τὰ διαφέροντα* being used in the same sense as in Matth. x. 31, xii. 12, Luke xii. 7, 24, 1 Cor. xv. 41, Gal. iv. 1 (Mey. adds Xen. *Hier.* i. 3, *τὰ διαφ.*, Dio Cass. XLIV. 25), and *δοκιμάζειν* in its derivative sense, comp. Rom. xiv. 22, 1 Cor. xvi. 3, and exx. in Rost u.

καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι 11

Palm, *Lex.* s. v.; so Mey., al.; or lastly (δ_3) 'to prove, bring to the test, things that are excellent,' Syr. [ut discernatis præstantia], Æth. [ut perpendatis quæ præstant], the primary meaning of *δοκ.* being a little more exactly preserved; see Rom. xii. 2, Eph. v. 10. Exegetical considerations must alone decide; these seem slightly in favour of the meaning of *διαφέροντα* ('præstabilia, in bonis optima,' Beng.) adopted in (δ_1) and (δ_2),—the prayer for the increase of love being more naturally realized in proving or approving what is excellent, what is really worthy of love, than in merely discriminating between what is different. Between (δ_1) and (δ_2) the preceding *αἰσθήσει* and the prevailing lexical meaning of *δοκ.* decides us in favour of the latter; so Theoph. (*τὸ συμφέρον δοκιμάσαι καὶ ἐπιγινῶναι τίνας μὲν χρὴ φιλεῖν καὶ τίνας μὴ*), and appy. Chrys., Beng. ('*explorare et amplecti*'), al., who appear correctly to hold to the more exact meaning of *δοκιμάζω*: comp. notes on *Eph.* v. 10. *ἐλικρινεῖς*] 'pure,' 2 Pet. iii. 1; comp. 1 Cor. v. 8, 2 Cor. i. 12, ii. 17. The derivation of this adj., though it is a word not uncommon either in earlier or later Greek, is somewhat doubtful. The most probable is that adopted by Stallbaum (Plato, *Phæd.* p. 77 A), who derives it from *εἶλος* [he must mean *εἶλη*] and *κρίνω*, with reference to a root *εἰλεῖν*. As however the primary meaning of this root is not quite certain, *ἐλικρ.* may refer either to 'what is parcelled off by itself' (gregatim), with reference to *εἶλη* (see esp. Buttmann, *Lexil.* § 44, and comp. Rost u. Palm, *Lex.* s. v.), or more probably 'volubili agitatione secretum,' with ref. to the meaning *volvère*, which has recently been indicated as the primary

meaning of *εἰλεῖν*; see esp. *Philol. Museum*, Vol. I. p. 405 sq., and comp. Trench, *Synon.* Part II. § 35. So appy. Hesych., *ἐλικρινεῖς τὸ καθαρὸν καὶ ἀμυγές ἐτέρον*; see Plutarch, *Quæst. Rom.* § 26, *ἐλικρινεῖς καὶ ἀμυγές*; ib. *Is. et Osir.* § 54, *καθαροὶ οὐδ' ἐλικρινεῖς*, and esp. § 61, where *τὰ ἐλικρινῆ* and *τὰ μικτὰ* are opposed to each other; comp. also Max. Tyr. *Diss.* 31. The more usual but less probable derivation is from *εἶλη*, 'splendor' [ἔλ., cogn. with *ΞΕΛ*, Benfey, *Wurzellex.* Vol. I. p. 460], in which case the rough breathing would be more suitable; comp. Schneider on Plato, *Rep.* II. p. 123. Several exx. of the use of *ἐλικρ.* will be found in Loesner, *Obs.* p. 350, Kypke, *Obs.* Vol. II. p. 308, and Elsner, *Obs.* Vol. II. p. 10, of which the most pertinent are those cited above. ἀπρόσκοποι] 'without offence, stumbling;' 'inoffenso cursu,' Beza; intransitively as in Acts xxiv. 16, Hesych. *ἀσκανδάλιστον*; comp. Suicer, *Thesaur.* s. v. Vol. I. p. 495. Chrys. and others give an active meaning, as in 1 Cor. x. 32, 'giving no offence,' *ἐλικρ.* marking their relation to God, ἀπρόσκ. their relation to men. This hardly accords with the context, in which their inward state and relations to God form the sole subject of the prayer. It will be best then, in spite of 1 Cor. l. c., to maintain the intrans. meaning; so appy. Vulg., Syr., Copt.; but this is a case in which the Vv. scarcely give a definite opinion. εἰς ἡμέραν Χρ.] 'against the day of Christ;' 'in diem Christi,' Vulg., scil. *ἕα τότε εὐρεθῇτε καθαρὸι*, Chrys.;—not 'till the day of Chr.,' Auth. (comp. Beza), which would rather have been expressed by *ἄχρις ἡμέρας*, as in ver. 6. The preposition has here not its temporal, but its ethical force; comp. ch.

καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν
καὶ ἔπαινον Θεοῦ.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, Know that my suffer-
ings have furthered
the Gospel, for Christ is preached by all. I indeed would
fain depart to Christ, but for your sake I shall remain.

ii. 16, Gal. iii. 23, Eph. iv. 30, and notes on 2 Tim. i. 12. On the expression *ἡμέρα Χρ.* see the notes on ver. 6.

11. *πεπληρωμένοι κ. τ. λ.*] 'being filled with the fruit of righteousness;' modal clause defining more fully *εὐδικρ. καὶ ἀπρόσκ.*, and specifying not only on the negative but also on the positive side the fullest and completest Christian development. The accus. *καρπὸν* [*καρπῶν*, *Rec.* is unsupported by uncial authority] is that 'of the remoter object,' marking that in which the action of the verb has its realization; so Col. i. 9, *πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ*; comp. Hartung, *Casus*, p. 62 sq. and notes on 1 Tim. vi. 5, where this construction is discussed. If we compare Rom. xv. 14, *πεπληρωμένοι πάσης γνώσεως*, we may recognize the primary distinction between the cases: the gen., the 'whence-case,' marks the absolute material out of which the fulness was realized (comp. Krüger, *Sprachl.* § 47. 16); the accus., the 'whither-case,' the object towards which and along which the action tended, and, as it were, in the domain of which the fulness was evinced; see Scheuerlein, *Synt.* § 9. 1, p. 63. The gen. *δικαιοσύνης* is the gen. *originis*, that from which the *καρπὸς* emanates (Hartung, *Casus*, p. 63), or perhaps more strictly that of the *originating cause* (Scheuerl. *Synt.* § 17. 1, p. 125),—a *καρπὸς* which is the production of *δικαιοσύνη*; comp. Gal. v. 22, Eph. v. 9, James iii. 18, and on the meaning of *καρπὸς*, notes on Gal. i. c.

With regard to the strict meaning of *δικαιοσύνη* it may be briefly remarked

that we must in all cases be guided by the context: here verse 10 and the apparent emphasis on *καρπὸν* point to *δικ.* as a moral *habitus* (comp. Chrys.), as in Rom. vi. 13, Eph. v. 9, al.,—not 'justification' proper (Rillet), but the righteousness which results from it and is evinced in good works; so Calv., Mey., De W. On the distinction between the 'righteousness of sanctification' and the 'righteousness of justification,' see esp. the admirable sermon of Hooker, § 6, Vol. III. p. 611 (ed. Keble), and on the doctrine of justification generally, the short but comprehensive treatise of Waterland, *Works*, Vol. vi. pp. 1—38. τὸν διὰ Ἰ. X. serves to specify the *καρπὸν* as coming only and solely through Christ; comp. notes on 2 Tim. i. 13. This fruit is a communication of the life of Christ to His own (Wiesing.); it results from 'the pure grace of Christ our Lord whereby we were in Him [by the working of the Spirit He sent] made to do those good works that God had appointed for us to walk in,' *King Edw. VI. Catech.*, cited by Waterl. *Justif.* Vol. vi. p. 31.

εἰς δόξαν καὶ ἔπ. Θεοῦ] 'to the glory and praise of God: 'the glory and praise of God is the 'finis primarius' of the *πεπληρωσθαι*. Hence 'ad gloriam,' Beza, is more exact than 'in gloriam,' Vulg., Clarom.; see notes on Eph. i. 6. Δόξα is here, as Meyer pertinently remarks, the 'majesty' of God *per se*, *ἐπαινος* the 'praise and glorification' of the same; comp. Eph. i. 6, 12, 14, 1 Pet. i. 7.

12. Γινώσκειν δέ κ. τ. λ.] 'Now I would have you know; 'the transitional

ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
ἐλήλυθεν, ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ 13

δέ (Hartung, *Partik.* δέ, 2, 3, Vol. I. p. 165) introduces the fresh subject of the Apostle's present condition at Rome, his hopes and fears; comp. Rom. i. 13, 1 Cor. xii. 1, 1 Thess. iv. 13, al. It seems rather far-fetched in Meyer, followed by Alf., to refer γνώσκ. to ἐν ἐπιγν. above, 'and as part of this knowledge I would have you know,' &c. There seems to be no peculiar emphasis in γνώσκειν; the order is the natural one (comp. Jude 5) when βούλομαι is unemphatic; contrast 1 Tim. ii. 8, v. 14, al. Though few minor points deserve more attention in the study of the N.T. than the collocation of words, we must still be careful not to overpress collocations which arise not so much from design as from a natural and instinctive rhythm; comp. 2 Cor. i. 8.

τὰ κατ' ἐμὲ] 'my circumstances,' 're-
rum mearum conditio,' Wolf; comp. Eph. vi. 21, Col. iv. 7, Tobit x. 8, and see illustrations in Elsner, *Obs.* Vol. II. p. 234, Wetst. in *Eph. l. c.* In such cases κατὰ is *local*, and marks, as it were, an extension along an object; comp. Acts xxvi. 3, and see Winer, *Gr.* § 49. d, p. 356. In late writers, κατὰ with a personal pronoun becomes almost equivalent to a possess. pronoun, and with a subst. almost equiv. to a simple gen.; comp. 2 Macc. xv. 37.

μᾶλλον] 'rather,' not 'maxime' or 'excellenter' (comp. Beza), but 'potius,' rather than what might have been expected,—viz. hindrance: see Winer, *Gr.* § 35. 4, p. 217, by whom this use of the comparative is well illustrated.

προκοπῇ] 'advance,' 'furtherance,' a substantive of later Greek condemned by the Atticists, see notes on 1 Tim. iv. 15, and comp.

Triller on Thom. M. s. v. p. 741 (ed. Bern.), who, though perhaps justly pleading for the word as an intelligible and even elegant form, is unable to cite any instance of its use in any early writer, Attic or otherwise. Numerous exx., esp. out of Plutarch, are cited by Wetst. in *loc.*

ἐλήλυθεν] 'have fallen out,' Auth.; comp. Wisdom xv. 5, εἰς βνεῖδος ἐρχεται. Further but doubtful exx. are cited by Raphel, *Annot.* Vol. II. p. 499; at any rate from them take out Mark v. 26, Acts xix. 27 (cited even by Meyer), in which ἐλθεῖν certainly implies nothing more than simple (ethical) motion. Alfrod adduces Herod. I. 120, ἐς ἀσθενὲς ἐρχεται, which seems fully in point.

13. ὥστε τοὺς δεσμ. κ.τ.λ.] 'so that my bonds have become manifest in Christ;' illustrations of the above-mentioned προκοπή; first beneficial result of his imprisonment: 'duos nunc singillatim Apostolus fortunæ suæ adversæ memorat effectus,' Van Heng. The order of the words seems clearly to imply that ἐν Χρ. must be joined,—not with δεσμούς, Auth., al., scil. 'ad provehendum Christi honorem,' Calv., but with φανερούς, on which perhaps there is a slight emphasis; the δεσμοί were not κρυπτοί, but φανεροί; nor φανεροί only, but φανεροί ἐν Χρ., 'manifesta in Christo,' Clarom., manifest—not 'through Christ,' Theoph., (Ecum., but 'in Christ,' manifestly borne in fellowship with Him, and in His service. On this important qualitative formula, which must never be vaguely explained away, see notes on Gal. ii. 17, and for a brief explanation of its general force, comp. Hooker, *Serm.* III. Vol. III. p. 763 (ed. Keble). The variation φαν. γενέσθ. (Chrys. adds

γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας

τοὺς) ἐν Χρ. with DEFG; Aug., Boern., Vulg., al., shows perhaps that some difficulty has been felt in the connexion. ἐν ὅλῳ τῷ πραιτ.] 'in the whole Prætorium.' The meaning of πραιτώριον in this passage has been abundantly discussed. Taken *per se*, the adjectival subst. Prætorium has apparently the following meanings: (a) 'the general's tent,' sc. 'tentorium or tabernaculum' (Livy, VII. 12), and derivatively 'the council of war' held there (Livy, XXVI. 15); (b) the 'palace of a provincial governor' (Cicero, Verr. IV. 28; comp. Matth. XXVII. 27, Mark XV. 16, al.), sc. 'domicilium,' and thence derivatively, (a) 'the palace of a king' (Juv. X. 161; comp. Acts XXIII. 35), and even (β) 'the mansion of a private individual' (comp. Suet. Octav. 72); lastly (c) 'the body guard of the emperor' (Tacit. Hist. IV. 46); and thence not improbably (d) 'the guard-house or barracks where they were stationed;' comp. Scheller, Lex. s. v., from which this abstract has been compiled. In the present passage Chrys. and the patristic expositors all adopt (b, a) and refer the term to 'the emperor's palace' (τὰ βασιλεια), but since the time of Perizonius (*de Præt. et Prætorio*, Franeq. 1687) nearly all modern commentators adopt (d), and refer πραιτ. to the 'castrum Prætorianorum' built and fortified by Sejanus, not far from the 'Porta Viminalis;' comp. Suet. Tiber. 37, Tacit. Ann. IV. 2, Dio Cass. LVII. 19. The patristic interpretation, on account of the lax use of Prætorium, seems fairly defensible: as however there is no proof that the imperial palace at Rome was ever so called, it seems more probable that the Apo-

stle is here referring to the 'castrum Prætorianorum,'—not merely to the smaller portion of it attached to the palace of Nero (Wieseler, *Chronol.* p. 403, followed by Howson [Vol. II. p. 510, ed. 2], and Alf. in *loc.*), but as ὅλῳ and the subsequent generic τοῖς λοιποῖς πᾶσιν seem to imply,—to the whole camp of the Prætorians, whether inside or outside the city,—in which general designation it is not improbable that the *oikia Kaisaros* (ch. iv. 22) may be included: see notes in *loc.* The interpr. 'hall of judicature,' Hamm., al. (see Wolf in *loc.*), does not appear to be either satisfactory or tenable.

The arguments based on this passage by Baur (*der Apost. Paul.* p. 469 sq.) against the genuineness of this Ep. must be pronounced very hopeless and unconvincing.

καὶ τοῖς λοιποῖς πᾶσιν] 'and to all the rest,' beside the Prætorian camp, 'reliquis omnibus Romæ versantibus,' comp. Neander, *Planting*, Vol. I. p. 317 (Bohn): not 'the rest of the Prætorians' (Wieseler, *Chronol.* p. 457), a meaning too limited, nor 'hominibus exteris (gentilibus) quibuscunque,' Van Heng., a meaning which *οἱ λοιποὶ* certainly does not necessarily bear. Æth., Auth., and appy. Vulg., refer τοῖς λοιποῖς to locality, 'in other places' (ἐν τῇ πόλει πάσῃ, Chrys.), the dative being under the vinculum of ἐν: this is grammatically possible, but, as λοιπὸς is not elsewhere applied to places in the N. T., not very probable; comp. 2 Cor. XIII. 2.

14. καὶ τοὺς πλείονας κ.τ.λ.] 'and that the greater part of the brethren:' second beneficial effect of the Apostle's imprisonment. The presence of the article obviously shows that πλείονας

τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς 15

must here retain its proper comparative force,—not ‘many,’ Auth.,

ἡ ὄσος [multitudo] Syr., but ‘the greater portion,’ ‘the more part,’ as Auth. in Acts xix. 32, xxvii. 12, 1 Cor. ix. 19, xv. 6. See also 1 Cor. x. 5, 2 Cor. ii. 6, iv. 15, ix. 2, where both Luther and Auth. incorrectly retain the positive. *ἐν Κυρ. πεποιθ.*

κ.τ.λ.] ‘*having in the Lord confidence in my bonds:*’ not ‘in regard of my bonds’ (Flatt, Rill.), which vitiates the construction; the dative not being a dat. ‘of reference to’ (comp. notes on Gal. i. 22), but the usual transmissive dat. At first sight it might seem more simple and natural, with Syr., to connect *ἐν Κυρῳ* with *ἀδελφῶν*, ‘brethren united with, in fellowship with the Lord,’—a construction admissible in point of grammar (Winer, *Gr.* § 20. 2, p. 123), but open to the serious objection that though the important modal adjunct *ἐν Κυρῳ* occurs several times in St Paul’s Epp. with substantives or quasi-substantives, e.g. Rom. xvi. 8, 13, Eph. iv. 1, vi. 21, Col. iv. 7, it is never found with *ἀδελφός*: Eph. vi. 21, cited in opp. by Van Heng., is not in point; see Meyer *in loc.* On the contrary, *πεποιθ.* is found similarly joined with *ἐν Κυρ.* in ch. ii. 24, Gal. v. 10, 2 Thess. iii. 4, comp. Rom. xiv. 14. The objection that in these and similar cases *πεποιθ.* stands first in the sentence (Alf.) is not here of any moment; the emphasis rests on *ἐν Κυρῳ*, and properly causes its precedence: surely it must have been ‘in the Lord’ and in Him only that confidence could have been felt—when he to whom it referred was in bonds: so rightly Meyer, and very decidedly Winer, *Gr.* § 20. 2, p. 125.

περισσοτέρως τολμᾶν] ‘are more abundantly bold,’ scil. than when I was not in bonds; not ‘are very much emboldened,’ Conyb., a needless dilution of the comparative; *ἡὰς freti plus solito audere debemus*, jam in personā fratrum pignus victoriæ nostræ habentes,’ Calv. The construction adopted by Grot., B.-Crus., al., *περὶσσο. ἀφόβως*, i.e. *ἀφοβωτέρως*, is eminently unsatisfactory; each verb naturally takes its own adverb. With *ἀφόβως λαλεῖν* comp. Acts iv. 31, *ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας*,—a passage which may have suggested here the insertion of the nearly certain gloss *τοῦ Θεοῦ* in ABN; about 20 mss.; majority of Vv. (*Lachm.*). The variations (see *Tisch.*) serve to confirm the shorter reading.

15. *Τινὲς μὲν κ.τ.λ.*] ‘Some indeed even from envy and strife.’ exceptions to the foregoing; ‘this is not the case with all; some preach from bad motives.’ The previous definition *ἐν Κυρ. πεποιθ.* seems to render it impossible that the *τινὲς μὲν* should be comprised in the *ἀδελφοί*, ver. 14. The mention of ‘speaking the word’ brings to the Apostle’s mind *all* who were doing so; he pauses then to allude to all, specifying under the *τινὲς μὲν* (obs. not *οἱ μὲν* as in ver. 16) his *Judaizing*—not his unbelieving (Chrys.)—opponents, while in *τινὲς δὲ* he reverts to the sounder majority mentioned in ver. 14. *καί*, with its common contrasting force in such collocations (see notes on ch. iv. 12; comp. Klotz, *Devar.* Vol. II. p. 636, and exx. in Hartung, *Partik.* Vol. I. pp. 136, 137), marks that there were, alas! other motives beside the good ones that might be inferred from the preceding words. Alford joins *καί*

16 δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουν· οἱ μὲν
ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου

with *τῶς μὲν*, as meaning 'besides those mentioned ver. 14.' This however does not seem tenable.

διὰ φθόνον ['on account of envy,' or more idiomatically, 'from envy,' 'for envy,'—to gratify that evil feeling; so *Matth.* xxvii. 18, *Mark* xv. 10, comp. *Winer, Gr.* § 49. c, p. 355, and notes on *Gal.* iv. 13. Alberti adduces somewhat pertinently *Philemon* [the elder, a comic poet, B.C. 330] *πολλὰ με διδάσκεις ἀφθόνως διὰ φθόνον*; see *Meineke, Com. Fragm.* Vol. iv. p. 55. It is scarcely necessary to add that the transl. 'amid envy' (*Jowett on Gal.* iv. 13) is quite untenable: *διὰ* with an *accus.* in local or quasi-local references is purely poetical; comp. *Bernhardy, Synt.* v. 18, p. 236.

δι' εὐδοκίαν ['on account of, from, good will,' *ἀπὸ προθυμίας ἀπάσης*, *Chrys.*,—towards the Apostle; not towards others in respect of their salvation (*Est.*). *De Wette* objects to this meaning of *εὐδοκία* as not sufficiently confirmed, and adopts the transl. 'good pleasure,' scil. of me and my affairs. This seems somewhat hypercritical; surely the opposition *διὰ φθόνον* compared with *ἐξ ἀγάπης*, ver. 16, seems sufficient to warrant the current translation; see *Fritz. Rom.* Vol. II. p. 372, whose note however is not in all points perfectly exact; comp. notes on *Eph.* i. 5, and the quaint but suggestive comments of *Andrewes, Sermon* XIII. Vol. I. p. 230 (*A.-C. Libr.*). The *καὶ* refers to contrary motives just enunciated; and the party specified under *τῶς δέ*, though practically coincident with the *πλείους*, is yet, as *De W.* rightly observes, put under a slightly different point of view, as forming the opposite party to those last mentioned. Thus

of those who spake the word, *τῶς μὲν* were factious and envious, *τῶς δέ* full of good will and kindly feeling, and these latter were they who constitute the *πλείους τῶν ἀδελφῶν*, ver. 14.

16. οἱ μὲν ἐξ ἀγάπης] 'those indeed that are of love (do so);' sc. *ὄντες*, comp. *Rom.* ii. 8, *Gal.* iii. 7. The two classes mentioned in the last verse are now by *οἱ μὲν* and *οἱ δέ* a little more exactly specified, the order being inverted. In *Rec.* the more natural order is preserved, but on very insufficient authority, viz. *D²D²K* (L omitting *οἱ μὲν ἐξ ἐπιθ. τοῦ μου*); most *ms.*; *Syr.-Phil.*; and several *Greek* *ff.* *Auth.*, with apparently nearly all the older expositors, makes *οἱ μὲν* the subject, and refers *ἐξ ἀγάπης* to the supplied clause *τὸν Χρ. κηρ.*: so also *Matth.*, *Alf.*, and other modern commentators. This is plausible at first sight, but on a nearer examination can hardly be maintained. For *first*, *ἐξ ἀγάπης* would thus be only a kind of repetition of *δι' εὐδοκίαν*, as also *ἐξ ἐπιθ.* of *διὰ φθόνον*; and *secondly*, the force of the causal participial clause would be much impaired, for the object of the Apostle is rather to specify the motives which caused this difference of behaviour in the two classes than merely to reiterate the nature of it. See esp. *De Wette in loc.*, by whom the present interpretation is ably maintained; so *Mey.*, *Wies.*, and (in language perhaps too confident) *Van Heng.*: where appy. all the ancient *Vv.* are on the other side, it is not wise to be too positive. On the expression *οἱ ἐξ ἀγάπης*, 'qui ab amore originem ducunt,' see notes on *Gal.* iii. 7, and *Fritz. Rom.* ii. 8, Vol. I. p. 105. *εἰδότες ὅτι κ.τ.λ.*] 'as they know that I am appointed for the defence of the

κείμει, οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν 17
οὐχ ἀγνῶς, οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου.

Gospel, 'i. e. 'set to defend the Gospel,' Tynd., Cran.; participial clause explaining the motive of the behaviour, comp. Rom. v. 3, Gal. ii. 16, Eph. vi. 8, al. They recognise in me the appointed defender of the Gospel,—not the incapacitated preacher whose position claims their help (Est., Fell 2), but the energetic Apostle whose example quickens and evokes their co-operation. *Κείμει* has thus a purely passive reference, not 'jaceo in conditione miserâ,' Van Heng. (a meaning lexically defensible, see exx. in Rost u. Palm, *Lex.* s. v.), but 'constitutus sum,' Æth., 'I am set,' Auth., Θεός με χειροτόνηκε, Theod.: so Luke ii. 34, 1 Thess. iii. 3. The Apostle was in confinement, but not, as far as we can gather, either in misery or in suffering; comp. Conyb. and Hows. *St Paul*, Vol. II. p. 515 sq.

ἀπολογία τοῦ εὐαγγ. is referred by Chrys., Theoph., and Æcum., to the account (τὰς εὐθύνas) of his ministry, which the Apostle would have to render up to God, and which the co-operation of others might render less heavy. This seems artificial: ἀπολογία is nowhere used in the N. T. in reference to God, and can hardly have a different meaning to that which it bears in ver. 7; see Wieseler, *Chronol.* p. 430 note.

17. οἱ δὲ ἐξ ἐριθείας] 'but they that are of party-feeling or dissension;' opposite class to οἱ ἐξ ἀγάπης, ver. 16. On the derivation and true meaning of ἐριθεία,—not exactly 'contention,' Auth. (comp. Vulg., Syr., Copt.), followed by many modern commentators, but 'intrigue,' 'party-spirit' (ἀναιδῶς κατὰ τὴν ἀγορὰν περιῶντες, Theod.), as appy. felt by Clarom., which gives 'dissensio,' and perhaps Æth.,—see

notes on Gal. v. 20. On the most suitable rendering, comp. notes on *Transl.* καταγγέλλουσιν]

'declare,' 'proclaim;' in effect not different from κηρύσσειν, ver. 15 (καταγγέλλεται κηρύσσεται, Hesych.), but perhaps presenting a little more distinctly the idea of 'promulgation,' 'making fully known' (Xen. *Anab.* II. 5. 38, καταγγ. τὴν ἐπιβουλὴν); comp. 1 Cor. iv. 14, Col. i. 28, and Acts xvii. 3, 23, in which latter book the word occurs eleven times. It is peculiar to the Acts and St Paul's Epp. In this compound the prep. appears to have an *intensive* force, as in καταλέγειν, καταφαγεῖν κ.τ.λ.; see Rost u. Palm, *Lex.* s. v. IV. 4. οὐχ ἀγνῶς]

'insincerely,' 'with no pure intention,' (οὐκ εὐλικρινῶς οὐδὲ δι' αὐτὸ τὸ πρᾶγμα, Chrys.): it belongs closely to καταγγ., and marks the spirit in which they performed the καταγγελία. On the meaning of ἀγνός ('in quo nihil est impuri'), see notes on 1 Tim. v. 22, Tittm. *Synon.* I. p. 22, and Trench, *Synon.* Part II. § 38.

οἰόμενοι κ.τ.λ.] 'thinking (thus) to raise up, &c.:' not exactly parallel to εἰδότες, ver. 16, but explanatory of οὐχ ἀγνῶς. The verb οἰεσθαι seems here to convey a faint idea of intention, though of an intention which was not realized; e. g. Plato, *Apol.* p. 41 D, οἰόμενοι βλάπτειν (cited by De W.): καὶ καλῶς εἶπε τὸ οἰόμενοι: οὐ γὰρ οὕτως ἐξέβαιον, Chrys. The reading ἐγελπεῖν (*Rec.* ἐπιφέρεω) is supported not only by the critical principle 'proclivi lectioni præstat ardua,' but also by the weight of uncial authority, ABD¹FGN; 3 mss.; Vulg., Clarom., Goth., al.; and the best modern editors. τοῖς δεσμοῖς μου] 'to my bonds,' dat. *incommodi*, Jelf, *Gr.* § 602. 3; they

18 τί γάρ; πλὴν παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ

were endeavouring to make a state already sufficiently full of trouble yet more painful and afflicting. There is some little doubt as to the exact nature of this θλίψις. Is it outward, *i. e.* dangers from the inflamed hatred of *heathen* enemies (Chrys.), or inward, *i. e.* 'trouble of spirit' (Alf.)? Not the latter, which is not in harmony with the studiously objective δεσμοῖς, or with the prevailing use of θλίψις in the N. T.;—nor yet exactly as Chrys., *al.*, which seems too restricted, if not artificial, but more probably ill-treatment at the hands of *Jews* and *Judaizing* Christians, which the false teaching of the οἱ ἐξ ἐπιθελᾶς would be sure to call forth. Calvin very prudently observes, 'plurimas occasiones [Apostolo nocendi] nobis esse incognitas qui temporum circumstantias non tenemus.'

18. τί γάρ] 'What then?' 'quid enim,' Vulg., or perhaps more exactly, 'quid ergo;' not 'quid igitur,' Beza, which is not commonly thus used in independent questions. The uses of τί γάρ may be approximately stated as three; (*a*) *argumentative*, answering very nearly to the Lat. 'quid enim,' and while confirming or explaining the preceding sentence, often serving to imply tacitly that an opponent has no answer to make; see Hand, *Tursell.* Vol. II. p. 386. It is thus often followed by another interrogation; comp. Rom. iii. 3, Job xxi. 4; (*b*) *affirmative*, answering very nearly to 'profecto' or the occasional 'quid ni' of the Latins (Hand, *Tursell.* Vol. IV. p. 186); comp. Eurip. *Orest.* 482, Soph. *Æd. Col.* 542, and see Herm. *Viger*, No. 108, and Ellendt, *Lex. Soph.* Vol. I. p. 537, who however has not sufficiently discriminated between the *ex.* adduced; (*c*) *rhetorical*, as appy. here, answering more nearly to 'quid ergo'

or 'quid ergo est' (Hand, *Tursell.* Vol. II. p. 456), and marking commonly either a startled question (comp. *Æd. Col.* 539, 546), or, as here and appy. Job xviii. 4, a *brisk* transition ('ubi quis cum alacritate quâdam ad novam sententiam transgreditur,' Kühner on Xen. *Mem.* II. 6. 2), and thus perhaps differing from the calmer τί οὖν. In every one of these cases however the proper force of γάρ ('sane pro rebus comparatis'), though at each succeeding step becoming more obscure, may still be recognised; here, for example, the question amounts to, 'things being then as I have described them, what is my state of feeling?' See Klotz, *Devar.* Vol. II. p. 247 sq. All supplements, διαφέρει (Chrys.), μοι μέλει (Theoph.), φήσομεν (Van H.), &c., are perfectly unnecessary, if not uncritical.

πλὴν] 'notwithstanding,' 'nevertheless,' this particle, probably connected with πλέον (Pott, *Etym. Forsch.* Vol. II. pp. 39, 323), not with πέλᾶς (Hartung, *Partik.* Vol. II. p. 30), has properly a comparative force, especially recognisable in the disjunctive comparison πλὴν ἤ (see Donalds. *Cratyl.* § 100), and its use with the gen., *e. g.* Mark xii. 32, Acts viii. 1. This might be termed its *prepositional* use. It however soon passed by an intelligible gradation into an *adverbial* use, and came to imply little more than ἀλλὰ, 'nevertheless,' 'abgesehen davon' (ch. iii. 16, iv. 14, I Cor. xi. 11, Eph. v. 33), with which particle it is not unfrequently joined; see Klotz, *Devar.* Vol. II. p. 725. There is some variation in the readings. In AFGN; 10 mss. (*Lachm.*), δτι is inserted after πλὴν,—and in B; Ath., δτι is retained and πλὴν omitted. The insertion of δτι is well supported, but certainly seems suspicious as an

Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ

explanatory gloss after the less usual πλὴν: see Meyer (crit. not.) *in loc.*

παντὶ τρόπῳ] 'in every way,' scil. of preaching the Gospel, more exactly defined by εἶτε...εἶτε. At first sight there might seem some difficulty in this lenity of St Paul towards false, and perhaps heterodox teachers,—men against whom he warns his converts with such emphasis in ch. iii. 2. The answer seems reasonable, that St Paul is here contemplating the *personal* motives rather than alluding to the doctrines of the preachers; nay more, that perverted in many respects as this preaching might be, CHRIST was still its subject, and to the large heart of the Apostle this was enough; this swallowed up every doubt and fear: 'let then the word be preached, and let it be heard; be it sincerely, or be it pretensively, so it be done, it is to him [St Paul], and should be to us, matter (not only of contentment, but also) of rejoicing,' Andrewes, *Serm.* ix. Vol. v. p. 191 (A.-C. Libr.); see esp. Neander, *Planting*, Vol. 1. p. 318 (Bohn), and comp. Stier, *Reden Jesu*, Vol. III. p. 29.

εἶτε προφάσει κ. τ. λ.] 'whether in pretence or in truth;' datives expressive of the manner, technically called *modal* datives; see Winer, *Gr.* § 31. 6, p. 193, and especially Jelf, *Gr.* § 603, by whom this use of the dat. is well illustrated; compare also Hartung, *Camus*, p. 69. The phraseological annotators, esp. Wetst. and Raphel (Vol. II. p. 500), adduce numerous instances of a similar opposition between πρόφασιν and ἀλήθεια or τἀληθές; these are quite enough, independently of the context, to induce us to reject the transl. of προφάσει adopted by Grot., al., 'occasione,' i. e. 'be the good not intended but only occasioned by them,'

Hammond. On the more general meaning of the here more limited ἀλήθεια, comp. Reuss, *Théol. Chrét.* iv. 16, Vol. II. p. 169.

ἐν τούτῳ] 'therein,' 'in this state of things,' scil. that Christ is preached, though from different motives; comp. Luke x. 20. This use of ἐν τούτῳ (nearly = Germ. 'darüber'), though apparently not very common in the best prose, is certainly no Hebraism (Rilliet); see Winer, *Gr.* § 48. a, p. 346. Meyer compares Plato, *Republ.* x. p. 603 c, ἐν τούτοις δὲ πᾶσι ἡ λυπουμένη ἡ χαίροντας.

ἀλλὰ καὶ χαρ.] 'yea, and I shall rejoice;' not exactly δὲ ὑπὲρ τούτων χαρήσομαι, Chrys., but, in more strict connexion with the following fut., when the ἀποθ. εἰς σωτ. is being realized. The punctuation is here not quite certain. *Lachm.*, followed by *Tisch.* and *Mey.*, places a full stop before ἀλλὰ, and a colon after χαρ., thus connecting οἶδα γὰρ more immediately with the present clause. This seems right in principle on grammatical as well as exegetical considerations: a colon however, as in the text, seems preferable to a full stop, for there is a kind of sequence in the χαίρω and χαρήσομαι which can hardly be completely interrupted. De W., Van Heng., and others who retain the comma (Alf. has a comma in text but a colon in transl.) suppose an ellipsis of οὐ μόνον before χαίρω. This is very unsatisfactory. 'Ἀλλὰ καὶ has here its idiomatic meaning 'at etiam,' the faintly seclusive force of ἀλλὰ serving specially to confine attention to the new assertion which the καὶ annexes and enhances; see Fritz. *Rom.* vi. 5, Vol. I. p. 374. It may be observed that in these words, and also in some uses of the idiomatic ἀλλὰ γὰρ, ἀλλὰ μὲν, the primary force of ἀλλὰ ('aliud

19 καὶ χαρήσομαι· οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται
εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ

jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2) is so far obscured that it does practically little more than impart a briskness and emphasis to the declaration; see Klotz, *l. c.* p. 8, Hartung, *Partik.* Vol. II. p. 35. Lastly, we should be careful to distinguish between the present use of ἀλλὰ and its use (α) where a hypothetical clause precedes, evoking a more distinct opposition, *e. g.* 1 Cor. iv. 15, 2 Cor. iv. 16; (β) where an opposition is involved in the terms themselves, *e. g.* Diod. Sic. v. 84 (Fritz.), ἐν ταῖς νήσοις ἀλλὰ καὶ κατὰ τὴν Ἀσίαν; or (γ) where ἀλλὰ occurs in brisk exhortation, *e. g.* Soph. *Philoct.* 807, ἀλλ' ὦ τέκνον καὶ θάσος ἴσχε; in which passage Hermann's proposed emendation τὶ θάσος does not seem either plausible or necessary.

19. οἶδα γάρ] Confirmation of the words immediately preceding, the γάρ having its simple argumentative force. If with Calv., Bisp., al. this clause be referred to ver. 17, γάρ must have more of an *explanatory* force (comp. notes on Gal. ii. 6): such a ref. however is unduly retrogressive; τοῦτο here can only mean the same as τοῦτω ver. 18,—the more extended preaching of the Gospel of Christ. The words τοῦτο—σωτηρίαν occur in Job xiii. 16, and may have been a reminiscence.

εἰς σωτηρίαν] 'to salvation.' The exact meaning of σωτηρία has been very differently explained. It has been referred to (α) 'salus corporea,' scil. 'escape from present danger,' ἀπαλλαγὴν, Chrys., who however fluctuates; 'preservation in life,' τὸ ὅσον οὐδὲ πω μαρτύριον, Œcum., and appy. Syr.; (β) 'salus spiritalis,' 'Seelenheil,' De W., 'his own fruitfulness for Christ,' Alf.;

(γ) both united, 'for good, whether of soul (Rom. viii. 28) or of body' (Acts xxvii. 34), Peile, Bloomf.; (δ) 'salus sempiterna,' whether (α) in reference to others (Grot., Hamm.), or (β) in ref. to himself, 'suam salutem veram et perennem,' Van Heng. The last of these meanings alone seems to satisfy the future reference (ἀποβ.), and is most in accordance with the prevailing meaning of σωτηρία in St Paul's Epp.: comp. ver. 28, ch. ii. 12, and εἰς σωτ. Rom. i. 16, 2 Thess. ii. 13.

διὰ τῆς κ. τ. λ.] 'through your supplication and the supply of the spirit of J. C.:' the two means by which the σωτηρία is to be realized, intercessory supplication on the part of man, and supply of the Spirit on the part of God. Meyer and Alford regard the gen. ἐπιχορηγίας as dependent on ὑμῶν, 'your supply to me (by that prayer) of, &c.,' on the ground that διὰ τῆς, or at least τῆς, would have been inserted. Independently of the very unsatisfactory meaning in a dogmatical point of view, this is not grammatically exact. No article is required. Each substantive has its own defining gen., and on this account the second may dispense with its art.; so Winer, *Gr.* § 19. 5, p. 118. Meyer is unfortunate in referring to Winer in support of his interpr., as that grammarian expressly adopts the more natural construction.

ἐπιχορηγίας τοῦ Πν.] 'supply of the Spirit.' These words admit of two interpretations according as τοῦ Πν. is considered a gen. *objecti* or *subjecti*; comp. Winer, *Gr.* § 30. 1, p. 168. If the former, the meaning will be 'the supply which is the Spirit,' the gen. being that of *identity* or *apposition* (Scheuerl. *Synt.* § 12. 1, p. 82, 83); so

Πνεύματος Ἰησοῦ Χριστοῦ, κατὰ τὴν ἀποκαρδοκίαν 20
καὶ ἐλπίδα μου ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν

Chrys., Theoph., Œcum. If the latter, the meaning will be 'the supply which the Spirit gives,' the gen. being that of the *origin* or *agent* (Hartung, *Casus*, p. 17); so Theod., De W., Mey. This latter interpr. is on the whole to be preferred, as the parallelism, 'the prayers you offer...the aid the Spirit supplies,' is thus more exactly retained. Wiesing. and Alf. urge Gal. iii. 5, but this can hardly be considered sufficiently in point to fix the interpretation. Still less tenable is the assertion that the gen. *subjecti* would have required the order τοῦ Πν. Ἰ. Χ. ἐπιχορ. as in Eph. iv. 16 (Alf.); for in the first place exx. of the contrary (and indeed usual) order are most abundant, see Scheuerl. *Synt.* p. 126, Winer, *Gr.* § 30. 1, p. 167; and in the next place the gen. in Eph. i. c. is confessedly of a different grammatical class; see notes *in loc.* The Spirit is here termed τὸ Πν. Ἰησ. Χρ., not merely because Christ gives Himself spiritually in and with the Holy Ghost (Meyer on *Rom.* viii. 9), but because that eternal Spirit proceeds from the Son; so Pearson, *Creed*, Vol. I. p. 383: in a word the gen. is not so much a definitive or quasi-possess. gen., as a simple gen. *originis*, Hartung, *Casus*, p. 23. Lastly, on ἐπιχορηγία, which perhaps retains a slight shade of the primary meaning of χορηγ. in the ampleness and liberality which it seems to hint at on the part of the gift and giver, see notes on *Col.* ii. 19, and Harless on *Eph.* iv. 16. The ἐπὶ is *directive*, not *intensive*; see notes on *Col.* i. c.

20. κατὰ τὴν ἀποκαρ. κ.τ.λ.] 'according to my expectation and hope,' sc. 'even as I am hoping and expecting,' Syr., 'sicut speravi et confisus sum,' Æth. The curious word ἀποκα-

ρδοκία (Hesych. προσδοκία, ἀπεκδοχή), only here and *Rom.* viii. 19 in the N.T., is derived from κάρα and δοκέω [possibly allied to a root *dic*, 'monstrare,' Pott, *Etym. Forsch.* Vol. I. p. 185, 267], and properly denotes 'capitis, scil. oculorum animique, ad rem ab aliquo loco expectandam attempta conversio,' and thence derivatively 'patient, persistent, looking for' (*Rom.* viii. 19), and, with a further weakened force, 'calm expectation,' as in this place; the meaning necessarily varying with that of the simple καρδοκεῖν, which, from the ideas of 'attention' (*Eur. Troad.* 93) and 'observation' (*Polyb. Hist.* x. 42. 6), passes to those of 'suspense' (*Eur. Med.* 1117) and simple 'expectation' (*Eur. Iph. Aul.* 1433). The prep. ἀπὸ is not properly *intensive*, as in ἀποθερίσω, ἀποψεύδομαι, κ.τ.λ. (Tittm. *Synon.* p. 106 sq., and even Meyer on *Rom.* viii. 19), but *local*: it primarily (so to say) localises the καρδοκεῖν, by marking either (a) the place *from which* the observation is maintained, e. g. Joseph. *Bell. Jud.* iii. 7. 26, comp. *Polyb. Hist.* xviii. 31. 4, or (b) the quarter *whence* the thing or issue is looked for, e. g. *Polyb. Hist.* xvi. 2. 8,—and comes thence, as in ἀπεκδέχομαι (Germ. 'abwarten,' see notes on *Gal.* v. 5), with a gradual but intelligible evanescence of the local idea ('quidquid enim expectes alicunde te id expectare oportet,' Fritz.), to imply little more than the *fixedness, permanence, and patience* (not 'solicitude,' Tittm.), with which the observation is continued, or the expectation entertained; see Winer, *de Verb. Compos.* iv. p. 14, and esp. the excellent discussion of Fritz. *Prütsch. Opusc.* pp. 150—157. ὅτι ἐν οὐδενὶ

πάση παρρησίᾳ ὡς πάντοτε καὶ νῦν μεγαλυνθήσεται

αἰσχ.] 'that in nothing I shall be put to shame.' These words admit of various possible interpretations; for example (a) ὅτι may be either relational, 'that,' τὸ ἐπείγειν ὅτι, Chrys., or argumentative, 'because,' appy. Vulg., Clarom.; (b) οὐδενὶ may be either neuter (Syr., Auth., al.), or masc. in reference to the preachers of the Gospel (Hoelem.); again (c) αἰσχυνθ. may be either passive, 'confundar,' Vulg., or with a middle force, 'pudore confusus ab officio deflectam,' Van Hengel. In this variety of interpretation we must be guided solely by the context: and this seems certainly in favour of the above translation: for (a) ὅτι far more naturally follows εἰπὺς as defining the subject to which it refers (comp. Rom. viii. 21) than as supplying the reason why it is entertained; the latter interrupts the sequence, vitiates the logic, and leaves the object of hope undefined. Again (b) οὐδενὶ cannot be masc.; for if so, it would have to be arbitrarily referred *only* to the better class of those mentioned above, whereas if neuter it remains perfectly general and inclusive, not merely οὐτε ἐν τῷ ζῆν οὐτε ἐν τῷ θανείν, Theoph.,—but, 'in no respect, in no particular' (comp. ver. 28), thus forming an antithesis to ἐν πάσῃ παρῷ. Lastly, (c) αἰσχ. cannot logically be taken with any middle force; St Paul can scarcely know that the preaching will turn out to his salvation (ver. 19), and yet only hope and expect that he shall not fall from his duty. What the Apostle does hope and expect is, not merely ὅτι οὐ περιέσονται οὗτοι, Chrys., ὅτι κρείστων ἔσομαι τῶν δυσχερῶν, Theod., but more generally, that he shall not be brought to a state of shame (2 Cor. x. 8, 1 John ii. 28), that he shall not be put to shame in the highest duties

and aims of his life; see De Wette in loc., who aptly compares the Hebrew עָלַם Psalm xxxv. 4, lxx. 2 (LXX. αἰσχυνθείσαν), and contrasts St Paul's favourite term καυχᾶσθαι.

ἀλλ' ἐν πάσῃ παρῷ.] 'but on the contrary in all boldness;' antithesis to the foregoing clause introduced with the full force of the adversative ἀλλά. Πάσῃ, as has often been remarked (see ver. 9), is not qualitative, 'une pleine liberté,' Rill., but, as usual, quantitative, 'every form and manifestation of boldness,' forming an exact opposition to ἐν οὐδενὶ above. Ἐν π. παρῷ is thus not merely 'in all joyful-ness' (Wiesing, comp. Eph. iii. 12), and certainly not σαφῶς φανερώς, Œcum.,

comp. Syr. ܩܝܠܬܐ [revelatâ facie], but, as the contrast and context both imply, 'in omni fiducia,' Vulg., 'in all boldness of speech and action;' comp. Eph. vi. 19.

ὡς πάντοτε καὶ νῦν] Temporal clause, following close on the foregoing modal predication (comp. Donalds. Gr. § 444). The addition καὶ νῦν gives a dignifying and consoling aspect to the Apostle's present condition, cheerless as it might seem, and supplies a retrospective corroboration of ver. 12.

μεγαλυνθήσεται κ.τ.λ.] 'Christ shall be magnified in my body;' not ἐν ἐμοί, but, in accordance with the studiously passive aspect given to the whole declaration (obscured by Æth.),—ἐν τῷ σώμ. μου, 'in my body;' 'my body shall be, as it were, the theatre on which Christ's glory shall be displayed,' comp. John xxi. 19, and in illustration of this use of ἐν ('substratum of action'), see notes on Gal. i. 24, Winer, Gr. § 48. a, p. 345. Μεγαλ. is thus not 'shall be enlarged,' 'augebitur,' Copt. (comp. Luke i. 58, 2 Cor.

Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
'Εμοὶ γὰρ τὸ ζῆν Χριστὸς καὶ 21

x. 15), with reference to the development and growth of Christ *within* (Rill.; comp. Gal. ii. 20, Rom. viii. 10), which here would not harmonize with the modal ἐν παρῶν, and still less with the local ἐν σώμ.,—but, as in Acts xix. 17, 'shall be glorified,' δειχθήσεται ὅς ἐστι, Theod., 'gloriosior apparebit,' Just., the meaning being here appy. a little more forcible than 'be praised' (Alf.; comp. Luke i. 46, Acts v. 13), and pointing more to the general, than to the merely oral spread of the Lord's glory and kingdom among men.

εἴτε διὰ κ.τ.λ.] 'whether by life or by death;' two alternatives, suggested by and in explanation of the preceding ἐν τῷ σώματι μου: 'in my body,'—whether that body be preserved alive as an earthly instrument of my Master's glory, or be given up to martyrdom for His name's sake: διὰ μὲν ζωῆς, ὅτι ἐξέλκετο διὰ θανάτου δέ, ὅτι οὐδὲ θάνατος ἐπεισέ με ἀρνήσασθαι αὐτόν, Chrys. Well then might the Apostle say οἶδα ὅτι—*eis sōtērian* when he could entertain a hope and an expectation so unspeakably blessed. The whole verse, and especially this clause, is strongly confirmatory of the fuller meaning of *σωτηρία*.

21. 'Εμοὶ γὰρ] Confirmation and elucidation of the last clause of ver. 20. The γὰρ has no reference to any omitted clause (Bloomf.),—ever a doubtful and precarious mode of explaining this particle,—but simply confirms the preceding assertion by showing the real nature of *ζωή* and *θάνατος* according to the Apostle's present mode of regarding them; 'in my view and definition of the term, *Life* is but another name for Christ,' Peile. The emphatic ἐμοὶ ('to me, in my merely

personal capacity,' see Wiesing.) is thus the pronominal dat. *judicii* (De W.), or perhaps more correctly and more comprehensively the dat. of *ethical relation* (comp. Gal. vi. 14); not merely 'in my estimation,' but 'in my case,' 'life in my realization of it,'—a dat. which is allied to, and more fully developed in, the dative *commodi* or *incommodi*; see Bernhardt, *Synt.* III. 9, p. 85, and esp. Krüger, *Sprachl.* § 48. 6. 1 sq., by whom this use of the dative is well illustrated.

τὸ ζῆν Χριστός] 'to live is Christ,' i. e. living consists only in union with, and devotion to Christ; my whole being and activities are His; 'quicquid vivo Christum vivo,' Beng.: see Gal. ii. 20, but observe the difference of the application; there the reference is to faith, here rather to works (De W.), the context showing that Χριστός, beside the idea of union with Him, must also involve that of devotion to His service. So, perhaps too distinctly, Æth., 'si vixero, Christo.' Τὸ ζῆν is clearly the subject ('vita mea,' Syr., Copt.), the *natural* life (Beng.) alluded to in the preceding, and more specifically in the following verse. It cannot refer to *spiritual* life (Rill., comp. Chrys., Theoph.), as the antithesis ζῆν...ἀποθ. is thus obscured, and the argument impaired: what *ζωή* is in ver. 20, that must τὸ ζῆν be here.

καὶ τὸ ἀποθ. κέρδος] 'and [simple copulative] to die is gain;' death is gain, as I shall thus enjoy a still nearer and more blessed union with my Lord; *σαφέστερον αὐτῷ συνέσμαι*, Chrys., Theoph. Κέρδος belongs *only* to this latter clause, the full meaning of which is very easily collected from the context; compare verse 23. To make Xp. the subject to both members

22 τὸ ἀποθανεῖν κέρδος. εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτο

of the sentence and τὸ ζῆν and τὸ ἀποθ. accusatives of 'reference to' (Krüger, *Sprachl.* § 46. 4), sc. 'ut [Christus] tam in vitā quam in morte lucrum esse prædicetur' (Calv.; comp. Beza), is to mar the perspicuity, and to introduce a difficulty in point of grammar, as τὸ ἀποθ. could scarcely be 'in moriendo:' such accusatives commonly point to things or actions which may, so to say, be conceived as extensible, and over the whole of which the predication can range; see Scheuerl. *Synt.* § 9. 3, p. 68, Krüger, *Sprachl.* § 46. 4. 1. Numerous examples of similar expressions are cited by Wetst. *in loc.*, the most pertinent of which is Joseph. *Bell.* vii. 8. 6, συμφορὰ τὸ ζῆν ἔστιν ἀνθρώποις οὐχὶ θάνατος, as it hints at the purely substantival character of τὸ ζῆν and τὸ ἀποθανεῖν (opp. to Alf.). The practical aspects of the subject will be found in Heber, *Serm.* xvi. xvii.

22. εἰ δὲ τὸ ζῆν κ.τ.λ.] 'But if my living in the flesh—(if) this is to me the (the medium of) fruit from my labour;' so Vulg., Clarom., Goth., and (with obscured τοῦτο) Syr., Copt.: antithetical sentence suggested by the remembrance of his calling as an Apostle. There are difficulties in this verse in the individual expressions, as well as in the connexion and sequence of thought. We will (1) briefly notice the former: (a) εἰ is not problematical, 'if it chance,' Tynd., Cov. Test., Cran., but as Meyer correctly observes, *sylogistic*, and virtually assertory. (β) The addition ἐν σαρκί does not imply any qualitative difference between τὸ ζῆν here and τὸ ζῆν in ver. 21 (Rill.), but guards against it being understood in the *higher* sense, which the preceding τὸ ἀποθ. κέρδος ('to die, i.e. to live out of the flesh with Christ, is gain')

might otherwise seem naturally to suggest. (γ) Τοῦτο is not a redundancy 'per Hebraismum' (see Glasse, *Phil. Sacr.* p. 738 [219]), but is designed to give special prominence and emphasis to the idea contained in the preceding words; comp. Winer, *Gr.* § 23. 4, p. 144. (δ) In καρπὸς ἔργου the gen. is not a gen. of *apposition* ('ipsum opus pro fructu habet,' Beng.), nor a gen. *objecti* ('profit for the work,' Rill.), but a simple gen. *subjecti* [*originis*], 'proventus

operis,' De W., فَرْطُ الْعَمَلِ [fructus in operibus meis] Syr., i. e. 'conveys with it, is the condition of, fruit from apostolical labour,' the ἔργον referring to the *laborious* nature of the apostolic work (Acts xiii. 2, 1 Thess. v. 13, 2 Tim. iv. 5); καρποφορῶ διδασκῶν καὶ φωτίζων πάντας, Theoph.: comp. Raphel, *Obs.* Vol. II. p. 622.

(2) The *connexion* then seems to be as follows: in ver. 21 the Apostle had spoken of life and death from a strictly *personal* point of view (ἐμολ); in this aspect death was gain. The thought however of his *official* labours reminds him that his life bears blessings and fruitfulness to others; so he pauses; 'objecta spe conversionis multorum, hæret atque hæsitat,' Just.: so in substance Theoph. (who has explained this clause briefly and perspicuously), Chrys., Theod., Œcum., and after them, with some variations in detail, De W., Meyer, and the best modern editors. Of the other interpretations the *most* plausible is (a) that of Auth., Beng., al., according to which τοῦτο κ.τ.λ. forms the apodosis, ἔστι μοι being supplied after ἐν σαρκί, 'but if I live in the flesh, this is,' &c.; the *least* so (b) that of Beza, and the Genevan Version (amended by Conyb., but satisfactorily answered by Alf.),

μοι καρπὸς ἔργων καὶ τί αἰρήσομαι οὐ γνωρίζω· σὺν- 23

according to which *ei* is 'whether,' and *καρπὸς ἔργων* = 'opera pretium' (comp. Grot., Hamm., Scholefield, *Hints*, p. 105,—a more than doubtful translation), scil. 'and whether to live in the flesh were profitable for me, and what,' &c. The objection to (a) is the very harsh and unusual nature of the ellipsis; to (b), independently of grammatical objections, the halting and inconsequent nature of the argument; see Alf. in loc.

καὶ τί αἰρήσομαι κ.τ.λ.] 'then, or why, what I am to choose [observe the middle] I know not;' apodosis to the foregoing. The principal difficulty lies in the use of *καὶ*. Though no certain example of an *exactly* similar use of *ei...καὶ* has been adduced from the N. T. (2 Cor. ii. 2 [De W.] is not in point, the *καὶ* being there used in rapid interrogation, Hartung, *Partik.* Vol. I. p. 147), yet the use of *καὶ* at the beginning of the apodosis is so common (see Bruder, *Conc.* s.v. *καὶ*, D, p. 455) as to render such a use after *ei* by no means improbable; see examples in Hartung, *Partik.* s.v. *καὶ*, 2. 6, Vol. I. p. 130, and comp. the somewhat similar use of 'atque,' Hand, *Tursell.* Vol. I. p. 481 sq. In such cases the proper force of *καὶ* is not wholly lost. Just as in brief logical sentences it constantly implies that if one thing be true then another will be true *also*, e.g. *ei φύσει κωεῖται κἀν βλά κωηθεῖν, κἀν ei βλά καὶ φύσει*, Arist. *de Anim.* ch. 3, p. 9 (ed. Bekk.),—so here, if life certainly subserve to apostolic usefulness, there will *also* be a difficulty as to choice. It is thus unnecessary to assume any *aposiopesis* after the first member, scil. 'non repugno,' 'non ægre fero,' Müller, Rill. There is only a slight pause, and slight change from the expected to a more emphatic se-

quence, which this semi-ratiocinative *καὶ* very appropriately introduces.


On the use of the less exact *τί* for *πότερον*, see Winer, *Gr.* § 25. 1, p. 153, and on that of the future in a deliberative clause, Winer, *ib.* § 41. 4. b, p. 267. The strict alliance between the future and the subj. renders such an interchange very intelligible.

οὐ γνωρίζω] 'I do not recognise,' 'I do not clearly perceive,'—an exceptional use in the N. T. of *γνωρ.*, which is nearly always 'notum facio.' For exx. of the present use, see Ast, *Lex. Plat.* s.v.; comp. Job xxxiv. 25 (LXX), iv. 16 (*Symm.*).

23. συνέχομαι δέ κ.τ.λ.] 'yea, I am held in a strait by the two;' antithetical explanation of the last member of ver. 22; the faintly opposite δέ (not 'metabatic' [Mey.] on the one hand, nor equiv. to ἀλλὰ on the other) placing the emphatic *συνέχομαι* in gentle contrast with the preceding *οὐ γνωρίζω*. The reading γάρ (*Rec.*) has scarcely any critical support, and is only a correction of the less understood δέ. On the real difference between these two particles in sentences like the present, see esp. Klotz, *Devar.* Vol. II. p. 363. The prep. ἐκ is here not used for ἀπό (Bloomf.), nor yet for διὰ (Heinr.,—instrumentality would have been expressed by a simple dat., e.g. Matth. iv. 24, Luke viii. 37, Acts xviii. 5, xxviii. 8), but with its proper force points to the origin of the *συνέχῃ*, the sources out of which it arises; see notes on Gal. ii. 16, where the uses of this prep. in N. T. are briefly noticed. Lastly, the article is not *prospective* (comp. Syr.) but *retrospective* (Mey., al.), referring to the two alternatives previously mentioned. This is confirmed by the apparent emphasis on *συνέχῃ*, and the illustrative con-

έχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀνα-
λύσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσ-

nexion with it of the two clauses which follow.

τὴν ἐπιθυμίαν] 'having my desire;' not merely 'a desire,' Auth., nor 'the desire previously alluded to,' Hoel.,—as no ἐπιθυμία, strictly speaking, has been alluded to,—but 'the desire which I now feel,' 'my desire.' The ἐπιθυμία thus stands absolutely, its direction being defined in the words which follow. A very eloquent and feeling application of this text will be found in Manning, *Serm.* xx. Vol. III. p. 370 sq. εἰς τὸ ἀναλύσαι] 'towards departing,' 'turned to departure;' not 'solvendi' (τοῦ ἀναλ., Origen, in a free citation), not even quite 'to depart,' Auth., Conyb. (comp. Winer, *Gr.* § 44. 6, p. 294),—both of which would seem to imply the not unusual *definitive* gen. after ἐπιθ. (comp. Thucyd. vii. 84, τοῦ πικρῶν ἐπιθ.), but with the proper force of the prep. εἰς, 'desiderio tendens ad dimissionem;' compare Winer, *Gr.* § 49. a, p. 354. The prep. εἰς is omitted in DEFG; Chrys. (comm.), apparently by accident, as the construction would not thus be made more easy. 'Ἀναλύσαι is not 'dissolvi,' Vulg., nor even 'dimitti,' Syr.  (comp.

Schoettg. *in loc.*), but perhaps with primary reference to breaking up a camp or loosing an anchor, 'migrare,' Æth. (comp. Judith xiii. 1, Ælian, *Var. Hist.* iv. 23), and thence, with a shade of meaning imparted by the context, 'discedere a vitâ,' ἡ ἐντεῦθεν ἀπαλλαγὴ, Theod.; comp. notes on 2 Tim. iv. 6, and see Suicer, *Thesaur.* Vol. I. p. 286 sq., by whom this word is copiously illustrated; add too Perizonius, on Ælian, *Var. Hist.* l. c. The transl. adopted by Tertull. 're-

cupi' has perhaps reference to the 'receptui canere,' and is thus virtually the same; comp. Mill, *Prolegom.* p. LXVII.

καὶ σὺν Χρ. εἶναι]

From the immediate connexion of this clause with ἀναλύσαι dogmatical deductions have been made in reference to the intermediate state; 'clare ostenditur animas sanctorum ex hac vitâ sine peccato migrantium statim post mortem esse cum Christo,' Est.; comp. Cyr.-Alex. cited by Forbes, *Instruct.* XIII. 8. 33, Bull, *Engl. Works*, p. 42 (Oxford, 1844), Reuss, *Théol. Chrét.* iv. 21, Vol. II. p. 240. Without presuming to make hasty deductions from isolated passages, we may safely rest on the broad and sound opinion of Bishop Pearson, that life eternal may be regarded as initial, partial, and perfectional, and that the blessed Apostle is now in the fruition of that second state, and 'is with Christ who sitteth at the right hand of God,' *Creed*, Art. XII. Vol. I. p. 467, and comp. Clem. Rom. 1 Cor. § 5, ἐπορεύθη [Πέτρος] εἰς τὸν ὀφειλ. τόπον τῆς δόξης, Polyc. *ad Phil.* § 9, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ τῷ Κυρίῳ. For a contrary view, see Burnet, *State of Departed*, ch. III. p. 58; and lastly, for a practical application of the verse, Farindon, *Serm.* LXIX. Vol. III. p. 193 (Tegg). The meaning involved in the words σὺν Χρ. εἶναι, in reference to the soul's incorporeal state, is explained profoundly, though perhaps somewhat singularly, by Hofmann, *Schriftb.* II. 2, Vol. II. p. 449, 'selbst körperlos, wird er den Leib, in welchem die Fülle der Gottheit wohnt, zu seiner Wohnung haben;' comp. Delitzsch, *Bibl. Psychol.* vi. 6, p. 383 sq.

πολλῶ γὰρ κ.τ.λ.] 'for it is very far

σον· τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' 24
 ὑμᾶς. καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παρα- 25

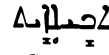
25. παραμενῶ] So *Lachm.* with ABCD¹FGN; 5 mss.; Vulg., Clarom.; Lat. Ff. (approved by *Griesb., Alf.*). *Tisch.* reads συμπαραμενῶ, appy. only with D³EKL; majority of mss.; Chrys. (expressly), Theod., Dam., Theoph., al. (*Rec., Scholz, Mey.*). While, on the one hand, it is possible that the unusual compound might have been changed into the more simple form, still, on the other hand, the dative πᾶσιν might have suggested the insertion. The uncial authority is moreover far too preponderant, for the reading to be safely reversed.

better,' scil. being with Christ is so (for me); explanation of the foregoing desire. The comparative strengthened by μᾶλλον gives a force and energy to the assertion that is here very noticeable and appropriate; comp. Mark vii. 36, 2 Cor. vii. 13, and Winer, *Gr.* § 35. 1, p. 214. The reading is doubtful: γὰρ is omitted by DEFGKL¹; great majority of mss.; Aug., Vulg., Syr., and some Ff. (*Steph., Griesb.* but very doubtfully); as however it is found in ABCN²; 31. 67^{**}; Copt.; Clem., Or. (2), Aug. (often and explicitly),—as D¹FG show in this passage marks of incertitude by reading πῶσιν for πολλῶ, and lastly, as γὰρ might have been thought to interrupt the sequence, we may perhaps acquiesce in its insertion, with *Lachm., Tisch.*, and even *Rec.*, and *Scholz.*

24. τὸ δὲ ἐπιμένειν κ.τ.λ.] 'yet to tarry in my flesh.' In the former verse the Apostle stated what is κρείσσον for himself, now he turns to what is ἀναγκαιότερον in regard of his converts. Δέ is thus simply 'but,' 'yet,'—scarcely 'nevertheless,' *Auth.*, which is commonly a more suitable translation of ἀλλὰ: on the difference between these particles ('verum...sed'), see Klotz, *Deriv.* Vol. II. pp. 33, 361. The ἐπὶ in ἐπιμ. implies rest in a place (comp. notes on Gal. i. 18), and hints at a more protracted stay; comp. Rom. vi. 1. The next words ἐν τῇ σαρκὶ

are, as Meyer correctly observes, scarcely quite the same as ἐν σαρκὶ in ver. 22; there the expression was general, here more specific and individualizing; see Krüger, *Sprachl.* § 50. 2. 3. 'Εν before τῇ σαρκὶ is omitted by ACN; 10 mss.; Clem., Orig.

ἀναγκαιότερον δι' ὑμᾶς] 'is more needful on your account,' not an inexact comparative (De W.), nor to be diluted into a positive (Vulg., Clarom., comp. Syr.), nor with reference to the Apostle's own feelings, scil. 'quam ut meo desiderio satisfiat,' Van Heng, Beng.,—but simply 'more needful,' scil. than the contrary course, than ἀναλῶσαι κ.τ.λ. The latter course St Paul might have thought ἀναγκαῖον on his own account, a thing to be prayed for and hastened; his continuance in life however was ἀναγκαιότερον on account of his converts. The meaning proposed by Loesn., 'præstat,' 'melius est' (comp. Æth.), has no lexical authority, and is not supported by the exx. adduced, *Obs.* p. 353.

25. καὶ τοῦτο πεποιθὼς] 'And being persuaded, being sure, of this;' scil. that my ἐπιμένειν ἐν τῇ σαρκὶ is more necessary on your account. Πεποιθὼς has thus its natural force and construction, and is not to be explained away adverbially, πεποιθότως καὶ ἀδιστακτως οἶδα, Theoph.,  [confidenter] Syr., Goth., Copt., or

μενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς
 26 πίστεως, ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
 Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

blended with οἶδα (Æth.), but is to be closely connected with τοῦτο, while οἶδα is joined only with ὅτι; 'persuadens mihi vitam meam vobis esse [magis] necessariam, scio quod Deus me vobis adhuc concedet,' Corn. a Lap. οἶδα] 'I know;'

not with any undue emphasis, 'prævideo,' Van Heng., for see ch. ii. 17, but simply 'I know,' sc. it is my present feeling and conviction; comp. Acts xx. 25. For somewhat analogous uses of οἶδα, see the exx. adduced by Van Heng., but observe that even in the strongest (Hom. II. vi. 447) οἶδα still refers more to the persuasions of the speaker than to any absolutely prophetic certitude.

παρ-
 μενῶ] 'continue here (on earth),' 'bleiben und dableiben,' Meyer, who aptly cites Herod. i. 30, τέκνα ἐκγεγόμενα καὶ πάντα παραμείναντα; add Plato, Phædo, p. 115 D, ἐπειδὴν πῶς τὸ φάρμακον, οὐκέτι ὑμῖν παραμεινῶ, ib. Crito, p. 51 D, παραμείνη, opp. to μετοικεῖν ἄλλοσε. On the reading see critical note. πᾶσιν ὑμῖν may be the dative of interest, 'to support and comfort you' (Krüger, Sprachl. § 48. 4), but is here far more naturally governed by the παρὰ in the compound; see Plato, Phædo, l. c., Apol. p. 39 E, appy. Protag. p. 335 D, and contrast 1 Cor. xvi. 6, πρὸς ὑμᾶς... παραμεινῶ, where the πρὸς gains its force from the intended journey to them just before mentioned; here the Apostle is mentally present with those he is addressing. This is a somewhat more common construction than Krüger (Sprachl. § 48. 11. 9) seems inclined to admit.

εἰς τὴν ὑμῶν κ. τ. λ.] 'for your furtherance in, and joy of the faith;,' not 'for

your furth., and for your joy, &c.,' Van Heng.,—there being here no reason whatever to depart from the ordinary rule; see Winer, Gr. § 19. 4. d, p. 116, and comp. Middleton, Gr. Art. p. 368. It is scarcely necessary to say that there is not here any kind of inversion ('for your joy and for the increase of your faith') as in Syr., nor any disjunction ('for your furth., and for your faith, and for your joy'), as in Æth., nor any conjunction ('for the advancement of the joy of your f.'), as Mackn.: still the relation of the gen. to the two substantives seems slightly different; in the first case it is a gen. *subjecti*, referable perhaps to the class of the *possess.* gen.; in the latter it is a gen. *originis*, 'quod ex fide promanat,' Zanch., and belongs to the general division of the gen. of *ablation*; comp. Scheuerl. Synt. § 11. 1, p. 79, Donalds. Gr. § 448 sq. On χαρὰ, comp. Reuss, Théol. Chrét. iv. 18, Vol. II. p. 202, whose definition however, 'cette sérénité de l'âme qui la préserve de tout découragement dans l'adversité,' imparts to χαρὰ too passive a character. Χαρὰ is rather that active emanation of love and thankfulness which forms a sort of spiritual equipoise to εἰρήνη and ὑπομονή.

26. ἵνα τὸ καύχημα κ. τ. λ.] 'in order that your matter of boasting may abound in Christ Jesus in me;,' more specific statement of the purpose of the Apostle's continuance with his converts; the previous abstract εἰς τὴν ὑμῶν προκ. κ. τ. λ. being expanded into the more definite and concrete ἵνα κ. τ. λ. These words, simple as they seem to be, have not been always clearly understood. In the first place

Live as becometh the Gospel, that whether absent or present I may hear good tidings of you. Be not dismayed, ye are sufferers for Christ.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ 27
Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ

καύχημα is not the same as *καύχησις*; not 'gloriatio quā gloriāmini,' Corn. a Lap., but 'gloriandi materies' (ΠῚΠῚ, Jerem. xvii. 14), as in Rom. iv. 2, 1 Cor. ix. 15, and appy. everywhere in the N.T. (see notes on *Gal.* vi. 4), this 'materies' being τὸ ἐστηρίχθαι ἐν τῇ πίστει, Chrys., or generally, their possession of the Gospel (Mey.), their condition as Christians. Again, ἐν Χριστῷ is not to be connected directly or indirectly with *καύχημα* ('l'occasion de vous glorifier d'être unis à Christ,' Rill.) but with *περισσὴ*, the qualitative ἐν Χρ. defining, as it were, the blessed sphere in which the increase takes place, and out of which, Christianly speaking, it has no existence. Lastly ἐν ἐμοὶ is neither = δι' ἐμοῦ, Heinr., nor 'propter me,' Grot., nor even 'de me,' Beza, but 'in me,' Vulg., —the preposition here marking the *substratum* of the action, the mirror, as it were (Zanch.), in which the whole gracious procedure was displayed; see notes on *Gal.* i. 24. It is thus not to be connected with *καύχημα* directly, or as in Chrys. by inversion, ἵνα ἔχω καυχᾶσθαι ἐν ὑμῶν μειζόνως, nor even with *περισσ.* alone, but with the complete idea τὸ καυχ. *περισσ. ἐν Χρ.* Thus the whole seems clear: the *καύχημα* is their condition as Christians; ἐν Χρ. defines the holiness and purity of its increase; ἐν ἐμοὶ the seat and substratum of the so purified action. διὰ τῆς κ.τ.λ.] 'through my presence with you again;' these words are to be closely connected with ἐμοὶ, as defining the exact means by which the increase of matter of boasting, thus specifically Christian, is to take place ἐν ἐμοὶ. Passages like the present, in which different predications are group-

ed closely together, will repay careful analysis. Here it will be seen that ἐν Χρ. is the mystical and generic predication of manner, ἐν ἐμοὶ of place, διὰ τῆς παρ. of special instrumentality, involving also in its substantive the predication of time; comp. notes on *Eph.* i. 3, and Donalds. *Gr.* § 444.

27. Μόνον] 'Only:' my persuasion then being as I have told you, this is the sole thing that I specially press upon you, and exact from you as indispensable; τοῦτό ἐστι τὸ ζητούμενον μόνον καὶ οὐδὲν ἄλλο, Chrys.; compare *Gal.* ii. 10, v. 13, in which latter passage, as here 'verborum tanquam agmen ab illo ducitur,' Van Heng. In this one requisition many weighty duties are involved.

τοῦ εὐαγγ. τοῦ Χρ.] 'the Gospel of Christ,' i.e. which relates to, which tells of Christ; τοῦ Χρ. being the gen. *objecti*, not, as Æth. would seem to imply, *subjecti*, 'the Gospel taught by Him.' In such cases the nature of the gen. is not perfectly certain, but from the analogy supplied by the partially similar use of εὐαγγ. with other genitives, it is more probably *objecti*; see Winer, *Gr.* § 30. 1, p. 168, but observe that the ref. to Rom. i. 3 is of doubtful pertinence.

πολιτεύεσθε] 'have your conversation,' 'behave yourselves,' or more exactly, 'lead your life of (Christian) citizenship;' comp. Acts xxiii. 1. It can scarcely be doubted that this word, occurring only this once in St Paul's Epp., though examples of very similar exhortations are not wanting (*Eph.* iv. 1, *Col.* i. 10, 1 *Thess.* ii. 12) has been studiously used instead of the more common περιπατεῖν, to give force to the idea of fellow-citizenship, —not

ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε
ἐν ἐνὶ πνεύματι, μὴ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ

specially and peculiarly with Christ (Heinr.), but with one another in Him,—joint membership in a heavenly *πολιτεῦμα*, comp. ch. iii. 20. Numerous exx. of a similar metaphorical use of the word ('vivere, non quoad spiritum et animam, sed quoad mores,' Loesn., 'ad normam institutorum in Republica mores vitæque rationem componere,' Krebs) will be found in Wetst. in loc., Krebs, *Obs.* p. 245, Loesn. *Obs.* p. 226, and esp. in Suicer, *Thesaur.* Vol. II. p. 799 sq.

ἵνα εἴτε ἔλθῶν κ.τ.λ.] 'in order that, whether having come and seen you or else remaining absent, I may hear the things concerning you.' This clause, though perfectly intelligible, is appy. somewhat inexact in structure. It would seem that ἀκούσω (for which *Lachm.*, with BD¹N¹; 10 mss.; Basm., reads ἀκούω) really performs a kind of double office; in the one case it stands in antithesis to ἰδὼν (per orat. variat.); in the second place it repeats itself

Van Heng.), or suggests some appropriate verb (*εὐφρανθῶ*, Chrys., γνῶ, De W.) immediately before *ἔτι*: in a word, *quoad sensum* it seems to belong to ἀπὼν, *quoad structuram* to ἵνα. Attempts have been made to defend the construction as it stands, either (α) by referring ἀκούσω zeugmatically to both clauses, 'j'apprenne à votre sujet que,' Rill.; or (β) by understanding it to imply 'hearing from themselves' in reference to the first clause, 'hearing from others' in the second, Mey. This last explanation is ingenious, but is appy. precluded by the opposition between ἰδὼν ὑμᾶς and ἀκούσω τὰ περὶ ὑμῶν, which seems too distinct to have been otherwise than specially intended. There must be few however who do not prefer the warm-hearted *incuria*

of such a brevity of expression to restorations like *εἴτε ἔλθῶν καὶ ἰδὼν, εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ἀκούω ὅτι κ.τ.λ.*, or still worse, *ἀπὼν καὶ ἀκούσας τὰ π. ὑμ. γνῶ ὅτι κ.τ.λ.*, suggested by modern commentators. *ὅτι στήκετε*]

'that ye are standing;,' fuller expansion and definition of τὰ περὶ ὑμῶν; the explanatory clause being in structural dependence upon the principal member, according to the ordinary and simplest form of attraction; see esp. Winer, *Gr.* § 66. 5, p. 551, where this and other forms of attraction and assimilation are perspicuously discussed. The present form of attraction is especially common after verbs of knowledge, perception, &c., e.g. Mark xii. 34, Acts iii. 10, 1 Cor. xv. 3, 1 Thess. ii. 1, al. *Στήκειν*, it may be observed, is not *per se* 'to stand fast,' Auth., 'perstare,' Beza, but simply 'stare,' Vulg., Syr., Goth., the ideas of readiness (comp. Chrys.), persistence, &c., being imparted by the context; comp. ch. iv. 1, 1 Cor. xvi. 13, Gal. v. 1, 1 Thess. iii. 8, 2 Thess. ii. 15.

ἐν ἐνὶ πνεύματι] 'in one spirit;,' in one common higher principle of our nature. The addition *μὴ ψυχῇ* seems certainly to show that πνεῦμα is here the human spirit, the higher part of our immaterial nature (see Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498), that in which the agency of the Holy Spirit is especially seen and felt. This common unity of the spirit is however so obviously the effect of the inworking of the Holy Spirit, that an indirect reference to τὸ Πνεῦμα (comp. Eph. iv. 4) becomes necessarily involved. Indeed in most cases in the N. T. it may be said that in the mention of the human πνεῦμα some reference to the eternal Spirit may always be recognised; see

εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ

notes on 2 Tim. i. 7, and comp. Delitzsch, *Bibl. Psychol.* iv. 5, p. 144 sq. **μὲν ψυχῇ κ. τ. λ.**] ‘with one soul striving together for the faith of the Gospel,’ making your united efforts for the common faith from one common centre and seat of interests, affections, and energies. As the higher πνεῦμα which gave direction was to be one and common to them all, so was the lower ψυχῇ which obeyed those behests to be one,—one common seat of concordant affections and energies. The remark of Bengel is true and deep; ‘est interdum inter sanctos naturalis aliqua antipathia: hæc vincitur ubi unitas est non solum spiritus sed etiam animæ.’ On the difference between the πνεῦμα, ‘vis superior, agens, imperans in homine,’ and the ψυχῇ, the sphere of the will and affections, the centre of the personality, see Olshausen, *Opuscula*, Art. vi. p. 145 sq., Beck, *Bibl. Seelenlehre*, II. 12, 13, p. 30 sq.

συναβλοῦντες must be united with **μὲν ψυχῇ**, thus forming a participial, and indeed psychological parallel to **στήκ. ἐν ἐλ. πν.** It is somewhat singular that the best ancient Vv. (Syr., Vulg., Clarom., Æth., Copt.), with Chrys., al., agree in referring **μὲν ψυχῇ** to **στήκετε**. Such a construction however has but little to recommend it in point of grammar, and still less in point of psychology: **μὲν ψυχῇ** stands correctly in a prominent place after the semi-emphatic **ἐν ἐλ. πν.** (comp. Jelf, *Gr.* § 902), and forms a modal adjunct to the undefined **συναβλοῦντες**, especially significant and appropriate; **στήκειν ἐν πνεύματι, συναβλεῖν τῇ ψυχῇ**. The force of the prep. **σὺν** has been differently estimated; it is referred by the Greek expositors to the fellowship of the Philippians (*συμ-*

παραλαμβάνετε ἀλλήλους, Chrys.); by Meyer and others to fellowship with St Paul; the former seems more suitable to the context.

τῇ πίστει] ‘for the faith,’ dat. *commodi*; not under the regimen of **σὺν**, ‘adjuvantes fidem,’ Erasm.,—an unexampled *prosopopeia*; nor a dat. *instrumenti*. (more precisely termed by Krüger a ‘dynamic’ dative, *Sprachl.* § 48. 15), ‘fide Evang.’ Calv., ‘per fidem Evang.’ Beza,—this construction having previously occurred in the case of **μὲν ψυχῇ**. **Πίστις** here, as nearly always in the N. T., has a subjective reference; see notes on *Gal.* i. 23.

28. **πτυρόμενοι**] ‘being terrified.’ **δπ. λεγόμεν.** in N. T.; properly used in reference to scared horses (Diod. Sic. xvii. 34, **πτυρόμενοι τὰ χαλιὰ διεσέλοντο**), thence generally, though often with some tinge of its more special meaning, as in Plut. *Mor.* p. 800 C, **μήτε δψεί μήτε φωνῇ πτυρόμενον**, and lastly, as here, in a purely general sense, e. g. [Plato] *Axiocl.* p. 370 A, **οὐκ ἂν ποτε πτυρείης τὸν θάνατον**; compare Hesych. **πτύρεται· σέλεται, φοβεῖται, φρίττει**, and Kypke, *Obs.* Vol. II. p. 312. It is not improbably derived from a root **πτρ-**, and allied with **πτοέω**; see Benfey, *Wurzellex.* Vol. II. p. 100.

τῶν ἀντικειμένων] ‘the opposers,’ ‘your adversaries;’ comp. 1 Cor. xvi. 9, 2 Thes. ii. 4, 1 Tim. v. 14, Luke xiii. 17, xxi. 15. Who these were is not perfectly certain. The context and general use of the word seem both to point to open and avowed enemies of Christianity; not Judaists, but unbelieving Jews (Usteri, *Lehrb.* p. 332, comp. Acts xvii. 5), or, perhaps even more probably, Gentiles; comp. Acts xvi.

29 σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· ὅτι ὑμῖν ἐχαρίσθη τὸ

19 sq. **ἥτις ἐστὶν κ.τ.λ.]** 'the which is to them,' 'seeing it is to them;' viz. when they see, as they cannot fail to do, if they will pause to consider, that they cannot intimidate you; *ὅταν γὰρ οἱ διώκοντες τῶν διωκομένων μὴ περιγένηνται, οἱ ἐπιβουλευόντες τῶν ἐπιβουλευομένων, οἱ κρατούντες τῶν κρατουμένων, οὐκ αὐτοθεν ἔσται δῆλον αὐτοῖς ὅτι ἀπολούνται, ὅτι οὐδὲν ισχύουσιν*; Chrys. The *ὅστις*, as in Eph. iii. 13 al., has here a faint explanatory force (see esp. notes on Gal. iv. 24), and is the logical relative to *μὴ πνύρόμ. κ.τ.λ.*, though grammatically connected (by attraction) with the predicate *ἐνδειξίς*; see exx. of this species of attraction in Winer, *Gr.* § 24. 3, p. 150; comp. also § 66. 5. 2, p. 552, and Madvig, *Synl.* § 98. The dative *αὐτοῖς* is the dat. *incomm.*, or of 'interest' (Krüger, *Sprachl.* § 48. 4), and is dependent on *ἐνδειξίς*, not on *ἀπώλεια* (Hölem.),—a needlessly involved construction. The reading of *Rec. αὐτοῖς μὲν ἐστὶν* has but little critical support [KL; mss.; Theod., al.], and is properly rejected by all the best editors. **ὑμῶν δὲ σωτηρίας]** 'but of your salvation;' scil. of final salvation, as opp. to the preceding *ἀπώλεια*; 'ipsos perdet et ducet in gehennam, vos autem ducet ad salutem et gloriam,' Corn. a Lap.; compare similar antitheses, Rom. ix. 22 sq., 1 Cor. i. 18, al., and on the force of *ἀπώλεια*, notes on 1 Tim. vi. 9. The present reading is now adopted with ABC²N; 4 mss., Clarom., Sangerm.; Chrys. (ms.), Aug., al. (*Lachm.*, *Tischl.*), though not with perfect confidence. The dat. *ὑμῶν* is fairly supported [D²EKL (*ἡμῶν* C¹D¹FG; 73); Aug., Vulg., Goth., Copt., Basm., Æth. Platt and Pol., Syr.-Phil.; Chrys., Theod.], but is now appy. in-

ferior in authority to the text, and is in some degree suspicious as a possible conformation of *ὑμῖν τοῖς αὐτοῖς*.

καὶ τοῦτο κ.τ.λ.] 'and this from God,' comp. Eph. ii. 8; i. e. not merely 'vos salutem consecuturos esse,' Calv., which would arbitrarily limit *τοῦτο* to the latter member; nor even 'il'ud, adversarios quidem perituros, vos vero salutem,' &c., Grot., but, as the consolatory nature of the context seems to require, with reference to the *whole preceding* (certainly not *succeeding*, Syr., Æth., Clem.-Alex. *Strom.* iv. p. 604, ed. Pott.) declaration, in fact to *ἐνδειξίς* (Peile, De W., Alf.); 'et hoc sane non augurium humanum est, sed divinum,' Van Heng., and similarly Michaelis. Whether it be recognised or not as such, there still is this token of the issue for either side, and it is from God; comp. Wiesing. *in loc.*

29. **ὅτι ὑμῖν κ.τ.λ.]** Reason for the declaration immediately preceding, by an appeal to their own cases: not exactly motives to steadfastness (De Wette); as, in the first place, the exhortation to be steadfast is implicit rather than explicit; and, secondly, such motives would have been more naturally introduced by *γὰρ*. The Apostle says, the *ἐνδειξίς κ.τ.λ.* is verily not a 'humanum' but a 'divinum augurium,' because the grace given to you (observe the slightly emphatic position,—whatever it may be to others) is such that you are thereby enabled not only to believe in Christ, but also to suffer for him: the double favour you have received affords the surest proof of the essentially divine nature of the token; see Meyer *in loc.*

ἐχαρίσθη] 'it was freely given;' τὸ πᾶν ἀνατιθεῖς τῷ Θεῷ, καὶ χάριν εἶναι λέγων καὶ χάρισμα καὶ δωρεὰν τὸ πᾶσχεω ὑπὲρ Χριστοῦ,

ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, τὸν αὐτὸν ἀγῶνα ἔχοντες 30
οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Be united in spirit; be lowly in heart as was Christ, who humbled Himself unto death, and was exalted with every measure of exaltation. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, II.

Chrys. The aorist is used as referring to the period when the initial grace which has since wrought in the hearts of the Philippians was first given: *χαρίζεται* would be too present, and indeed prospective (comp. Krüger, *Sprachl.* § 53. 1), to suit the actual circumstances; *κεχάρισται* would express that the effects of the *χάρισμα* are remaining, which, though probably really the case, less perfectly harmonizes with the language of implied exhortation than the simple reference to what they once received, and must show that they now possess. The essential character of the tense ('quod præterit, sed ita ut non definiatur quam late pateat id quod actum est,' Fritz. *de Aor. Vi*, p. 17 sq.) may here be easily traced.

τὸ ὑπὲρ Χριστοῦ is not 'in Christi negotio,' Beza (comp. Auth.), but is logically dependent on the following *πάσχειν*, and would have been structurally associated with it if the Apostle had not paused to interpolate a clause (οὐ μόνον—ὑπὲρ αὐτοῦ) that serves materially to heighten the assertion and add to its significance: ἐκεῖ μὲν ὀφειλέτης εἰμί, ἐνταῦθα δὲ ὀφειλέτην ἔχω τὸν Χριστόν, Chrys. So expressly Syr., Æth., both of which suppress in translation the prefixed τὸ ὑπὲρ Χρ.

30. ἔχοντες] 'as you have:' further specification of the preceding *πάσχειν*, with a consolatory turn suggested by the associated example; καὶ τὸ παράδειγμα ἔχετε. πάλιν αὐτοὺς ἐπαίρει, Chrys. The structure is 'ad sensum' rather than 'ad verbum';

the participle being constructed with the *υμεῖς* which is practically involved in the preceding verse, rather than with the *ὑμῖν* which immediately precedes: see esp. Eph. iii. 18, iv. 2. Such relapses of the participle into the nominative are far too common to render it necessary for us, with Beng., Lachm., al., to enclose *ἡμῖς*—αὐτοῦ *πάσχειν* in a parenthesis: see exx. in Winer, *Gr.* § 63. 2, p. 505, Jelf, *Gr.* § 707. The frequent and almost idiomatic occurrence of such anacolutha seems to be referable to the practically weaker force of the oblique cases of participles.

οἷον εἶδετε ἐν ἐμοί] 'such as you saw in me,' sc. when I was with you at Philippi: comp. Acts xvi. 16 sq.: οὐκ εἶπεν ἀκηκόατε, ἀλλ' εἶδετε καὶ γὰρ ἐκεῖ ἡθλήσεν ἐν Φιλιππίοις, Chrys. In the expression ἐν ἐμοί the prep. marks as it were the *substratum* of the action; see Winer, *Gr.* § 48. a, p. 345, and comp. notes on Gal. i. 24. There is thus no need, with Vulg., Syr., Æth., to translate the second ἐν ἐμοί 'de me:' as the Philippians saw the *ἀγῶν* when he was present with them, so now they hear of it in his Epistle, in which he as it were personally speaks to them; comp. Mey. The reading *ἔτερε* (*Rec., Griesb.*), though not without support [B³D³E³FGKL; very many mss.; Theoph., Æcum.], is apparently only due to the interchange of *ει* and *ι* (itacism); see Scrivener, *Collation*, &c. III. 3, p. lxix.

CHAPTER II. 1. Εἴ τις οὖν] 'If then, &c.' The οὖν, which has here

εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος,

is *reflexive* rather than *collective* force, recalls the readers to the consideration of what their duty ought to be under existing circumstances, with a retrospective reference to the exhortation in ch. i. 27; 'revocat οὖν lectorem ad rem præsentem, id est, quæ nunc cum maxime agitur, eodem prorsus modo quo Latina particula *igitur*,' Klotz, *Devar.* Vol. II. p. 717. Beza's correction of the Vulg. 'ergo' to 'igitur' is therefore judicious. On the exact difference between these particles, see Hand, *Tursell.* Vol. III. p. 187.

παράκλη. ἐν Χρ.] 'exhortation in Christ,' i. e. exhortation specified and characterized by being in Him as its sphere and element. This important modal adjunct defines the παράκλησις as being essentially Christian, 'quam [qualem] dat conjunctio cum Christo,' Wahl; it was only 'in Him' that its highest nature was realisable; comp. notes on Eph. iv. 1. Παράκλησις is apparently here 'exhortation' (comp. 1 Cor. i. 10, Rom. xii. 8, and Fritz. *Rom.* Vol. I.

p. 32), not 'consolatio,' Vulg., ܡܠܚܬܐ

Syr. (comp. Goth., Copt.), which, though lexically tenable (see Knapp, *Script. Var. Arg.* Vol. I. p. 132 sq., and comp. notes on 1 *Thess.* v. 11), seems here somewhat tautologous when παραμύθιον so immediately follows.

The exact distinction between the clauses is worthy of notice: the first (ἐν Χρ.) and third (Πνεύμ.), as Meyer observes, certainly point to the *objective* principles of Christian life, while the second (ἀγάπης) and fourth (σπλάγχνα κ. οἰκτ.) point to the *subjective* elements: so also Wiesing., who however somewhat unsatisfactorily refers the first two members to St Paul, the last two to the Philippians. Surely

the very terms of the exhortation seem to imply that all must be referred to the Philippians. It is the hoped-for and indirectly assumed existence of these four elements among his converts that leads the Apostle so pressingly to beseech them to fulfil his joy: comp. Chrys., who very well illustrates the force and meaning of the appeal.

παραμύθιον δγ.] 'comfort, or consolation, of love;' 'solatium caritatis,'

Vulg., compare Syr. ܡܠܚܬܐ ܡܠܚܬܐ

[loquutio in cor], Æth., and appy. Copt.; not 'winning persuasion,' Wiesing.,—a meaning which is defensible (comp. Plato, *Legg.* ix. p. 880 A, παραμυθίους εὐπειθῆς γίνεσθαι), but here appy. precluded by the parallelism σπλάγχνα καὶ οἰκτ. in the fourth clause. The gen. ἀγάπης is the gen. of the *source* or *agent*, 'comfort such as love supplies;' see Scheuerl. *Synt.* § 17, p. 126.

κοινωνία Πν.] 'fellowship of the Spirit;' gen. *objecti*, communion with, participation in, the gifts and influence of the Holy Spirit; τὴν μετοχὴν αὐτοῦ καὶ τὴν μετέληψιν καθ' ἣν ἀγιαζόμεθα, Theoph. on 2 Cor. xiii. 14: so expressly Æth., 'particeps fuit in Spiritu;' comp. Chrys. The gen. at first sight might seem a gen. *subjecti* as above,—a construction both lexically and grammatically defensible (comp. Fritz. *Rom.* Vol. III. p. 81, 287), but here somewhat at variance with the prevailing use and reference of κοινωνία and κοινωνός (comp. 1 Cor. i. 9, 2 Pet. i. 4) in passages of this doctrinal aspect; see Meyer on 2 Cor. xiii. 14, comp. Pearson, *Creed*, Vol. I. p. 419 (ed. Burton), and the good sermon of Waterland, *Works*, Vol. v. p. 351. The Spirit here is not the human spirit, 'animorum conjunctio,' Tirin. (Pol. *Syn.*),

εἴ τινα σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου 2
τὴν χαοάν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην

1. εἴ τινα σπλάγχνα] It is somewhat singular that all the uncial MSS., at least 50 mss., and several Ff. read εἴ τις σπλ. Though adopted by *Tisch.* (ed. 7) and *Lachm.*, and defended by *Green, Gram.* p. 284, it seems really to have arisen from an erroneous (paradiplomatic) repetition of the preceding τις, a supposition somewhat confirmed by the fact that D¹L; 15 mss., read τις for τι before παραμύθιον. The fact that all MSS. support so manifest an error need not shake our faith in 'mere MSS. testimony' (Alf.); it rather seems to hint at the general fidelity of the transcribers. They could scarcely have all made the same error; but may very probably have studiously perpetuated it on the authority of two or three more ancient documents.

De W., al., but the personal Holy Spirit, as the parallelism to the first clause, and the recurrence of the expression in 2 Cor. xiii. 14, seem very distinctly to suggest. So *Æth.* (Pol., but not Platt), which expressly inserts ἀγιος.

εἴ τινα σπλ. κ.τ.λ.] 'if any bowels (tender mercies) and compassions.' By comparing James v. 11, and especially Col. iii. 12, σπλάγχνα οἰκτιρμοῦ, it would seem that there is some distinction between the two words, and that the latter is not a mere explanation of the former (*Zanch.*). That advanced by *Tittmann (Synon.* i. p. 69) seems satisfactory, 'σπλ. amorem vehementiorem quemcunque denotat (στοργήν, comp. *Philem.* 12); οἰκτ. misericordiam proprie denotat, seu sensum doloris ex malis seu incommodis aliorum;' comp. *Grot. in loc.*

2. πληρώσατε] 'fulfil,' 'make complete;' οὐκ εἶπε ποιήσατέ μοι, ἀλλὰ πληρώσατε· τούτεστιν ἤρξασθε φυτεῦν ἐν ἐμοί· ἥδη μοι μετεδώκατε τὸ εἰρηνεύειν, ἀλλ' εἰς τέλος ἐπιθυμῶ ἐλθεῖν, *Chrys.* The position of μου before χαρὰν does not seem intended to convey any emphasis; see the long list of similar exx. in *Winer, Gr.* § 22. 7. note 1, p. 140.

ἵνα τὸ αὐτὸ κ.τ.λ.] 'that so ye be like-minded.' The par-

ticle ἵνα does not here denote simple purpose (*Mey.*),—a forced and unsatisfactory interpretation which ignores the usage of later Greek and the analogy of the modern *ad* (see *Corpe, Gr.* p. 129 sq.),—but, with a weakened force, blends the subject of the entreaty, &c., with the purpose of making it: so rightly *Chrys.*, τί βούλει; ἵνα σε κινδύνων ἀπαλλάξωμεν, ἵνα σοὶ τι χορηγήσωμεν; Οὐδὲν τούτων φησὶν, ἀλλ' ἵνα ὑμεῖς τὸ αὐτὸ φρονῆτε. See notes on *Εφλ.* i. 17, where this and other uses of ἵνα are briefly investigated. *Van Heng.* refers ἵνα to an omitted ταύτην, sc. χαρὰν ταύτην ἵνα κ.τ.λ.: this seems very unsatisfactory. Τὸ αὐτὸ φρον. is rightly explained by *Tittm. (Synon.* p. 67) as 'eandem sententiam habere, idem sentire, velle, et quærere,' while the following participial clauses, τὴν αὐτὴν ἀγ. ἐχ. and σύνψ. τὸ ἐν φρ., more nearly define its essence and characteristics. See *Fritz. Rom.* xii. 16, Vol. III. p. 87, who however does not appear quite exact in separating σύνψ. from τὸ ἐν φρον.; see below.

τὴν αὐτὴν ἀγ. ἐχ.] 'having the same love;' closer definition of τὸ αὐτὸ φρονεῖν: ἐστὶ γὰρ καὶ τὸ αὐτὸ φρονεῖν καὶ μὴ ἀγάπην ἔχειν, *Chrys.* The true nature of such love is well defined by the same able commen-

3 ἔχοντες, σύνψυχοι τὸ ἐν φρονοῦντες, μηδὲν κατὰ ἐριθείαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλ-

tator as *ὁμοίως* καὶ φιλεῖν καὶ φιλεῖσθαι. On the nature of Christian love as delineated in St Paul's Epp., the most summary and comprehensive definition of which is found in ver. 4, see Usteri, *Lehrb.* II. 1. 4, p. 242 sq., Reuss, *Théol. Chrét.* IV. 19, Vol. II. p. 203 sq. **σύνψυχοι κ.τ.λ.** [*with accordant souls minding the one thing;*] second defining clause, and parallel to τὴν αὐτ. ἀγ. ἔχ. Most of the ancient Vv. (Syr., Copt., Æth., al.), appy. the Greek expositors, and several modern commentators, regard *σύνψυχοι* and τὸ ἐν φρ. as separate predications; it seems however best, with Mey., to regard them as united, the slightly emphatic *σύνψ.* forming a quasi-adverbial or secondary predication to τὸ ἐν φρ. There is thus no necessity for any artificial distinctions between τὸ αὐτὸ φρ. and τὸ ἐν φρ. (Tittm. *Synon.* I. p. 69), nor for the assumption of a studied tautology (comp. Chrys.): *σύνψυχοι* serves to illustrate the participial clause with which it is associated, while τὸ ἐν φρ. remands the reader to the τὸ αὐτὸ φρ. above, with which it is practically synonymous, and of which it is possibly a more abstract expression; comp. Green, *Gram.* p. 201. Middleton (*Gr. Art.* p. 368) following Grot. refers this latter clause to what follows: this is not satisfactory, and mars the symmetry of the sentence. On the distinction between *σύνψυχος* and *ισόψυχος*, see notes on ver. 20.

3. **μηδὲν κατὰ ἐριθ.** [*meditating nothing in the way of dissension, or contentiousness;*] not *ποιούντες*, Van Heng., Scholef. (*Hints*, p. 105), or still worse *ποιεῖτε*, Luth., but simply *φρονοῦντες*, continued from the preceding verse; see Winer, *Gr.* § 64. 2,

p. 518. The prep. κατὰ primarily denotes the *model* or *rule*, and thence, as here, by a very intelligible gradation, the *occasion* or *circumstances* in accordance with it; see notes on *Tit.* iii. 5, and Winer, *Gr.* § 49. d, p. 358. On *ἐριθεία* see notes on ch. i. 17, and esp. on *Gal.* v. 20; compare too Theoph. *in loc.*, who appears to have caught the true force and meaning of the word; *σπουδάσαι ἔχω ἵνα μὴ με νικήσῃ ὁ δαίμων τοῦτο ἐστὶν ἡ ἐριθεία. μηδὲ κατὰ κενοδοξίαν* [*nor in the way of vain-glory.*] *Κενοδ.*, an ἀπ. λεγόμεν. in the N. T. (adj. *Gal.* v. 26), is sufficiently defined by Suidas as *ματαιὰ τις περὶ αὐτοῦ οἰσῆσις*; comp. Polyb. *Hist.* III. 81. 9, x. 33. 6. It is slightly doubtful whether *μηδὲ κατὰ* or *ἢ* is the correct reading: that adopted in the text [with ABCN¹ (N⁴ om. *κατὰ*); Vulg., Clarom., Sang., Copt., Æth. (?); *Lachm.*, *Tisch.*], though not free from suspicion, has the greatest amount of external evidence, and seems on the whole the most probable and satisfactory.

τῇ ταπεινοφροσύνῃ [*with, under the influence of, (due) lowliness;*] modal dative (comp. notes on ch. i. 18), or perhaps more precisely dat. of the *sub-junctive cause*, thus falling under the general head of the 'dynamic' dative, see Krüger, *Sprachl.* § 48. 15. 5. On this causal dative, which though allied to, must not be confounded with the instrumental dat. (as appy. Mey., Alf.), see Bernhardt, *Synt.* III. 14, p. 101 sq., Scheuerl. *Synt.* § 22. c, p. 181, and Krüger, *l. c.* The article here prefixed to the abstract *ταπεινοφρ.* may have its collective force (Jelf, *Gr.* § 448) and mark 'lowliness' in its most abstract form, 'the virtue of lowliness' (Mey., comp. Middl. *Gr.*

λήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ ἑαυτῶν 4
ἕκαστοι σκοποῦντες, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστοι. Τοῦτο 5

Art. p. 90), but more probably only characterizes the ταπειν. as that due and befitting lowliness by which each one ought to be influenced: comp. Rom. xii. 10 sq., and Fritz. *in loc.* On ταπεινοφροσύνη, 'the thinking lowly of ourselves because we are so,' and its distinction from πραΰτης, see notes on *Ep̄l.* iv. 2, Trench, *Synon.* § 42, and the more spiritually profound discussion of Neander, *Planting*, Vol. I. p. 483 sq. (Bohn).

ὑπερέχοντας ἑαυτῶν] 'superior to yourselves,' comp. Rom. xii. 10, Eph. v. 21, 1 Pet. v. 5. The query of Calvin, how those who really and obviously excel others in certain points can conform to this precept, is satisfactorily answered by considering the true nature of ταπεινοφρ. The ταπεινόφρων is one so conscious of his dependence on God, and of his own imperfections and nothingness, that his own gifts only remind him that others must have gifts also, while his sense of his own utter nothingness suggests to him that these gifts may well be superior to his own, and higher in nature and degree: see esp. Neander, *Planting*, Vol. I. p. 485 (Bohn).

4. μὴ τὰ ἑαυτῶν...σκοπῆν.] 'not regarding, looking to, your own interests:' a warning against a selfish regard for themselves, following suitably on the exhortation to ταπεινοφροσύνη. Pride, as Müller well observes, is the most naked form of selfishness: see the excellent remarks on selfishness as the essence of sin, and as specially developing itself in pride and hatred, *ib. Doctr. of Sin*, I. 3. 1 and 2, esp. Vol. I. p. 175 sq. (Clark). Σκοπεῖν is here scarcely different in sense from ζητεῖν in ch. ii. 21, 1 Cor. x. 24, 33, xiii. 5; comp. 2 Macc. iv. 5, τὸ δὲ συμφέρον...

σκοπῶν. Numerous *exx.* of similar forms of expression will be found in Wetst. *in loc.*, the most pertinent of which is from a writer whose diction is said often to reflect that of St Paul, Plotin. *Enn.* I. 4. 8, οὐ τὸ ἐκείων ἐτι σκοπούμενων, ἀλλὰ τὸ ἑαυτῶν. The reading of *Rec.*, ἕκαστος (with CDEKLN; al.) σκοπεῖτε (with L; al.), is rightly rejected by *Lachm.*, *Tisch.* and most modern commentators: it may however be remarked that in all other cases in the N. T. (Rev. vi. 11 [*Rec.*] is more than doubtful) ἕκαστος is only found in the singular.

ἀλλὰ καὶ] 'but also:' a somewhat weakened form of the adversative clause, the καὶ perhaps pointing to the thought that it was natural that a man should look after his own interests; see Winer, *Gr.* § 55. 8, p. 441 sq., Fritz. *Marc.* exc. II. p. 788. On the difference between οὐκ...ἀλλὰ, οὐ μόνον...ἀλλὰ, and οὐ μόνον...ἀλλὰ καὶ, see the acute remarks of Klotz, *Devar.* Vol. II. p. 9. It is perhaps scarcely necessary to controvert the position of Raphael (*Obs.* Vol. II. p. 503) that τὰ ἑαυτῶν are 'sua dona,' such an interpr. is less in harmony with the context, and would tend to make καὶ appear redundant. What the Apostle condemns is not so much a reasonable regard for their own interests as the selfish exhibition of it; comp. Waterl. *Serm.* v. Vol. II. p. 503. The reading of *Rec.* ἕκαστος for the second ἕκαστοι is only supported by KL; many mss. The word is omitted by FG; Vulg.

5. γὰρ has here its explanatory force, 'verily,' 'as the case stands,' and serves both to illustrate and confirm the preceding exhortation; see esp. notes on *Gal.* ii. 6, where this

6 γὰρ φρονεῖτε ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐν

5. γὰρ] So *Rec.* and now *Tisch.* (ed. 7) with DEFGJKK⁴; many mss.; Vulg., Goth., Syr.-Phil. (Syr. 'and'), al.; Gr. and Lat. Ff. (*Griesb.*, but marking it as very doubtful; *Van Heng., Mey., Alf.*). The particle is omitted by *Lachm.* with ABCN¹; 17. 37; Copt., Arm., Æth.; Orig., Ath., al. As verse 5 begins an ecclesiastical lection, and as the explicative force of the γὰρ might not have been fully understood, and have led to the omission of the particle, the reading of the text seems *slightly* more probable.

φρονεῖτε] So ABC¹DEFGN; 3 mss.; Vulg., Clarom., Syr., Æth. (Pol. and Platt); Cyr.; Lat. Ff. (*Lachm., Mey.*). The reading of *Tisch.* (ed. 2, 7), φρενίσθω, with C³KL; nearly all mss.; Copt., Goth., al.; Orig., Ath. (*Rec., Alf.*), is insufficiently attested by uncial authorities, and, on internal grounds, is quite as likely to have been a correction of φρονεῖτε (to harmonize with ὁ καὶ ἐν Χρ. Ἰησ.) as vice versâ: comp. contra, Fritz. *Fritsch. Opusc.* p. 49 note, whose judgment however seems here hasty and ill-supported. We return then to the reading of *Lachm.*, and *Tisch.* (ed. 1).

use of γὰρ is briefly illustrated.

τοῦτο...φρονεῖτε ἐν ὑμῖν] 'entertain this mind in yourselves,' sc. 'in animis vestris,' Van H., not 'intra vestrum cætum,' a construction which seems distinctly precluded by the following ἐν Χρ. Meyer compares the Homeric ἐν φρεσὶ, ἐν θυμῷ, thus similarly combined with φρονεῖν, *Odys.* vi. 313, xiv. 82, al.

ὁ καὶ ἐν Χρ. 'L] 'which was also in Christ Jesus,' sc. ἐφρονεῖτο or ἐφρονήθη. The καὶ is not 'cum maxime,' Van Heng., but simply correlative, indicating the identity of the disposition that is to be between the Philippians and Christ (Wies.): on the insertion of καὶ after relative particles, and the form of comparison it indicates, see Klotz, *Devar.* Vol. II. p. 636. The interpr. of Hofmann (*Schriftb.* Vol. I. p. 130), according to which ὁ is to be referred to φρονεῖν, not ἐφρονήθη, scil. 'welches ein φρονεῖν in ihnen selbst nicht ist, ohne auch in Christo Jesu' (compare Gal. ii. 20), seems artificial and unsatisfactory.

6. 8.] In this important, and it is to be feared much perverted passage, nearly every word has formed the sub-

ject of controversy. In no portion of Scripture is it more necessary to follow the simple and plain grammatical meaning of the words. The first question is, to what does ὁ refer? To Christ as (a) the Λόγος ὁσαυκός, Christ in his pre-incarnate state (Chrys. and majority of Ff.), or, as (b) the Λόγος ἑσαυκός,—what is now usually, but not very reverently, termed the 'historical Christ' (Novatian, De W., al.)! The true answer seems to be,—to neither *exclusively*, but, as the appropriately chosen antecedent (Χρ. Ἰησ.) suggests, and the profound nature of the subject requires, to (a) AND (b), to the τέλειος ὕψος (Hippolyt. ap. Routh, *Opusc.* Vol. I. p. 73) in either form of His eternal existence; it being left to the immediate context to define the more immediate reference; comp. Col. i. 13, 15, and see Thomasius, *Christi Person.* Vol. II. p. 136. In the present verse the reference seems plainly to (a): for as the *tertium comparationis* is manifestly ταπεινοφροσύνη, so this cannot be completely evinced in the case of Christ, unless His prior state be put in clear contrast with that to which he was

μορφῇ Θεοῦ ὑπάρχων οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι

pleased to condescend; comp. 2 Cor. viii. 9, where, while Ἰησ. Χρ. is similarly the subject, πλούσιος ὢν can scarcely admit any other reference than to Christ's pre-incarnate state; so even Usteri, *Lehrb.* II. 2. 4, p. 295. In verses 8—11 the reference is as obviously to (b): the Λόγος σαρκος, which is the more immediate subject of verse 6, passes into the Λόγος ἐν-σαρκος in ver. 7, and, as the slight break in the continuity of the sentence (καὶ σχήματι κ.τ.λ.) fittingly and significantly indicates, remains so to the end of the clause. Other opinions, esp. that of Origen, will be found in the admirable sermon of Waterland (*Works*, Vol. II. p. 109), in which the whole passage is very clearly discussed. See also Pearson, *Creed*, Art. II. Vol. I. p. 155, Bull, *Prim. Trad.* VI. 21, Jackson, *Creed*, Book VIII. 1, Thomasius, *Chr. Pers.* Vol. II. p. 136 sq. Reference to the older monographs on this subject will be found in Wolf *in loc.*, and to the more recent in Meyer *in loc.* ἐν μορφῇ Θεοῦ ὑπάρχ.] 'subsisting in the form of God,' 'firstandend u. s. w.,' Thomasius, *l.c.*, scil. from all eternity, in reference to His pre-incarnate existence, the participle not having so much a causal ('inasmuch as he was') as a concessive reference ('although he was'), a sufficiently common solution of the participle; see Donalds. *Gr.* § 621. The use of ὑπάρχων, not ὢν, is especially noticeable. In the following words μορφῇ Θεοῦ there is but little difficulty, if we adhere simply and honestly to the true lexical meaning of μορφῇ, and properly attend to the subsequent antithesis. With respect to μορφῇ [probably derived from the Sanscr. *Varpas*, 'form,' comp. Benfey, *Wurzellex.* Vol. II. p. 309], we may first observe that

it is not perfectly identical with φύσις or οὐσία (Chrysa., al., Jackson, *l.c.*), being in fact one of its two essential elements (see esp. Aristot. *de Anima*, II. 1), but designates 'form,' 'appearance' (Æth.), 'likeness' (Syr.), and may be compared with εἰκὼν, Col. i. 15, and χαρακτηρ τῆς ὑποστάσεως, Heb. i. 3; comp. Thomasius, *l.c.*, p. 137; and see Trench, *Synon.* Part II. § 20. As however both these allied expressions stand in connexion with a reference to the eternal Son-ship (Waterl. *l.c.*), as μορφῇ Θεοῦ stands in distinct and undeniable antithesis to μορφῇ δούλου (Bull, *l.c.*), and as this latter expression is referred by the Apostle himself to the assumption of human nature, so no candid man can doubt that both anti-Nicene and post-Nicene writers were right in their deduction that μορφῇ Θεοῦ has reference to the divine nature, and does express as much as Θεὸς ἐκ Θεοῦ (Hippol. Vol. II. p. 29, ed. Fabr.) and υἱὸς Θεοῦ (Dionys. Alex. apud Labb. Vol. I. p. 853), and hence what is truly and essentially divine; see esp. Waterl. *Serm.* v. Vol. II. p. 103 sq.

οὐχ ἀρπαγμὸν κ.τ.λ.] 'did not deem His being on an equality with God a thing to be seized on, or to be grasped at.' On this important clause we must premise the following remarks; (1) the slightly emphatic ἀρπαγμὸν is the predicate, and τὸ εἶναι κ.τ.λ. the immediate object to ἡγήσατο, see Winer, *Gr.* § 44. 3, p. 289; (2) the word ἀρπ., if considered apart from the context, does not seem merely = ἀρπαγμα or ἀρπάγμων (Callimachus, *Hymn. Cer.* 9), but, with the usual force of its termination (Donaldson, *Cratyl.* § 253), would seem to denote 'the act of seizing;' comp. Plut. (1) *de Educ.* p. 120 A, τὸν ἐκ Κρήτης καλούμενον ἀρ-

7 ἴσα Θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν

παγμόν: (3) ἴσα is used adverbially (Winer, *Gr.* § 27. 3, p. 160), *ἔχειν ἴσως Θεῷ*, 'æqualiter Deo esse,' Thomas. *l. c.*, p. 140, but involves nothing in such a usage on which any particular stress can be laid ('spectari tanquam Deum,' Grot.), as the whole force of the assertion of equality lies in the use of the verb. subst. τὸ εἶναι; see Pearson, *Creed*, Vol. II. p. 88, ed. Burton; (4) ἐν μορφῇ Θεοῦ ὑπάρχ. and τὸ εἶναι ἴσα Θεῷ are virtually, though not precisely, identical. Both refer to the Divine Nature; the former however (perhaps with a momentary glance of thought to its ἀύλητα) points to it in respect of its *form* and *pre-existence*; the latter, with exquisite precision, to its *state* and *present continuance*, referring the reader, as it were, to the very moment of the ἡγήσατο.

On these premises the translation would be,—(a) *He thought the being equal to God no act of robbery*,—no usurpation of any dignity which was not His own by right of nature (Jackson, *Creed*, VIII. 1); 'non rapinam existimavit parari Deo,' Tertullian, see Waterl. *l. c.*, p. 107 sq.: so appy. Syr.

ῥαπῶν [direptio], Vulg. 'rapinam,' Goth. 'vulva,' and perhaps Copt. 'hölem' (but appy. = ἀρπαγμα Lev. vi. 4), Auth., and many of the older commentators. To this however the *logical* consideration that a condition cannot properly be regarded as an act (comp. Hofmann, *Schriftb.* Vol. I. p. 131), and the still graver *contextual* considerations,—(a) that the above rendering of οὐχ ἀρπ. ἡγήσ. not only affords no exemplification of μὴ τὰ ἑαυτῶν σκοπ. (ver. 4) but really implies the very reverse; (β) that the antithesis οὐχ ἡγήσ... ἀλλὰ ἐκέν. is thus wholly destroyed (see below)—present

objections so serious, and appy. insurmountable, that we seem justified in reconsidering (2), and in assigning to the rare word ἀρπαγμός a meaning approaching that of the verbal in -τος (Hesiod, *Op.* 318) or the subst. in -μα [consider θεσμός, χρησμός, and permutations of -μα and -μός, such as διωγμα, διωγμός], so that the phrase may be considered closely allied to ἀρπαγμα ἡγεῖσθαι (Heliod. *Æth.* VII. 20) and the similar expressions ἀρπαγμα ποιεῖσθαι, Euseb. *Const.* II. 31, ἀρπαγμα θέσθαι, Euseb. *Hist.* VIII. 12; comp. ἀρπαλέα δόσις, Pind. *Pyth.* VIII. 65 [94], and see esp. Donalds. *in loc.* The meaning then will be (b) *He did not deem the being on an equality with God a thing to be seized on*, a state to be exclusively (so to speak) clutched at, and retained as a prize; the expr. οὐχ ἀρπ. ἡγ. being perhaps studiously used rather than οὐχ ἡρπασε, *Æth.*, 'ut sententiam etiam graviorem redderet, et Christum de illo ne cogitasse quidem significaret,' Rübiger, in Thomas. *Chr. Pers.* Vol. II. p. 139: so in effect Theodore (οὐ μέγα τοῦτο ἐπέλαβε), and, with some variations in detail, Van Heng., De W., Wiesing., and the majority of modern commentators, except Meyer and Alford, who adopt a *quasi-active* meaning ('ein Verhältniss des Beutemachens,' 'self-enrichment') but somewhat confuse the exegesis. The fuller justification of (b) will appear in the following note.

7. ἀλλὰ κ.τ.λ.] 'but emptied Himself;' 'He retained not his equality with God, but on the contrary emptied Himself,—*Himself*, with slight emphasis, divine as He was in nature and prerogatives.' The real difficulties of the passage are brought into clear prominence by this adversative clause.

ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι ἐυθεῖς ὡς 8

We have here two lines of interpretation, perfectly and plainly distinct. (1) If, on the one hand, we adopt (a), the first interpr. mentioned under ver. 6, then ὑπάρχων will be causal, οὐχ ἄπρ. ἡγ. will refer to the *preceding* account of Christ's greatness (Waterl. l. c., p. 110), and ἄπρ. will *more nearly* preserve its apparent lexical meaning, but ἀλλὰ will have to be regarded as equiv. to ἀλλ' ὁμως (Waterl., p. 108), and the antithesis as one between whole members, not, as the context seems imperatively to demand, between continous clauses; 'He thought the being equal to God no usurpation; yet He emptied Himself;' so expressly Waterl., and, as far as we can infer from renderings almost perplexingly literal, Auth., and the principal ancient Vv. except Æth. (2) If, on the other hand, we adopt (b) as above,—then ὑπάρχ. will be concessive, οὐχ ἄπρ. ἡγ. will refer to the *consequent* account of Christ's humiliation, preserving an exact parallelism to μὴ τὰ ἐαυτῶν σκοπεῖν, ἄπρ. will recede further from its lexical meaning, but ἀλλὰ will retain its usual, proper, and logical force after the negative clause ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. 2), and the sentence will be even, continuous, and in the fullest harmony with the context: 'He did not deem His equality to God a prize to be seized, but,' &c.; in other words,—'He did not insist on His own eternal prerogatives, but on the contrary humbled Himself to the condition and sufferings of mortal man.' Of these two interpr. while (1) preserves more nearly the primary lexical meaning of ἀπαγματός, it so unduly expands that of ἀλλὰ, and so *completely* mars the regular antithesis (οὐκ...ἀλλὰ), that we seem

bound to adopt confidently and unhesitatingly the latter interpr.: see esp. Waterl. (l. c., p. 110), who while adopting (1) shows clearly that (2) is a sound and catholic interpretation: comp. Middleton, *Gr. Art.* p. 370, Bp. Browne, *On the Articles*, I. 2, p. 41, neither of whom however seems to have felt sufficiently the lexical difficulty connected with ἀπαγματός.

All attempts to preserve both the *exact* meaning of ἄπρ. and the regular grammatical sequence (Meyer, and appy. Alf.), in fact to combine (1) and (2), seem hopeless: the two translations are fundamentally distinct, and most of the confused interpretations of this passage are owing to this distinction and this incompatibility not having been seen and recognised. It is fair to add that of these attempts the most plausible is the assumed coherence of the negative with ἀπαγματόν (= 'non-rapinam'), but to this the form and balance of the sentence,—the appearance of οὐ with an aorist in the first member, followed by ἀλλὰ with a responsive aor. in the second member,—seems, as before, to present a grammatical objection that remains in all its fullest validity. Lastly,

it is not correct to say (De W.) that τὸ εἶναι κ.τ.λ. must refer to something Christ did *not* possess: surely it is logically accurate to say, that Christ did not grasp to Himself, and covet to retain, a state that was then His own. Even though such phrases as τὸν θάνατον ἀπαγμα θέμενοι (Euseb. *Hist.* VIII. 12) may be found, would it be necessarily incorrect to say of a patriot οὐχ ἀπαγμα (or ἀπαγματόν) ἡγήσατο τὸν βίον ἀλλ' εἰλετο τὸν θάνατον? ἐαυτὸν ἐκένωσεν] 'emptied Himself,' not metaphorically, 'humiliavit,' Æth., but accord-

ἄνθρωπος ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπὸ ἡκούς μέχρι

ing to the simple and lexical meaning of the word (compare Xen. *Æcon.* VIII. 7, al.), 'exinanivit,' Vulg., Clarom.; ܐܦܝܬܐ [inane reddidit] Syr.,

‘effluere fecit,’ Copt.; comp. ‘us-lauda-
sida,’ Goth. Of what did He empty Himself? Not exactly of the μορφή Θεοῦ (Mey., Alf.), unless it is understood in a sense different to that which has *inferentially* been given to it in the preceding clause, for, as Waterl. truly says, ‘He had the same *essential* glory, the same real dignity He ever had’ (μένων δ ἦν εἰλαβεν δ οὐκ ἦν, Chrys.), but, as the following clause more expressly shows, of that which he had *in* that form (comp. Pearson, *Creed*, Vol. I. p. 158), that Godlike majesty and visible glories (comp. Delitzsch, *Psychol.* p. 34) which He had from all eternity: τὴν ἀξίαν κατακρύψας τὴν ἀκρὰν ταπεινοφροσύνην ἐλθετο, Theod. The military metaphor which Krebs (*Obs.* p. 329) finds in κενεῖν, and even in ἀρκ. ἡγήσ., seems doubtful in the highest degree.

μορφῇ δούλου λαβών] ‘taking, or by taking, the form of a servant;’ the action of the aor. part. being synchronous with that of the finite verb (see Bernhardy, *Synt.* x. 9, p. 383, notes on *Eph.* i. 9), and serving more fully to explain it; ‘si quæris quomodo Christus seipsum exinanivit? respondet Apostolus, *servi formam accipiens*,’ Bull, *Prim. Trad.* VI. 20. The choice of the term δούλου, as the same great writer ably observes, has no reference to any *servilis conditio* (‘miseram sortem,’ Heinr.), but is suggested only by the preceding antithesis μορφή Θεοῦ, and marks the relation which our Lord assumed towards God; ‘ad Deum autem comparata creatura omnis servi formam habet, Deique ad obedientiam

obstricta tenetur,’ *ib.* § 20.

ἐν ὁμοιώματι κ.τ.λ.] ‘being made in the likeness of men;’ modal clause subordinated to the preceding:—‘if any man doubt how Christ emptied Himself, the text will satisfy him, by taking the form of a servant; if any still question how He took the form of a servant, he hath the Apostle’s resolution, by being made in the likeness of men,’ Pearson, *Creed*, Vol. I. p. 157 (ed. Burton). The expression ἐν ὁμοιώμ. is very noticeable; Christ, though perfect man, was still not a mere man, a ψιλὸς ἄνθρωπος, but was ὁ λόγος σὰρξ γενόμενος; comp. Theoph. *in loc.*, and Fritz. *Rom.* viii. 3, Vol. II. p. 97. Lastly, γίνεσθαι does not here imply merely ‘to be born,’ but, as the context requires, with a greater latitude of meaning, ‘apparere,’ ‘in conspectum venire,’ Kühner on Xen. *Mem.* III. 3. 6 (Meyer), while ἐν is used with a quasi-local force to mark the envelope or environment; see Bernhardy, *Synt.* v. 7, p. 209.

8. καὶ σχήματι κ.τ.λ.] ‘and being found in fashion as a man,’ &c.; dative of reference, Winer, *Gr.* § 31. 6, p. 193, and notes on *Gal.* i. 22; οὐ τοῦτο λέγων, ὅτι ἡ φύσις μετέπεσεν οὐδὲ σύγχυσις τις ἐγένετο, ἀλλὰ σχήματι ἐγένετο, Chrys. This clause is connected by De W., Meyer, *Tisch.* (ed. 2, 7), and others, closely with what precedes, a stop being placed after ἄνθρωπος, and ἐταπείνωσεν being left, without any connecting particle, to commence the next clause: so also Copt., Syr., and probably Æth. To such a punctuation there are two grave objections. On the one hand, such an abrupt separation in a group of clauses which have a close logical and historical coherence is improbable, and ἀγρυ. unprecedented (the *exx.*

θανάτου, θανάτου δὲ σταυροῦ. διὸ καὶ ὁ Θεὸς αὐτὸν 9

cited by De W., Gal. iii. 13, v. 25, 2 Cor. v. 21, are not in point): on the other, as was hinted above on ver. 6, the slight break, combined with the somewhat peculiar *εὐπεθεῖς*, harmonizes admirably with the change of subject, and indicates the transition from the pre-incarnate glory to the incarnate humiliation and post-incarnate exaltation of the Eternal Son: so it would seem expressly Chrys. *Hom.* vii. 4, init. *Εὐπεθεῖς* is thus not for *ὦν*, but, as always, implies that He was *found*, manifested, acknowledged, to be; see notes on Gal. ii. 17, and Winer, *Gr.* § 65. 8, p. 541 sq. On *σχῆμα*, which, as its derivation [*ἔχω*] clearly hints, is not = *ὁμολωμα*, Heinr., but denotes the *habitus*, 'outward guise, demeanour, and manner of life' (*οὐκέρου σχῆμα περιέθηκε*, Lucian, *Necyom.* § 16, *σχῆμα φρυγανιστήρος λαβῶν*, Polyaen. *Strategem.* i. p. 37 [Wetst.]), and its distinction from the more 'intrinsic' and 'essential *μορφή*,' see Trench, *Synon.* Part II. § 20, and *Journ. Class. Phil.* No. vii. p. 115 sq.; comp. notes on 2 *Tim.* iii. 5.

ὡς ἄνθρωπος] 'as a man;' though a perfect man, yet not a mere man; *ἡμεῖς γὰρ ψυχὴ καὶ σῶμα· ἐκεῖνος Θεὸς καὶ ψυχὴ καὶ σῶμα*, Chrys., who however would have expressed himself with more psychological exactness if for *ψυχὴ* he had written in both clauses *πνεῦμα καὶ ψυχὴ*; comp. Luke xxiii. 46, and Delitzsch, *Bibl. Psych.* v. 1, p. 283 sq. *ἐταπεινώσεν ἑαυτόν*] 'He humbled himself;' not *ἐαυτὸν ἐταπ.*, the emphasis resting rather on the act, than, as before (*ἐαυτ. ἐκέν.*), on the subject. *Ἐταπειν.* is clearly not synonymous with *ἐκέν.* (Rheinw.), but refers to the acts of condescension and humiliation in that human nature which He emptied Him-

self to assume: 'non solum, cum Deus esset, naturam assumpsit humanam, verum in eâ se vehementer humiliavit et dejecit,' Bull, *Prim. Trad.* vi. 21. On the meaning of *ταπεινός* [allied with *τάπης*, and not improbably derived from a root *ΣΤΑΠ*—'press,' 'tread,' compare Benfey, *Wurzellex.* Vol. i. p. 656] in Christian writers in contradistinction to Heathen (by whom it is commonly used in a bad sense, e.g. *ταπεινὴ καὶ ἀνελεύθερος*, Plato, *Legg.* vi. p. 774 c), see Trench, *Synon.* § 42.

γενόμενος κ.τ.λ.] 'by becoming obedient even unto death;' modal clause appended to and explaining *ἐταπεινώσεν*; the supplementary words *μέχρι κ.τ.λ.* not belonging to the finite verb (Beng., Hofm. *Schriftb.* Vol. II. i, p. 80), but, as the explanatory nature of the participial clause and the even flow of the sentence clearly require,—to *γενόμεν. ὀνήκ.* The *ὕπακοή* here mentioned was not that shown to His earthly parents (Zanch.), or to Jews and Romans (Grot.), but, as the following verse seems distinctly to indicate, to God; comp. Matth. xxvi. 39, Rom. v. 19, Heb. v. 8. The meaning of the term cannot fairly be pressed, e.g. *ὕπήκουσεν ὡς υἱὸς οὐχ ὡς δοῦλος*, Theod., for see Rom. vi. 16, Col. iii. 22. As the derivation suggests, *ὕπήκοος* and *ὕπακούειν* involve the idea of 'dicto obtemperare;' *πειθεσθαι* is rather 'monita sequi,' *πειθαρχεῖν* 'coactus obsequi,' see Tittm. *Synon.* i. p. 193, and notes on *Tit.* iii. 1. On the apparent futility of the distinctions drawn between *μέχρι* (here not of time but degree) and *ἄχρι*, see on 2 *Tim.* ii. 9.

θανάτου δὲ στ.] 'yea death on the cross;' not only death, but a death of suffering, shameful and accursed: *οὗτος γὰρ [ὁ θάνατος] πᾶντων ἐπονειδιστικώτερος εἶναι ἐδίδκει, οὐ-*

ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάν γόνυ κάμψῃ ἐπου- 10

δέχεσθαι, *eis* ἐκεῖνο δηλονότι μετὰ σαρ-
κός ἐπανάγεται *eis* ὅπερ ἦν καὶ διχα
σαρκός, Cyr.-Alex. *Thesaur.* p. 130.

ὄνομα κ.τ.λ.] 'a name the which is
above every name;' a name, which, as
the context shows, is not to be under-
stood generically (comp. Eph. i. 21,
Heb. i. 4), as Κύριος (Mich.), or υἱὸς
Θεοῦ, but specifically and expressly as
Ἰησοῦς, the name of His humiliation,
and henceforth that of His exaltation
and glory; a name with which now
every highest attribute, grace, power,
dominion, and κυριότης (ver. 11), is
eternally conjoined. There is thus no
reason whatever for modifying the
simple meaning of ὄνομα: both here
and elsewhere (Mark vi. 14, John xii.
28, Acts iii. 16, Rom. i. 5, al.) the
idea of 'dignity' (Bloomf., Heinr.) is
derived solely from the context; see
Van Hengel *in loc.* The reading

is somewhat doubtful. *Lachm.* and
Mey. read τὸ ὄνομα τὸ κ.τ.λ., with
AB²CN; 17; Copt. [a language which
has a def. and indef. art.], Dion.-Alex.,
Euseb., Cyr. (2), al.; but, as the in-
sertion can more plausibly be referred
to grammatical correction than the
omission to erroneous transcription, we
retain the reading of *Tisch.* with B¹D
EFGKL: nearly all mss.; Orig., Ath.,
Chrys., al. This is one of the read-
ings of B verified by Dean Alford in
1861. On the use of the article with
the defining clause to characterize
more expressly the preceding anar-
throus noun, see Winer, § 20. 4, p.
126, who however appears to lean to
the other reading.

10. ἵνα κ.τ.λ.] 'that in the name
of Jesus;' purpose and intent of the
exaltation. 'Ἐν τῷ ὀνόμ. is not equi-
valent to *eis* τὸ ὄνομα (Heinr.) as
directly specifying that to which (Æth.)
the adoration is to be paid, nor yet to

'ad nomen,' Beza (comp. Auth.),
'nuncupato nomine,' Grot.,—a mean-
ing of ἐν ὀνόμ. wholly without example
in the N.T., but, with the full force of
the prep., denotes the spiritual sphere,
the holy element as it were, in which
every prayer is to be offered and every
knee to bow; see Eph. v. 20, and
Harless *in loc.*, who well remarks that
ὄνομα κ.τ.λ. does not imply simply
and *per se* the personality ('pro per-
sonâ positum,' Est.), but that person-
ality as revealed to and acknowledged
by man: comp. also Winer, *Gr.* § 48.
a, p. 345.

πάν γόνυ κ.τ.λ.]
'every knee should bend,' *eis* προσ-
κύνησιν δηλονότι, (Ecum.; genuflexion
being the external representation of
worship and adoration; see Rom. xi.
4, xiv. 11, Eph. iii. 14 and notes *in*
loc., Suicer, *Thesaur.* Vol. I. p. 777.
The subject to whom the adoration is
directed can only be, as Meyer rightly
observes, the principal subject of the
context, our Lord and Master Jesus
Christ. Such an adoration is not
however, as Meyer goes on to say,
merely *relative* (comp. ver. 11, *eis* δόξαν
Θεοῦ), but, as the whole aspects of the
passage, its clear contrasts, and its
concluding theme,—the exaltation of
the Son,—seem all plainly to indicate,
positive and *absolute*. By no one has
the distinction between the relative
and absolute worship of the Son been
more clearly enunciated than by Bp.
Bull; 'si absolute ut Deus spectatur
.....idem plane divinus cultus quem
Patri exhibemus omnino debetur. Sin
Filium intueamur relate qua Filius
est et ex Deo Patre trahit originem,
tum rursus certum est cultum et vene-
rationem omnem quem ipsi deferimus
ad Patrem redundare,' *Fid. Nic.* ix.
15,—a section that for soundness of
divinity and clearness of definition

11 *ρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ πατρὸς.*

deserves attentive perusal: see also Waterl. *Def. of Quer.* xvii. xviii. Vol. II. p. 421 sq. *ἐπουρανίων κ.τ.λ.*] 'of things in heaven and things on earth and things under the earth;' 'quæ in cœlis et in terrâ et in abyssis,' Æth. (Platt); comp. Rev. v. 13, and for exx. of a similar separation of the nom. from its dependent genitives, Winer, *Gr.* § 30. 2, p. 172. The three classes here mentioned are to be understood not with any ethical reference (*καὶ οἱ δίκαιοι* [not adding *καὶ οἱ ἁγιοί*, as cited by Mey. and Alf.] *καὶ οἱ ἁμαρτωλοί*, Chrys. 2), but simply and plainly, angels and archangels in heaven (comp. Eph. i. 20, Heb. i. 4, 6), men upon earth (comp. Plato, *Republ.* viii. p. 546 A, [ib.] *Aziach.* 368 B), and the departed under the earth; *ἐπουρανίους καλεῖ τὰς ἀοράτους δυνάμεις, ἐπιγείους δὲ τοὺς ἐν τῷ κόσμῳ ἀνθρώπους, καὶ καταχθονίους τοὺς τεθνεώτας*; compare Delitzsch, *Bibl. Psych.* vi. 3, p. 354. The last class is referred by Chrys. 1, Theoph., and Œcum. to *δαίμονες*, but, as Meyer well observes, such is by no means the locality elsewhere assigned to them by the Apostle (comp. Eph. vi. 12), nor is the homage of impotence or subjugated malice (2 Pet. ii. 4, Jude 6) an idea as suitable to the present as to the following clause. The other interpretations that have been proposed are either purely arbitrary (Christians, Jews, Heathens), or adjusted to dogmatical preconceptions (*καταχθ.* = 'qui in purgatorio sunt,' Est.) to which the context yields no support. It may be here briefly remarked that the reverential custom of making an out-

ward sign of adoration at the name of Jesus (Canon 18), though certainly not directly deducible from this text, may still, as Mede admits, be derived from it 'generali et indefinitâ consequentiâ,' *Epist.* 71; see Bingham, *Antiq.* Vol. ix. p. 245 sq., Andrewes, *Serm.* ix. Vol. i. p. 334 sq. (A.-C. Libr.).

11. *πάντα γλῶσσα*] 'every tongue;' not metaphorically, *πάντα τὰ ἔθνη*, Theod., but simply and literally in accordance with, and in expansion of, the preceding concrete expression *πάν γόνυ*; 'the knee is but a dumb acknowledgment; but a vocal confession, that doth utter our mind plainly,' Andrewes, *Serm.* ix. Vol. ii. p. 337, who however, with his characteristic exhaustion of every possible meaning, also notices the former, p. 339. *ἐξομολογήσεται*] 'openly confess,' 'diserte confiteatur' [confitebitur], Beng.; the prep. not merely pointing to 'exitum vocis ab ore,' Van Hengel (comp. Andrewes, *l. c.*), but, as the occurrence of the simple verb in sim. but less emphatic passages (John ix. 22, al.) indirectly suggests, the *openness* and *completeness* of the *ὁμολογία*; comp. Acts xix. 18, *ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν*, Philo, *Leg. Alleg.* § 26, Vol. i. p. 60 (ed. Mang.), Lucian, *Hermot.* § 75; and see Fritz. on *Matth.* iii. 6, p. 126, who however, on the other hand, somewhat over-presses the force of the compound, 'lubenter et aperte et vehementer confiteri.' The student must always bear in mind the tendency of later writers to compound forms: see Thiersch, *de Pent.* ii. 1, p. 83. The reading is doubtful: on the one hand the fut.

Work out your salvation; be peaceful and blameless, and give me cause to rejoice, even if I be offered up for you.

“Ὡστε ἀγαπητοί μου, καθὼς πάντοτε 12
ὑπηρεκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου

[ACDEFGKL: 30 mss.; *Tisch.*] may be due to a change of vowels: on the other hand the subj. [BN; *Lachm.*] is very probably a correction of the anomalous future. On the whole, it seems safer to adhere to the majority of MSS. For exx. of *lva* with a fut. see Winer, *Gr.* § 41. b. 1. b, p. 258.

Κύριος] Predicate put forward with especial emphasis; the contrary, as Mey. observes, is ἀνάθεμα Ἰησοῦς, 1 Cor. xii. 3. This august title is not to be limited; it does not refer to a κυριότης merely over rational beings (*Hoelem.*), but assures us that not only hath Jesus Christ ‘an absolute, supreme, and universal dominion over all things, as God,’ but that ‘as the Son of Man He is invested with all power in heaven and earth; partly economical, for the completing our redemption, ... partly consequent unto the union, or due unto the obedience of His passion,’ Pearson, *Creed*, Art. II. ad fin., Vol. I. p. 196 (ed. Burton). εἰς δόξαν κ.τ.λ.] ‘unto the glory of God the Father,’ dependent on ἐξομολ., not on δεῖ κ.τ.λ.; i.e. the object contemplated by the act of confession (Mey., *De W.*, *Wiesing.*), not the subject matter of it, Andrewes (*l.c.*), who however notices both. The translation of Vulg., ‘in gloriā’ (*Æth.*, comp. Beng.), is an untenable alteration of the more correct ‘in gloriam’ [better ‘ad gloriam,’ see Hand, *Tursell.* Vol. III. p. 317] of the Old Latin; so correctly Syr., Copt. (!). The confession of Jesus as Lord of all redounds ‘to the glory of the Father, whose Son He is; their honour inseparable and their glory one,’ Waterl. Vol. II. p. 118: ὁρᾷς πανταχοῦ δεῖν ὁ Υἱὸς δοξάζηται τῶν Πατέρων δοξαζόμενον· οὕτω δεῖν ἀνταξίηται ὁ Υἱὸς ὁ Πατήρ ἀντιμ-

ῆται, Chrys.,—true and wise words that deserve to be well borne in mind. We now pass on to a more easy paragraph.

12. “Ὡστε] ‘So then,’ ‘Consequently,’ exhortation directly and definitely flowing, not from all the previous admonitions, ch. i. 27 sq. (*De W.*), but more especially from the paragraph immediately preceding, εἰς τοῦτο ἀφορῶντες τὸ παρὰδειγμα, Theod. In the union of ὥστε with the imper. the usual force of the particle (‘consecutio alicujus rei ex antecedentibus,’ Klotz) is somewhat obscured,—the idea of real or logical consequence (see notes on *Gal.* ii. 13) merging into that of inferential exhortation; ‘rem faciendam certo documento firmat,’ Ellendt, *Lex. Soph.* Vol. II. p. 1013; see also Klotz, *Devar.* Vol. II. p. 776, and for exx., Winer, *Gr.* § 41. 5. 1, p. 269. In such a case the correct translation in Latin is not ‘igitur’ (*Ellendt, Lex. Soph.* s.v. p. 1013), nor even perhaps ‘proinde,’ Beza (which according to Heindorf=‘igitur cum exhortatione quadam’), but ‘itaque,’ Vulg., this particle being more correctly used of conclusions naturally flowing from what has preceded (*nexus realis*), ‘igitur’ of conclusions that are the result of pure reasoning (*nexus logicus*); see esp. Hand, *Tursell.* Vol. III. p. 187. καθὼς κ.τ.λ.] ‘as ye were always obedient,’ observe the latent parallelism to γενόμε. ὑπήκοος; var. 8. But to whom was the obedience shown? Not, as the context might at first sight seem to suggest, ‘mihi,’ *Æth.*, Conyb., comp. ‘mihi ad salutem vos hortanti, ipsique Deo,’ Beng., but, as the more plausible connexion of μὴ ὡς κ.τ.λ. with the last clause seems to indicate,—to the tacit subject of the

μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου μετὰ
φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε

ὑπακοῇ in ver. 8, i.e. 'to God' (or what is in effect equivalent to it, 'Dei praeceptis ab Apostolo traditis,' Estius): so Van Heng., Mey., Alf., and among the older expositors, Crell., and perhaps Justiniani. On the later form καθώς, see notes on Gal. iii. 6.

μη ὡς κ.τ.λ.] 'not as in my presence only, but now much more in my absence.' These words must be connected with the succeeding imper. κατεργ. (Grot., Lachm.), not with the preceding aor. ὑπηκ., — a construction which would certainly seem to require οὐ (see Winer, *Gr.* § 55. 1, p. 422), and would tend to obliterate the force of νῦν. The ὡς (though omitted by B; a few mss.; Syr., Copt., Æth., al.) is certainly genuine, and not to be passed over in translation. The Apostle does not content himself with the simple precept, κατεργ. μη ἐν τῇ παρ. κ.τ.λ., but also specifies the feeling and spirit with which they were to do it; i.e. not with the spirit of men who did it when he was present but left it undone when he was absent, but who even in the latter case did it in a yet higher degree; see Meyer *in loc.*, who has well explained the force of this particle. The slight difficulty arises from two oppositions, πάντοτε ... νῦν, παρουσία ... ἀπουσία, being blended in a single enunciation.

μετὰ φόβου κ.τ.λ.] 'with fear and trembling,' i.e. with anxious solicitude, with a distrust of your power ever to do enough; see esp. Eph. vi. 5, and notes; comp. also 1 Cor. ii. 3, 2 Cor. vii. 15, where the meaning is substantially the same. The 'fear' is thus to be referred, not directly to God (νόμιζε παρестάται τὸν Θεόν, Chrys., Waterland, *Works*, Vol. v. p. 683), but only indirectly and inferentially;

the φόβος arose directly from a sense of the greatness of the work and the possibility of failure; the τρόμος was the anxious solicitude which was naturally associated with it; see Conyb. *in loc.* An implied exhortation to humility (Neander, p. 67), or warning against false security (Calv.), is not required by the context, and is not in accordance with what seems to be the ordinary meaning of the present form of words as used by the Apostle; see esp. the good note of Hammond, who has well investigated the meaning of the expression; comp. Beveridge, *Serm.* xvi. Vol. I. p. 294, who however is here less precise and discriminating. τὴν ἑαυτῶν σωτηρίαν.] 'your own salvation;' the reflexive pronoun being not without emphasis, hinting that now they were alone, and must act for themselves; comp. Beng. Their salvation was something essentially individual, something between each man and his God. A reference to the example of Christ ('as He obeyed... so do you obey,' Alf.) seems very doubtful; the whole exhortation refers to that example, but the individual pronoun more naturally points to the words which immediately precede it. The unsatisfactory interpr. ἑαυτῶν = ἀλλήλων (comp. Michaelis) is fairly refuted by Van Heng. *in loc.*

κατεργάζεσθε] 'complete,' 'carry out,' 'peragite,' Grot., 'perficite, perfectum reddite,' Just. 2; comp. Rom. vii. 18, Eph. vi. 13 and notes, where the meanings of this verb are briefly noticed. The compound form does not imply the σπουδή or ἐπιμέλεια (Chrys.), but the 'perseverantia' that was to be shown, the intensive κατὰ indicating the carrying through of the ἔργον; see Rost u. Palm, *Lex.* s.v., and s.v. κατὰ,

Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ 13

iv. Vol. I. p. 1599. On the practical aspects of the doctrine, see the good sermon by Beveridge, *Serm.* xvi. Vol. I. p. 284 (A.-C. Libr.), Taylor, *Life of Chr.* III. 13. 16, Sherlock, *Serm.* XVIII. Vol. I. p. 311 (ed. Hughes).

13. Θεὸς γὰρ κ.τ.λ.] 'for God is He who effectually worketh,' &c.: yea, work and be not disheartened, for verily God is He who worketh within you. The γὰρ is not *argumentative* in reference to a suppressed thought, *μη φοβοῦ διτι εἰπον μετὰ φόβου καὶ τρόμου*, Chrys., but *explanatory* (see notes on Gal. ii. 6), in reference to the preceding command, obviating any objection, by demonstrating the vital truth on which it was based, and the great principle on which it was justifiable: 'work anxiously, work solicitously: *verily* ('sane pro rebus comparatis,' K otz, *Derar.* Vol. II. p. 232) God inwardly giveth you the ability;' comp. Lücke on John iv. 44. The omission of the article before Θεός is justified by ABCD¹FGKN; al., and is adopted by Lachm. and Tisch.

ὁ ἐνεργῶν] 'He who worketh effectually,' *فَاعِلٌ* [efficiens, sedulam

operam navans] Syr. The full meaning of this word so frequently used by St Paul must not be obscured; it appears in all cases to point not only to the inward nature of the working, but also to hint at the persistent and effective character of it, scil. *ἐνεργὸν εἶναι*, 'vim suam exercere;' comp. Polyb. *Hist.* III. 6. 5, XVII. 14. 18, XXVII. I. 11. When then Augustine urges in opposition to the Pelagian misinterpretation 'Deus facit ut faciamus, *prebendo vires efficacissimas voluntati*,' he would seem to be no less verbally exact than doctrinally accurate: comp. *de Grat.*

et Lib. Arb. IX. 21, *contra Pelag.* I. 19. 37.

It may be remarked in passing, that *ἐνεργεῖν* is used several times in Polybius, see Schweigh. *Lex.* s. v.; there is however this distinction between his use and that of St Paul, that by the latter it is never used in the passive (see notes on Gal. v. 6), and by the former never in the middle; see Fritz. *Rom.* vii. 5, and for a notice of its various constructions, notes on Gal. ii. 8, v. 6: see also Suicer, *Theaur.* Vol. I. p. 1115.

ἐν ὑμῖν] 'in you,' i.e. in your minds, not among you; this being alike precluded by the prevailing use of the verb (Matth. xiv. 2, 2 Cor. iv. 12, Gal. iii. 5, Col. i. 29, al.) and the nature of the context.

καὶ τὸ θέλειν κ.τ.λ.] 'both to will and to work effectually,' as much the one as the other. Observe especially the use of the more emphatic enumeration καὶ...καὶ; the θέλειν no less than the ἐνεργεῖν is a direct result of the divine *ἐνέργεια*; see Winer, *Gr.* § 53. 4. p. 389, notes on 1 Tim. iv. 10. Of these the first (τὸ θέλειν) is due to the inworking influence of sanctifying grace (Waterl. *Serm.* xxvi. Vol. v. p. 688), or, to speak more precisely, of *gratia præveniens*, to which the first and feeblest stirring of the better will, the first motion of the better judgment (2 Cor. iii. 5), is alone to be ascribed; comp. Andrewes, *Serm.* Vol. v. p. 303: the second (τὸ ἐνεργεῖν) to the *gratia cooperans*, by the assistance of which we strive ('non per vires nativas sed dativas') to perform the will of God; see Ebrard, *Christl. Dogm.* § 524, Vol. II. p. 566. The language of Chrys. in loc., *ἂν θελήσῃς, τότε ἐνεργήσῃ τὸ θέλειν*, might thus seem open to exception if the θελήσῃς is to be referred to a 'dispositio prævia;' this

14 τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. πάντα ποιεῖτε χωρὶς
15 γογγυσμῶν καὶ διαλογισμῶν, ἵνα γένησθε ἄμεμπτοι

however cannot be certainly inferred from his context. For the diversities of opinion on this text, even among Romanists, see the long and perspicuous note of Justiniani *in loc.*, and for the differences among Protestants, and the necessary distinction between *passivity* ('homo convertitur nolens') and *receptivity* ('ex nolente fit volens'), see Ebrard, *Christl. Dogm.* § 519—522, Vol. II. p. 558 sq. It may

be remarked that the repetition of the word *ἐνεργεῖν* (preserved correctly by Clarom., Copt., but not by Syr., Vulg.), rather than *κατεργάζεσθαι*, is due to the fact that it expresses more exactly *the inward ability showing itself in action*, and is thus more suitable in connexion with *θελεω*. While then this important verse is a conclusive protest against Pelagianism on the one hand, its guarded language, as well as its intimate connexion with ver. 12, shows that it is as conclusive on the other against the Dordracene doctrines of irrevocable election (cap. 1.) and all but compelling grace: cap. III. IV. 12, 16, Reject. err. 8.

ὑπὲρ τῆς εὐδοκ.] 'of His good pleasure,' i.e. in fulfilment of it, to carry it out and satisfy it; *διὰ τὴν ἀγάπην*, *διὰ τὴν ἀρεσκείαν αὐτοῦ*, Chrys. The prep. *ὑπὲρ* here seems to approach in meaning *κατὰ* (Eph. i. 5) or *διὰ* with the accus. (Eph. ii. 4), but may still be clearly distinguished from either. It does not represent the *εὐδοκία* as the mere *ratio* of the action, or the mere *norma* according to which it was done, but as the *interested cause* of it; the *commodum* of the *εὐδοκία* was that which the action was designed to subserve; comp. Rom. xv. 8, John xi. 4, where however the primary meaning of *ὑπὲρ* is less obscured: see Winer,


Gr. § 47. 1, p. 343, and comp. Rost u. Palm, *Lex.* s. v. *ὑπέρ*, 2, Vol. II. p. 2067. *Εὐδοκία* is referred by Syr., Just., Green (*Gramm. N. T.* p. 302), to the 'bona voluntas' of the Philippians; this is grammatically plausible, but owing to the preceding *θέλω* (Mey.) not exegetically satisfactory. Still less probable is the connexion of the clause with ver. 14 (Conyb.), which, independently of grammatical difficulties (see Alf.), has the whole consent of antiquity, Ff. and Vv., opposed to it. On the meaning of *εὐδοκία*, see notes on Eph. i. 5, and comp. Andrewes, *Serm.* XIII. Vol. I. p. 239 (A.-C. Libr.).

14. *πάντα*] 'All things,' not exactly 'everything you have to do,' or with ref. to ver. 3 (Fell), but, as the context and the last of the two associated substantives seem to suggest, 'everything which stands in more immediate connexion with the foregoing commands, and in which the malice of the devil might more especially be displayed:' see Chrys. *in loc.*

γογγυσμῶν] 'murmurings;' comp. 1 Pet. iv. 9, *ἀνευ γογγυσμοῦ*: here appy. against God, *ὁ γογγύζων ἀχαριστεῖ τῷ Θεῷ*, Chrys.; not against one another, Wiesing. ([humilis] 'placide etiam se geret inter homines,' Calv.),—a command which here finds no natural place. Alford urges that in every place in the N. T. (only 4, and only here in St Paul) *γογγυσμ.* refers to murmuring against men; but of these passages, one (John vii. 12) is not applicable, and another (1 Pet. iv. 9, comp. De W. *in loc.*) not perfectly certain. That it may be applied to God seems demonstrable from 1 Cor. x. 10. The forms *γογγύζω* and *γογγυσμός* [perhaps derived from

καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολιᾶς

Sanscr. *gug*, 'to murmur,' Benfey, *Wurzellex.* Vol. II. p. 62] are said to be Ionic, the Attic forms being *τονθορύζω* and *τονθορυσμός*; see Lobeck, *Phryn.* p. 358, comp. Thom. M. p. 856 (e.l. Bern.). On the alleged but doubtful distinction between *ἀρεν* and *χωρίς*, see notes on *Eph.* ii. 12.

διαλογισμῶν] 'doubtings,' 'hesitationibus,' Vulg., *Æ h.* [dubitatio], Copt. [cogitationibus],—not 'detractationibus,' Clarom., or 

[divisione], a meaning not found in the N. T., and appy. not supported by any good lexical authority: see esp. notes on 1 *Tim.* ii. 8, where this word is briefly noticed. Alford urges the use of *διαλογίζω* [read *-ίζομαι*] in Mark ix. 33, 34; but even there the idea is 'discussion' rather than 'dispute' or 'contention:' comp. Xen. *Mem.* III. 5. 1.

15. *ἵνα κ. τ. λ.*] Object and aim, not 'incitamentum' (Van H.), contemplated in the foregoing exhortation. They were to fulfil everything connected with the great command, ver. 12 sq., without murmurings and doubtings, that they might both outwardly evince (*ἀμεμπτοι*) and be inwardly characterized by (*ἀκέρ.*) rectitude and holiness, and so become examples to an evil world around them. When Alf. urges against the internal reference of *διαλ.* that the general object is outward,—blamelessness and good example, he has consistently to assign to *ἀκέραιοι* (suitably answering to *χωρίς διαλ.*) an external meaning which it does not seem to have (see below): he also makes the appositionally stated and more indirect object, the good example, primary and direct. The reading *γένησθε* is doubtful; *Lachm.* reads *ἦτε* with AD'E'FG;

Vulg., Clarom., al.; Lat. *Ff.*; but the external authority (BCD³E³KLN; appy. all mss.; Chrys., Theod., Dam., al.), combined with the greater probability of correction, seems slightly to preponderate in favour of the text.

ἀκέραιοι] 'pure,' 'simplices,' Vulg., *Æth.*, 'sinceres[i],' Clarom.; not 'harmless,' Auth., Alf.,—a meaning not recognised by the best ancient Vv., and neither in harmony with the derivation and lexical meaning of the word (*ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποκιλος*, *Etym. M.*), nor substantiated by its use in the N. T.: see Matth. x. 16, *ἀκέραιοι ὡς αἱ περιστρεφαί*, Rom. xvi. 19, *ἀκεραλούς... ἐν τῷ κακῷ*; in the former of which passages it stands in a species of antithesis to *φρόνιμος*, in the latter to *σοφός*; comp. Suicer, *Thesaur.* s. v. Vol. I. p. 154, Krebs, *Obs.* p. 331, and for the distinction between *ἀκέρ.*, *ἀπλοῦς*, and *ἀκακος*, Tittm. *Synon.* I. p. 27, and Trench, *Synon.* Part II. § 6.

τέκνα Θεοῦ κ. τ. λ.] 'irreproachable, or unblameable, children of God [by virtue of the *πλοθεσία*, Rom. viii. 15, 23] in the midst,' &c.; not 'blameless in the midst of,' Luth., a position which weakens the climactic force of the epithet, and obscures the apparent allusion to Deut. xxxii. 5, *τέκνα μωμητᾶ, γενεὰ σκολιὰ καὶ διεστραμμένη*. 'Αμώμητος is a *δὲς λεγόμεν.* in the N. T., here and 2 Pet. iii. 14, comp. Hom. *Il.* xii. 109; and, as derivation and termination suggest, appears but little different from *ἀμεμπτος*, except as *perhaps* approaching nearer to *ἀμωμος* (Hesych. *ἀμώμητος: ἀμωμος*), and expressing not merely the unblamed (cf. *ἀμεμπτος*, Xen. *Agas.* vi. 8), but non-blameworthy state of the *τέκνα*; comp. *μωμητός*, *Æsch.* *Sept.* 508, and see Tittm. *Synon.* I. p. 29. The reading *ἀμωμα* is well supported

καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κο-
16 σμῳ, λόγον ζῶης ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν

[ABCN; 2 mss.] but is to be regarded with some suspicion as a correction of the more unusual form. The reading μέσῳ (adverbially used, Winer, *Gr.* § 54. 6, p. 418), with ABCD¹FGN (*Lachm.*, *Tisch.*), has the weight of uncial authority as well as critical probability in its favour.

σκολιᾶς καὶ διεστρ.] ‘crooked and perverted,’ in reference to their moral obliquity and their distorted spiritual growth; comp. Deut. xxxii. 5. Σκολιᾶς, allied probably to σκέλος, σκέλλος, and σκαίρειν [Pott, *Etym. Forsch.* Vol. I. p. 268, root-form ΣΚ-, ‘progression by steps,’ Donalds. *Cratyl.* § 387, less probably ΚΡ-, Sanscr. *kri* with prefixed σ, Benfey, *Wurzell.* Vol. II. p. 363], occurs elsewhere in the N. T., once in a proper sense, Luke iii. 5, and twice, as here, in an ethical sense, Acts ii. 40, 1 Pet. ii. 18. Διεστρ. is similarly found in Matth. xvii. 17, Luke ix. 41, Acts xx. 30; see also exx. from Arrian in Raphael, *Annot.* Vol. II. p. 309.

ἐν οἷς] ‘among whom,’—in reference to the persons of whom the γένεα was composed; comp. Winer, *Gr.* § 58. 4. b, p. 457: a similar case occurs in Gal. ii. 2.

φαίνεσθε] ‘ye appear, are seen,’ so Syr., not ‘lucetis,’ Vulg., Clarom., Wordsw., al., which would require the active *phaineite*, John i. 5, v. 35, 2 Pet. i. 19, al. Alford objects that the act. is not used by St Paul: but will this justify a departure not only from the simple meaning of the word, but from the special use of the middle in connexion with the appearance or rising of the heavenly bodies? see exx. in Rost u. Palm, *Lex.* s. v. II. 1. b. The verb is indic. (Vulg., Copt., Æth.), not imperat. (Syr., Theoph.): Christians not were to be,

but now actually were as luminaries in a dark heathen world; comp. Matth. v. 14, Eph. v. 8.

φωστῆρες ἐν κόσμῳ] ‘luminaries, heavenly lights, in the world;’ ἐν κόσμῳ being joined closely with φωστ. as its secondary predicate (Vulg. and all Vv.), not with φαίνεσθε (De W.), which would thus have two prepositional adjuncts; see Trench, *Synon.* § 46. To illustrate the meaning of φωστ. comp. Rev. xxi. 11, Gen. i. 14, 16, Eccles. xliii. 7 (applied to the moon), Wisdom xiii. 2; and for the different uses of κόσμος, here appy. in its ethical sense, see notes on Gal. iv. 3. The reference to the use of ‘torches to guide passengers along the dark and narrow streets of ancient cities’ (Wordsw.) is ingenious, but scarcely in harmony with φαίνεσθε, and the tenor of the context.

16. λόγον κ.τ.λ.] ‘seeing ye hold forth (are the ministers of) the word of life;’ further and explanatory definition of the preceding, the part. having a slightly causal force. The meaning of ἐπέχ. is somewhat doubtful. It certainly cannot be for προσέχοντες, Theod., as this would require a dat.; it may however be either (a) occupantes, comp. Syr.

ܠܐܚܥܐ ܕܚܝܬܐ ܕܚܝܬܐ ܕܚܝܬܐ

[ut sitis illis loco vitæ], and thence, with a modification of meaning, ‘continentes,’ Vulg., Clarom., ‘tenentes,’ Copt. (Æth. paraphrases), κατέχοντες, Chrys., ἐχοντες, Theoph., Ecum.,—a translation that has certainly a lexical basis (see exx. in Rost u. Palm, *Lex.* s. v. I. b, Vol. I. p. 1029) and is far too hastily condemned by Van Heng. and Wies.; (β) *præudentes*, Beza, Auth., ‘doctrinam spectandam præbentes,’ Van Heng., with refer-

Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκο-
πίασα. ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λει- 17

ence to the preceding image. Of these interpr., (a) has clearly the weight of antiquity on its side; still as no *exactly* apposite example of the modified sense 'continentes' has yet been adduced, and as the meaning 'occupantes' involves an idea foreign to the N. T. (comp. Meyer.), we seem bound to adhere to (β), a meaning that is lexically accurate and exegetically satisfactory. The objection of Meyer is fully answered by Alford *in loc.*

The λόγος ζωῆς is the Gospel, ζωῆς being a species of gen. of the *content*, τὴν αἰώνιον προξενεῖ ζωῆν, Theod.: comp. John vi. 68, and notes on Eph. i. 13.

εἰς καύχημα ἐμοί] 'to form a ground of boasting for me;' result, on the side of St Paul, of his converts becoming ἀμεμπτοὶ καὶ ἀκέραιοι: τοσαύτη ὑμῶν ἡ ἀρετή, ὡς μὴ ὑμᾶς σώζειν μόνον, ἀλλὰ καὶ ἐμὲ λαμπρὸν ποιεῖν, Chrysa.; comp. 2 Cor. i. 14.

εἰς ἡμέραν Χρ.] 'against the day of Christ;' the preposition not so much marking the epoch to which (ἐως), as that for which, in reference to which, the boasting was to be reserved; comp. chap. i. 10, Eph. iv. 30, and notes on Gal. iii. 23. On the expression ἡμέρα Χρ., see notes on ch. i. 6.

ἔδραμον... [κοπίασα] I ran... I laboured; aorists, in harmony with the retrospective view which the Apostle here takes of his life and ministry. The same idea of ministerial activity presented in two different forms of expression, the one figurative, from the stadium (comp. Gal. ii. 2, 2 Tim. iv. 7), the other more general, involving the notion of the toil and suffering undergone in the cause; see notes on 1 Tim. iv. 10. For exx. of the adverbial εἰς κενόν, Heb. קִינָה, Job xxxix. 16 (comp. εἰς κालόν, εἰς κούνην, Bernhardt, Synt. v.

11, p. 221), see 2 Cor. vi. 1, Gal. ii. 2, 1 Thess. iii. 5, and Kypke, *Obs.* Vol. I. p. 275.

17. ἀλλὰ κ.τ.λ.] 'Howbeit, if I be even poured out;' contrary hypothesis to that tacitly implied in the preceding verse. In no verse in this epistle is it more necessary to adhere to the exact force of the particles and the strict lexical meaning of the words. 'Ἀλλὰ, with its primary and proper force ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 2), has no reference to a suppressed thought (οὐκ ἐκοπ. εἰς κεν., Rill.), but presents the contrary alternative to that already implicitly expressed. The preceding words εἰς καύχημα ἐμοί might seem to imply the expectation on the part of the Apostle of a living fruition in the Christian progress (ὡς γέν. ἀμεμπτ.) of his converts; the present verse shows the Apostle's joy even in the supposition of his death; comp. Bisping. Any reference to a place so remote as ch. i. 26 (De W.) is wholly inconceivable; and even a contrast to an implied hope that the Apostle would survive to the ἡμέρα Χρ. (Van Heng.) is improbable, as εἰς ἡν. Χρ. is only a subordinate thought to the general idea implied in εἰς καύχημα ἐμοί.

εἰ καὶ must not be confounded with καὶ εἰ (Schleef. *Hints*, p. 106), but, in accordance with the position of the ascensive καί, marks a more probable supposition; the καὶ in εἰ καὶ being referred to the consequent words (*et si etiam*), but in καὶ εἰ merely to the preceding condition (*etiam si*). Contrast Soph. (*Ed. Rex*, 302, εἰ καὶ μὴ βλέπεις φρονεῖς δ' ὁμῶς, with Æsch. *Choeph.* 298, καὶ μὴ πέποιθα, τοῦργον ἐστ' ἐργαστέον, and see esp. Herm. *Viger*, No. 307,

τουργία τῆς πίστεως ὑμῶν, χαίρω καὶ συнχαίρω πᾶσιν
18 ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συнχαίρετέ μοι.

from which these exx. are taken; see also Klotz, *Devar.* Vol. II. p. 519, Hartung, *Partik. kal.* 3, 3, Vol. I. p. 141.

Thus then in the present case the Apostle in no way seeks to limit the probability of the supposition; his circumstances, though by no means without hope (ch. i. 25), were still such as seemed to preclude any such limitation. It may be remarked however that *kal ei* is very rarely used by St Paul; appy. only in 2 Cor. xiii. 4 (*Rec., Tisch.*), but the reading can hardly be considered genuine; comp. Gal. i. 8.

σπένδομαι [*I be poured out;* in reference to the dangers with which he was environed; comp. ch. i. 20. The simple form, which must not be confounded either with *ἐπισπένδ.* (Herod. II. 39, IV. 62, Plut. *Popl.* § 4, al.), or *κατασπένδ.* (Plut. *Alex.* § 50, ib. *Mor.* p. 435 B, p. 437 A), both here and in 2 Tim. iv. 6, under the image of the ritual drink-offering which accompanied the sacrifice (Numb. xv. 5, xxviii. 7), alludes to the pouring out of his blood ('libor,'—not 'immoler,' as Vulg., Syr., Copt.) and the martyr's death by which it might be reserved for the Apostle to glorify God; see esp. notes on 2 Tim. i. c., Suicer, *Thesaur.* Vol. II. p. 993, and the good note of Wordsworth *in loc.* *ἐπὶ τῇ θ.*

κ.τ.λ.] [*in addition to the sacrifice and (priestly) service of your faith.*] The exact meaning of *θυσία* is somewhat doubtful. There is certainly no *ἐν διὰ θυῶν* (comp. Conyb.), but it may be doubted whether the use of the single article does not so connect *θυσ.* and *λεῖτ.* that both may specify acts of which *πίστ.* is the common object; see Mey. *in loc.* As however *θυσία* in St Paul's Epp., and indeed throughout

the N. T., appy. always means the thing sacrificed, not the action of sacrificing, we seem bound, with Syr., Vulg., Copt. [? for comp. John xvi. 2], Æth., and thus far Chrys. and Theod., to retain the simple meaning of *θυσ.* and to regard *πίστεως* as a common *gen. objecti* to both, standing in a species of appositional relation to the former [the faith, not the Apostle (Chrys., Theod.), was the sacrific.], and of simple relation to the latter. The *θυσία* then is the sacrifice, the *λεῖτ.* the act of offering it by the Apostle (Bisp.), and the object both of one and the other (in slightly different relations) the *πίστις* of the Philippians. *Ἐπὶ* will thus be, not simply temporal, 'während,' Mey., nor simply ethical, 'propter,' or 'in sacrificium,' Æth., but will imply 'addition,' 'accession to' (Matth. xxv. 20, *Rec., Tisch.*), and will point to the *σπένδ.* as the concomitant act; see esp. Arrian, *Alex.* VI. 19. 5, *σπείρας ἐπὶ τῇ θυσίᾳ*, cited by Raphael *in loc.*; so Van Heng. and De Wette. The local meaning is untenable, as with the Jews the libation was poured out on (Jahn, *Archæol.* § 378), but around the altar; see Joseph. *Antiq.* III. 9. 4, and notes on 2 Tim. iv. 5.

χαίρω καὶ κ.τ.λ.] [*I rejoice, and jointly rejoice with you all;* I rejoice, absolutely (not *ἐπὶ τῇ θυσ.* χαίρ. Chrys.), i. e. on account of my probable *σπένδεσθαι*, and do herein participate in rejoicing with you all: my joy remains unaltered even on a supposition on which it might seem less natural, on the supposition of my death. *Συνχαίρω* is not 'congratulator,' Vulg.,—a meaning which the verb appy. may have in classical (Æsch. *de Fals. Leg.* p. 34) as well as post-classical writers

I hope to send my
un-elfish son in the
faith, Timothy, and to
come myself.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμό- 19
θεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐ-
ψυχῶ γυνούς τὰ περὶ ὑμῶν. οὐδένα γὰρ ἔχω ἰσούψυχον, 20

(Polyb. *Hist.* xxix. 7. 4),—but ‘simul gaudeo,’ Copt., **ⲉⲛ ⲛⲓ ⲓⲟⲩ** [ex-
ulto cum] Syr., Æth. (†), the meaning
which *συνχ.* appears to have always
in the N. T., to which the following
verse offers no exegetical obstacle
(Mey., Alf.) but is rather confirmatory
of it.

18. τὸ δ’ αὐτό] ‘yea on the same
account;’ not ‘in like manner,’ Scholef.
Hinte, p. 106, but the simple pronomi-
nal accus. after *χαίρω*; comp. Krüger,
Sprachl. § 46. 5. 9. Meyer reads αὐτὸ
τοῦτο, ‘hoc ipsum,’ appy. by an over-
sight, as there is here no difference of
reading.

χαίρετε καὶ συνχ.]
‘rejoice and jointly rejoice;’ not indic.
(Erasm.), but imper., as Syr. and all
the best Vv. The Apostle had previ-
ously said that he rejoiced not only for
himself, but associated them with this
joy: lest they might think that the
probable martyrdom of their loved
Apostle was not a subject for *συνχαί-
ρειν*, he emphatically repeats in a re-
ciprocal form (*καὶ ὑμ.*) what he had
implied in the preceding verse,—that
they were indeed to rejoice in this
seemingly mournful alternative.

19. Ἐλπίζω κ.τ.λ.] ‘Yet I hope,’
&c.; the oppositive δὲ suggests that the
σπένδ. above mentioned was not neces-
sarily considered either as certain or
immediate. This hope was ἐν Κυρίῳ,
it rested and was centred in Him, it
arose from no *extraneous* feelings or
expectations, and so would doubtless
be fulfilled, *θαρρῶν ὅτι ἐξενεμαρτῆαι μοι*
ὁ Θεὸς τοῦτο, Chrys.; see notes on
Eph. iv. 17, vi. 1. The reading ἐν
Χριστῷ Ἰησ. is adopted by *Lachm.*
with CD¹FG, but has no claim to be
substituted for the reading of the text.

ὑμῖν] ‘to you,’ not ‘unto you’ in the
sense of πρὸς ὑμᾶς,—a local usage of
the dative too broadly denied by Alf.
(see Winer, *Gr.* § 31. 5, p. 192; comp.
Hartung, *Casus*, p. 81 sq.), nor again
the dat. *commodi*, De W., but the da-
tive of the recipients (Mey.), falling
under the general head of what is
technically termed the *transmissive*
dat.; comp. Jelf, *Gr.* § 587.

καὶ γὰρ εὐψυχῶ] ‘I also (I the sender,
as well as you the receivers) may be of
good heart.’ Εὐψυχ. is an *ἀπ. λεγόμεν.*
in the N. T., but is occasionally found
elsewhere, comp. Poll. *Onom.* iii. 28:
the subst. εὐψυχία (Polyb. i. 57. 2,
ii. 55. 4, al.) and the adv. εὐψύχως
(Polyb. x. 39. 2, al., Joseph. *Ant.* vii.
6. 2) are sufficiently common. The
use of the verb in the imperative as a
kind of epitaph is noticed by Rost u.
Palm, *Lex.* s.v.; Jacobs, *Anth. Pal.*
p. 939.

20. γὰρ] Reason for sending
Timothy in preference to any one
else: Τιμόθεον πέμπεις; τί δήποτε;
Ναὶ, φησὶν, οὐδένα γὰρ κ.τ.λ., Chrys.
ἰσούψυχον ‘like minded,’ i. e. with
myself, *ὁμοῦως ἐμὸι κηδόμενον ὑμῶν*
καὶ φροντίζοντα, Chrys.; comp. Syr.

ὅστις ἔστι μοι ὡς ἐμῇ] [qui est sicut
animam meam]: so also expressly Copt.
Timothy is not here contrasted with
others (Beza), which would interfere
with the natural and logical reference
of the *λόγους* to the subject of the sen-
tence. On the distinction between
λόγῳ, ‘qui eodem modo est animatus,’
and *σύνψυχος*, ‘qui idem sentit, unani-
mis,’ see Tittmann, *Synon.* i. p. 67.
The word is an *ἀπ. λεγόμεν.* in the N. T.,
but is found occasionally elsewhere,
both in classical (*Æsch. Agam.* 1470)

21 ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· οἱ πάντες γὰρ
22 τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. τὴν δὲ

21. Ἰησοῦ Χριστοῦ] So *Lachm.*, with ACDEFGN; some mss.; Syr., Vulg., Am., al.; Lat. Ff. (*Griesb., Scholz*). The reversed order is adopted by *Tisch.* with BL; great majority of mss.; Demid., Copt., Syr.-Phil.; many Ff. The reading of *Rec. τοῦ Χρ. Ἰησ.* is only supported by a few mss. The external authority seems to preponderate decidedly in favour of the text.

and post classical Greek (Psalm lv. 13); comp. *ισοψύχως*, Eustath. on *Il.* xi. p. 764. ὅστις] 'who;' not

'quippe qui,' but 'ita comparatus ut,' Mey., 'of that kind who,' Alf., with reference to the ποιότης of the antecedent (οὐδεὶς τοιοῦτός ἐστιν, Chrys., comp. Hartung, *Casus*, p. 286); the relative being here used (to adopt a terminology previously explained) not explicatively, but classically, or qualitatively; see notes on Gal. iv. 24, and Krüger, *Sprachl.* § 51. 8 sq., where the distinction between ὅς and ὅστις is briefly but satisfactorily laid down.

γνησίως...μεριμνήσει] 'will genuinely care for,' 'will have true care for;' with that genuineness of feeling which befits the relationship between the Apostle and his converts; γνησίως, *τούτέστι πατρικῶς*; comp. 1 Tim. i. 2, and see notes in loc. *Μεριμνᾶν* is always thus used with an accus. of the object by St Paul,—contrast Matth. vi. 25 (dat.), ch. vi. 28 and Luke x. 41 (with *περὶ*), Matth. vi. 27 (absolutely),—and agreeably to its probable derivation and affinities, *μερμηρίζω*, *μέρμερος* [Sanscr. *smṛi*,—'meminisse,' 'anxium esse,' Benfey, *Wurzellez.* Vol. II. p. 32, Donalds. *Cratyl.* § 410], denotes anxious thought, solicitude, 'ita curare ut sollicitus sis' (comp. Luke x. 41), differing in this respect from the simpler *φροντίζειν*; see Tittm. *Synon.* i. p. 187. The future is not ethical, but points to the time when Timothy should come to them.

21. οἱ πάντες γὰρ] 'for they all,

i. e. *all the rest now with me;* not 'plerique,' Wolf, but 'omnes quos nunc habeo mecum,' Van Heng., the article appy. specifying the whole number of the others with St Paul (cuncti), to whom the single one, Timothy, is put in contrast. On this use of the art. with *πᾶς*, see Krüger, *Sprachl.* § 50. 11. 12, comp. Bernhardy, *Synt.* vi. 24, p. 320, and Rose, in *Middl. Art.* p. 104, note, to whose list of exx. of the art. with *πᾶς* (plur.), when used without a subst., this passage may be added. The attempts to explain away this declaration are very numerous, but all either arbitrary or ungrammatical: this only it seems fair to urge, that the context does necessarily imply *some sort* of limitation, and does appy. warrant our restricting it to all those companions of St Paul who were available for missionary purposes, who had undertaken, and were now falling back from, the hardships of an Apostle's life. Who these were cannot be ascertained; comp. Wiesing. in loc.

τὰ ἑαυτῶν] 'their own things,' not specially *τὴν οἰκείαν ἀνάπαυσιν καὶ τὸ ἐν ἀσφαλείᾳ εἶναι*, Chrys., followed by Theoph. and Ecum., with reference to the difficulties and perils of the journey, but generally, 'sua,' Clarom., Am., 'temporalia commoda consectantes,' Anselm,—considering their own selfish interests, and not the glory and honour of Christ; comp. ver. 4.

22. τὴν δὲ δοκιμὴν αὐτοῦ] 'But his tried character;' contrast of the

δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ
ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τοῦτον μὲν οὖν ἐλπίζω 23

character of Timothy with that of the *ol pateres*. Δοκιμή, **سِدَّة** [probatio ejus] Syr., 'experimentum,' Vulg., here and Rom. v. 4, 2 Cor. ii. 9, ix. 13, by a very easy gradation of meaning points to the 'indoles spectata,' Fritz. (*Rom.* v. 4, Vol. I. p. 259), 'indoles,' Æth. [simply, — almost as we use 'character'], by which Timothy was distinguished, and of which the Philippians themselves probably had personal experience on a former visit; comp. Acts xvi. 1—4 with ver. 12. The use of δοκιμή in the N. T. is confined to St Paul's Epp.; comp. Reuss, *Théol Chrét.* iv. 20, Vol. II. p. 229. γινώσκετε ['ye know,'] indic., as Syr., Clarom., Copt., Æth., not imper., as Vulg., Corn. a Lap., — a construction almost plainly inconsistent with the following words, which seem specially designed to explain and justify the assertion; καὶ ὅτι οὐχ ἀπλῶς λέγω, ὑμεῖς φησὶν αὐτοὶ ἐπίστασθε ὅτι κ.τ.λ., Chrys. ὡς πατρὶ τέκνον] 'as a child to a father,' 'sicut patri filius,' Vulg., not 'with a father,' Syr., Auth.; such an omission of the preposition in the first member being appy. confined to poetry; see Jelf, *Gr.* § 650. 1, 2, Krüger, *Sprachl.* § 68. 9. 2. Mey. and Alf. deny unrestrictedly an omission of the prep. in the first member, but see Æsch. *Suppl.* 311, Eurip. *Hcl.* 863, and Jelf, *Gr.* § 650. 2. The construction affords an example of what is termed 'oratio variata': the Apostle, feeling that ἐδούλευσεν was scarcely suitable in connexion with πατρὶ and τέκνον, proceeds with the comparison in a slightly changed form; ἐδούλευσεν, — not ἐμοί, as the construction might seem to require (Rom. xvi.

18), but σὺν ἐμοί, as the nature of the relation suggested; see Winer, *Gr.* § 63. II. 1, p. 509. εἰς τὸ εὐαγγέλιον] 'for the Gospel;' not 'in the Gospel,' Auth., Vulg., Syr., 'in the doctrine of the Gospel,' Æth., but 'in evangelium,' Vulg. (Fuld.), i.e. to further the cause of the Gospel; the prep. εἰς with its usual force denoting the object and destination of the action; comp. Luke v. 4, 2 Cor. ii. 12, and Winer, *Gr.* § 49. a, p. 354.

23. τοῦτον μὲν οὖν] 'Him then;' the μὲν being antithetical to δέ, ver. 24, and the retrospective οὖν continuing and concluding the subject of the mission of Timothy. On this force of οὖν see notes on *Gal.* iii. 5. ὡς ἂν ἀφ' ἔω] 'whenever I shall have seen (the issue of);' in effect, 'so soon as I shall have, or have seen,' &c. (δραμ' ἔω ἐν τινι ἔσσηκα, Chrys.), but designedly couched in terms involving more of doubt, the particle ἂν being joined with the temporal ὡς to convey the complete uncertainty when the objectively-possible event specified by the subjunctive will actually take place; comp. Jelf, *Gr.* § 841, Herm. *de Partic.* ἂν, II. 11, p. 120, and on the temporal use of ὡς, see Klotz, *Devar.* Vol. II. p. 759. The remark of Eustath. (p. 1214, 40) is very pertinent, ὅτι δὲ ἐστὶ τις καὶ χρονικὴ ποτε σημασία, φαίνεται ἐν ἐπιστολῇ τοῦ βασιλέως Ἀντιόχου, οἷον, ὡς ἂν οὖν λάβῃς τὴν ἐπιστολήν, σύνταξον κήρυγμα ποιήσασθαι, ἡγουν ἡνίκα λάβῃς. He would however have been more correct if he had said ἡνίκα ἂν, see Ellendt, *Lex. Sophocl.* Vol. I. p. 773. In the compound form ἀφ' ἔω the prep. is not intensive, 'see clearly' (Alf.), but local, referring however not to the object but to the observer, 'prospicere,' and perhaps may further in-

- 24 πέμψαι, ὡς ἂν ἀφίδω τὰ περὶ ἐμέ, ἐξαυτῆς· πέποιθα
δὲ ἐν Κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
- 25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρό- Epaphroditus, your mes-
senger, who has been
grievously sick, and has
risked his life for me,
I send, that you may
rejoice.
διτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συν-
στρατιώτην μου, ὧν δὲ ἀπόστολον καὶ

volve the idea of a 'terminus' looked to, other and intervening objects not being contemplated; see Jonah iv. 5 (a pertinent ex.), Herod. viii. 37 (ἀπώρεον); comp. ἀποθεῖσθαι, ἀποσκοπεῖν, al., and esp. Winer, *de Verb. Comp.* iv. p. 11. The change from the tenuis to the aspirate (with AB¹D¹FG⁸; 17, *Lachm.*, *Tisch.*) is ascribed by Winer (*Gr.* § 5. 1. 14, p. 43) to the pronunciation of *θεῖν* with a digamma; comp. Acts iv. 29 (*Lachm.*, *Tisch.*),—but the reading is doubtful.

τὰ περὶ ἐμέ] 'the things pertaining to me;' not identical with τὰ κατ' ἐμέ (ch. i. 12), but with a faint idea of motion (occupation about, Acts xix. 25), in ref. to their issue and development, i. e. how they will turn, what issues they will have; ποῖον ἔξει τέλος, Chrys., ἐὰν τέλεον λάβῃ λύσω τὰ δυσχερῆ, Theod. The form ἐξαυτῆς, sc. τῆς ὥρας, 'illico,' 'e vestigio' (παρὰντικα, Hesych., εὐθέως, Suid.), occurs in Mark vi. 25, Acts x. 33, al.

24. πέποιθα....ἐν Κυρίῳ] 'I am confident in the Lord;' the sphere of my confidence is in Him; see notes on ver. 19, and on Eph. iv. 17, vi. 1.

καὶ αὐτός] 'I myself also;' the καὶ implying that besides sending Timothy to them the Apostle hoped to come in person. The ταχέως, as Mey. remarks, must, as in ver. 19, date from the present time, the time of writing the Epistle. In recurring however in ver. 23 to the mission of Timothy, he expresses the hope that it would be ἐξαυτῆς, 'forthwith;' his own visit he had good confidence would be ταχέως, i. e. no long interval after. At the

end of the verse πρὸς ὑμᾶς is added by ACN¹; 8 mss.; Syr., Vulg., Aug., al.

25. Ἀναγκαῖον δὲ ἡγησ.] 'Yet I deemed it necessary;' the mission of Timothy and the Apostle's own visit though probable were both contingent; he deemed it necessary therefore to send (back) one on whom he could rely, and in whom the Philippians had interest and confidence. Wiesinger denies any connexion between the sending back Epaphr. and the mission of Tim.; this however is surely to overlook the antithesis suggested by δέ. On the use of the epistolary aor. (still more expressly ver. 28), see Winer, *Gr.* § 40. 5. b. 2, p. 249.

Ἐπαφρόδιτον] Of Epaphroditus beyond this passage nothing is known. He has been supposed to be the same with Epaphras, Col. i. 7, iv. 12, Philem. 23; but this, though etymologically possible, is certainly not historically demonstrable. As the name appears to have been not uncommon (Sueton. Nero, § 49, Joseph. *contr. Ap.* i. 1, al., see Wetst. *in loc.*),—as Epaphras was a Colossian (Col. iv. 12),—and as the alms of the European city of Philippi would hardly have been committed to the member of a church so remote from it as the Asiatic Colossæ, it seems natural to regard them as different persons. For the necessarily scanty literature on the subject, see Winer, *RWB. Art.* 'Epaphras,' Vol. i. p. 330.

τὸν ἀδελφὸν κ. τ. λ.] Three general but climactic designations of the (spiritual) relation in which Epaphroditus stood to the Apostle, under the vinculum of

λειτουργὸν τῆς χρείας μου πέμψαι πρὸς ὑμᾶς, ἐπειδὴ 26
ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδελφῶν, διότι ἠκούσατε

the common article; my brother in the faith, fellow-worker in preaching it, and fellow-soldier in maintaining and defending it; on *συνστρατ.* comp. 2 Tim. ii. 3.

ὑμῶν δέ κ.τ.λ.] 'but your messenger and minister to my need'; secular and administrative relation in which Epaphr. stood to the Philippian. Ἀπόστολον is here used in its simple etymological sense, not 'apostolum,' Vulg., Clarom., τὴν ἐπιμέλειαν ὑμῶν ἐμπιστευ-
μενον, Theod., Chrys. 2 (comp. Taylor, *Episc.* § 4. 3), but, as the context seems to require, 'legatum,' Beza, Beng.; comp. 2 Cor. viii. 23, and see notes on Gal. i. 1. Λειτουργὸν (Rom. xiii. 6, xv. 16) is used in its general and wider sense of 'minister' in ref. to the office undertaken by Epaphr., ὡς τὰ παρ' αὐτῶν ἀποσταλέντα κομισαντα χρήματα, Theod. On the various meanings of *λειτ.* see Suicer, *Thesaur.* s. v. Vol. II. p. 222.

The connexion is not perfectly certain, but on the whole it seems most natural to connect ὑμῶν with this as well as with the preceding subst., comp. ver. 30: so Scholef. *Hints*, p. 106; contr. De W. (comp. *Æth.*), who however urges no satisfactory reason for the separation. πέμψαι] It was really ἀναπέμψαι, comp. ch. iv. 18; if however, as does not seem improbable, Epaphr. was sent to stay some little time with the Apostle (Beng.), the simple form becomes more appropriate: comp. ver. 28, 30.

26. ἐπειδὴ κ.τ.λ.] Reason for the ἀναγκαῖον ἡγησάμην. The conjunction ἐπειδὴ, 'quoniam' [quom jam], 'sin-temal,' 'since' (sith-then-ee, comp. Tooke, *Div. of Purley*, i. 8, Vol. I. p. 253), differs thus and thus only from ἐπεὶ, that it also involves the quasi-

temporal reference ('affirmatio rerum eventu petita,' Klotz) which is supplied to it by δὴ, and thus expresses a thing that at once ensues (temporally or causally) on the occurrence or realization of another; see Klotz, *Devar.* Vol. II. p. 548, Hartung, *Partik.* δὴ, 3. 3, Vol. I. p. 259. It is not of frequent occurrence in the N.T.; it is used by St Paul only in 1 Cor. i. 21, 22, xiv. 16, xv. 21. ἐπιποθῶν

κ.τ.λ.] 'he was longing after you all.' On this use of the pres. part. with the auxiliary verb to denote the duration of a state (less commonly in ref. to an action), see Winer, *Gr.* § 45. 5, p. 311, and notes on Gal. i. 23. The construction is occasionally found in classical Greek (see exx. in Winer, *l. c.*, and Jelf, *Gr.* § 375. 4), but commonly with the limitation that the part. expresses some property inherent in the subject. On the (directive) force of ἐπὶ in ἐπιποθ., see notes on 2 Tim. i. 4. After ὑμᾶς Lachm. adds ἰδεῖν in brackets, on the authority of ACDE¹; 30 mss.; Syr., Clarom., but the reading of *Rec.* is rightly retained by Tisch. with BFGKL²; most mss.; Aug., Vulg., *al.*

ἀξή-
μονῶν] 'in heaviness;' see Matth. xxvi. 37, λυπεῖσθαι καὶ ἀδελφ., Mark xiv. 33, ἐκθαμβεῖσθαι καὶ ἀδελφ. This somewhat peculiar verb is explained by Buttmann (*Lexil.* § 6. 13) as properly denoting 'great perplexity' (*Etym.* *M.* δλύειν καὶ ἀπορεῖν, ἀμυχανεῖν, Hesych. ἀγωνιᾶν) leading to trouble and distress of mind, and is to be referred not to a root ἀδέω (Wiesing.), but, as Buttmann plausibly shows, to ἀ, δῆμος; comp. δδημεῖν, and see Eccles. vii. 16, *Symm.*, where the LXX has ἐκπλαγῆς. How the Philippians heard of this, and why Epaphr.

27 ὅτι ἡσθένησεν. καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
 28 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῇτε

was especially so grieved, is not explained.

27. καὶ γὰρ ἡσθ.] 'For he really was sick;' the report you heard was true. In this formula the καὶ is not otiose, but either with its conjunctive force (comp. notes on ch. iv. 12) annexes sharply and closely the causal member, 'etenim' (comp. Soph. *Antig.* 330), or with its ascensive force throws stress on the predication, 'nam etiam,' as here; see Klotz, *Devar.* Vol. II. p. 642, Hartung, *Partik.* καὶ, 3. 1, Vol. I. p. 138. The remark of Hartung seems perfectly just, that there is no inner and mutually modifying connexion between the two particles (contrast καὶ δέ, notes on 1 *Tim.* iii. 10), but that their constant association is really due to the early position which γὰρ regularly assumes in the sentence. παραπλήσιον θανάτῳ] 'like to death.' There is here neither solecism (Van Heng) nor brachylogy (De W.). Παραπλ. is the adverbial neuter (Polyb. III. 33. 17, with dat.; IV. 40. 10, absolutely; comp. Herod. iv. 99), and like the more usual form παραπλησίως (Plato, *Phædr.* p. 255 E) is associated with the regular dative of 'likeness or similarity;' see Krüger, *Sprachl.* § 48. 13. 8, Jelf, *Gr.* § 594. 2, and the numerous exx. in Rost u. Palm, *Lex.* s. v. The gen. (which is the reading here of B^N 4; 6 mss.; Chrys) is rare; comp. Plato, *Soph.* p. 217 B, Polyb. *Hist.* I. 23. 6. The meaning is thus in effect the same as μέχρι θανάτου ἤγγισεν, ver. 30, πλήσιον ἀφίκετο θανάτου, Galen in Hippocr. *Epid.* I. (cited by Wetst.), but the mode of expression is different.

λύπην ἐπὶ λύπην] 'sorrow coming upon sorrow;' λύπη arising from the death of Epaphr. in addition to the λύπη of my own captivity, Bisp.; not as Chrys. τὴν ἀπὸ τῆς τελευτῆς ἐπὶ τῇ διὰ τὴν ἀρρώστIAN γενομένην αὐτῷ, for, as Mey. justly observes, this would be clearly inconsistent with δυνώτερος, ver. 28. If the second λύπη had arisen from the sickness of Epaphr. it would have ceased when he was well enough to be sent away, and the Apostle in that respect would have been not comparatively, but positively δυνωτός. The reading of the text is supported by ABCDEFGLN; majority of mss. (*Lachm.*, *Tisch.*), and differs only from the more usual ἐπὶ λύπη (*Rec.* with K; Chrys., Theod.) in implying motion in the accumulation; comp. Psalm lxix. 27, Isaiah xxviii. 10, Ezek. vii. 26.

σχῶ] The subjunctive is here appropriately used after the præterite to mark the abiding character the sorrow would have assumed; see Winer, *Gr.* § 41. b. 1, p. 257, and esp. Klotz, *Devar.* Vol. II. p. 618. This remark however must be applied with great caution in the N.T., where, as in other later writers, the use of the opt. is noticeably on the decline; see notes on *Gal.* iii. 19.

28. σπουδαιοτέρως] 'More diligently than I should have done if ye had not heard of his sickness, and been disquieted by the tidings.' In exx. of this nature, which are common both to the N.T. and classical Greek, the comp. is not used for the positive, but is to be explained from the context; compare notes on 1 *Tim.* iii. 14, 2

καὶ γὰρ ἁλυνότερος ὦ. προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ 29
μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε,
ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἡγγισεν 30

30. τοῦ Χρ.] So *Rec.* with DEKL; al.; *Lachm.* reads Χρ. (omitting τοῦ) with BFG; al.; AN give Κυρίου; Tisch. omits τοῦ Χρ. with C only,—certainly insufficient authority. The reading is confessedly doubtful: the choice however seems to lie between the text and the reading of *Lachmann*.

Tim. i. 17, and see *Winer, Gr.* § 35. 4, p. 217.

πάλιν may be connected with ἰδύσθαι (Beza, Auth.), but is more naturally referred to χαρῆτε (Luth.), and has much greater force in that connexion. It is the habit of St Paul to place πάλιν before the verb, wherever the structure of the sentence will permit; contrast 2 Cor. x. 7, Gal. iv. 9, v. 3. The same order is regularly adopted by St Matthew; but St Mark and St John, who use the word very frequently, place it nearly as often after, as before the verb with which it is associated; comp. the extremely useful work, *Gersdorf, Beiträge*, p. 491 sq.

ἁλυνότερος] 'less sorrowful': the joy felt by the Philippians will mitigate the sorrow (in his confinement) of the sympathizing Apostle; ἐὰν ὑμεῖς χαρήτε καὶ γὰρ χαίρω, *Chrys.* The word ἁλυνος is an ἄπ. λεγόμεν. in the N.T.; in classical writers it is occasionally found also in a transitive sense; comp. ἁλυνος οἶνος, *Athen.* i. 29.

29. προσδέχεσθε κ.τ.λ.] 'Receive him then;' in accordance with my intention in sending him (ὅσα κ.τ.λ., ver. 28). The οὖν here perhaps slightly differs in meaning from the one immediately preceding. In ver. 28 it is rather more inferential, here it relapses to its perhaps more usual meaning of 'continuation and retrospect,' *Donalds. Gr.* § 604. On the two uses of οὖν (the collective and reflexive), see *Klotz, Devar.* Vol. II. p. 717, compared with *Hartung, Partik.* Vol. II. p. 9 sq., and

on its varieties of translation, *Rev. Transl. of St John*, p. x.

ἐν Κυρίῳ] 'in the Lord,' almost, 'in a truly Christian mode of reception,' Christ was to be, as it were, the element in which the action was to be performed; comp. notes on ver. 19 and 24, and the caution given in notes on Eph. iv. 1.

πάσης χαρᾶς] 'all joy,' 'every form of it,' not 'summa lætitiæ,' *De W.* (on *James* i. 2); see notes on ch. i. 9, 20, on Eph. i. 8, and comp. 1 Pet. ii. 1, where this extensive force of πᾶς seems made clearly apparent by the plural form of the associated abstract substantive.

καὶ τοὺς τοιοῦτ. κ.τ.λ.] 'and such hold in honour;' 'such,' scil. as Epaphroditus, who is the sort of specimen of the class. On the use of the art. with τοιοῦτος to denote a known individual or a whole class of such, see *Kühner on Xen. Mem.* i. 5. 2, and *Krüger, Sprachl.* § 50. 4. 6. The formula ἐντίμον ἔχειν, though not without parallel in classical Greek, e. g. ἐντίμ. ἡγεῖσθαι (*Plato, Phæd.* p. 64 D), ποιεῖν, al., is more usually expressed with the adverb, e. g. ἐντίμως ἔχειν, ἄγειν, comp. *Plato, Republ.* vii. p. 528 B, viii. p. 548 A.

30. διὰ τὸ ἔργον τοῦ Χρ.] 'on account of the work of Christ.' All the Greek commentators refer these and the following words to the danger arising from persecution confronted by Epaphr. at Rome in his endeavour to minister to St Paul; ἐκὸς οὖν παντὸς καταφρονῆσαι κυδύνου, ὥστε προσ-

παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν
ὕστέρημα τῆς πρὸς με λειτουργίας.

παραβολευσάμενος] The reading is not certain. *Rec.* and *Tisch.* read παρα-
βουλευσάμενος with CKL; most mss.; Chrys., Theod., al.; the meaning of
which would be 'quum male consuluisset;' comp. Copt. 'parabouleusthe' [cited
by *Tisch.* and *Alf.* for the *other* reading]; Syr. ܡܠܝܬܐ [et sprevit], Goth. 'ufar-
munnonde' [obliviscens], all of which seem in favour of παραβουλ. On the
contrary, the form παραβολ. is adopted by *Griesb.*, *Lachm.*, and most modern
editors with A(B παρακολ.)DEFGN; Clarom., Vulg., Aug., Æth. (both), al.;
and Lat. Ff.,—and *rightly*, the weight of authority and appy. unique use of the
word being manifestly in favour of the text.

ελθεῖν καὶ ὑπηρετήσασθαι, Chrys. The foregoing mention however of his sickness, and the subsequent state-
ment of the object contemplated by the τὸ παράβολον of his conduct, seem
to restrict the reference simply to the service undertaken and rendered by
Epaphroditus to the Apostle, the per-
formance of which exposed him to the danger of all but mortal sickness. Τὸ
ἔργον τοῦ Χρ. is thus not τὸ εὐαγγ. Baumg.-Crus. (comp. Rill.), but the
service which by being rendered im-
mediately to the Apostle became im-
mediately rendered to Christ.

μέχρι θανάτου] 'up to death,' extent
of the danger; compare Job xxxiii. 22,
ἤγγισε... εἰς θάνατον ἡ ψυχὴ αὐτοῦ,
Isaiah xxxviii. 1, ἐμαλakisθη... ἕως
θανάτου; and still more expressly, 4
Macc. 7, μέχρι θανάτου τὰς βασάνους
ὑπομεινάντας, and Polyæn. *Strategem.*
p. 666 (Wetst.), μέχρι θανάτου μαχοῦν-
ται. On the force of μέχρι and ἀχρι,
see notes on 2 Tim. ii. 9.

παραβολ. τῇ ψυχῇ] 'having risked,
hazarded, his life (soul);' 'tradens,'
Vulg.; 'parabolatus de,' Clarom.;
'tradidit,' Æth. The form and mean-
ing of this word have been well inves-
tigated by Meyer. It would appear to
have been formed from the adj. παρά-
βολος, 'venturesome' (φιλοκίνδυνος καὶ
παράβ., Diod. Sic. XIX. 3), like περπε-
ρεύεσθαι (1 Cor. xiii. 4) from πέρπερος,

and to belong to a class of words in
-εύω rightly branded by Lobeck as
'longe maxima pars invecticia,' and
designed to express the meaning of
the adj. and auxiliary; see Lobeck,
Phryn. p. 67, 591, and Winer, *Gr.* §
16. 1, p. 85. The meaning will then
be παράβολος εἶναι, and thus really
but little different from that of πα-
ραβουλ.,—at any rate as the latter
is explained by Theoph., ἐπέβριψεν
ἑαυτὸν τῷ θανάτῳ. Meyer compares
παραβάλλομαι τῇ ἑμαυτοῦ κεφαλῇ, Lo-
beck, *Phryn.* p. 238. The figurative
reference 'to the stake (παραβόλιον or
παράβολον) which the appellant depo-
sited, and if he lost forfeited (Wordsw.),
is scarcely so probable as the simpler
explanation adopted above. The
dative ψυχῇ is the dative 'of refer-
ence,' and with the true limiting
character of the case expresses the
sphere to which the action is confined;
see notes on Gal. i. 22, and Winer,
Gr. § 31. 6, p. 193. On the relation of
the ψυχῇ to animal life, and its inti-
mate connexion with the blood, see
esp. Delitzsch, *Bibl. Psychol.* IV. 11,
p. 195 sq., Beck, *Bibl. Seelenl.* I. 2, p.
4.

ἀναπληρώσῃ] 'he might
fill up, supply;' comp. Col. i. 24 (ἀν-
αναπλ.), and 1 Cor. xvi. 17. The
primary and proper meaning of this
compound verb is 'explore,' 'totum
implere' (1 Thess. ii. 16), and thence

Rejoice, brethren; beware of Judaizers who trust in the flesh. I have every cause to trust therein, but value naught save Christ, His righteousness, and the power of His resurrection.

Τὸ λοιπόν, ἀδελφοί μου, χαίρετε III.

ἐν Κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ

by an easy gradation of meaning 'supplere,' the ἀνὰ denoting the addition, or rather making up, of what is lacking; comp. Plato, *Conviv.* p. 188 E, εἰ τι ἐξέλιπον σὸν ἔργον... ἀναπληρώσαι.

It is thus never merely synonymous with πληροῦν, but has regularly a reference more or less distinct to a *partial* rather than an entire *vacuum*. Such exx. as Thucyd. II. 28, ὁ ἥλιος ἐξέλιπε... καὶ πάλιν ἀνεπληρώθη, belong to another use of the prep.: see esp. Winer, *de Verb. Comp.* III. p. 11 sq., and notes on *Gal.* vi. 2.

το ὑμῶν ὕστ. κ.τ.λ.] 'your lack, i. e. that which you lacked, in your service unto me;' ὑμῶν being the gen. of the subject (ὁ ὑμεῖς ὑστερήσατε, Theoph.), and so a kind of gen. *possessivus*, and τῆς λειτουργ. the gen. of the object in ref. to which the ὑστέρημα was evinced, and so a gen. of what has been termed 'the point of view:' see Scheuerl. *Synt.* § 17. 2, p. 127 sq., where these double genitives are briefly but clearly discussed; comp. also Winer, *Gr.* § 30. 3. note 3, p. 172. There is therefore in the words no call to modesty or humility (Chrys.) on the ground that ὁ πάντες ὀφείλετε μόνος πεποίηκεν (Theod.), — as this would imply a virtual connexion of ὑμῶν with λειτουργίας, but only a gentle and affectionate notice of the complete nature of the services of the emissary. All that the Philippians lacked was the joy and privilege of a personal ministration; this Epaphr., by executing the commission with which he was charged (τῆς πρὸς με λειτ. comp. ver. 25), supplied,—and to the full.

It would thus seem probable that the illness of Epaphr. was connected, not with his journey, but with his anxious

attendance on the Apostle at Rome. See Meyer *in loc.*, who has well explained the true meaning of this delicate and graceful commendation.

CHAPTER III. I. Τὸ λοιπόν]

'Finally,' preparation for, and transition to, the concluding portion of the Epistle, again repeated yet more specifically ch. iv. 8: comp. 2 Cor. xiii. 11, 1 Thess. iv. 1, 2 Thess. iii. 1, and for the grammatical difference between this and the gen. τοῦ λοιποῦ, see notes on *Gal.* vi. 17. There is perhaps a slight difficulty in the fact that subjects previously alluded to are again touched on, and that the personal relation of the Apostle to the Judaists is so fully stated in a concluding portion of the Epistle. Without having recourse to any arbitrary hypotheses (comp. Van Heng.), it seems enough to say, *first*, that the exhortations all assume a more generic form,—χαίρετε, as Wiesing. remarks, is the key-note; and *secondly*, as Alf. suggests, that the mention of κατατομή leads to one of those digressions, expressively but too familiarly termed by Paley 'going off at a word,' which so noticeably characterize the writings of the inspired Apostle: see *Hor. Paul.* ch. VI. § 3.

χαίρετε ἐν Κυρίῳ] 'rejoice in the Lord;' their joy is to be no joy κατὰ τὸν κόσμον, hollow, earthly, and unreal, but a πνευματικὴ θυμαδία (Theod.), a joy in Him in whom αἱ θλίψεις αὐτὰι ἔχουσι χαρὰν, Chrys.: comp. ch. i. 18, 25, and notes.

τὰ αὐτά] It is very doubtful to what these words refer. Out of the many opinions that have been advanced, three deserve consideration; (a) that they refer to exhortations in a lost

2 μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. βλέπετε τοὺς κύνας,

Epistle (Flatt, Mey.); (b) that they refer to *oral* communications, whether made to the Phil. personally (Calv.), or recently communicated to Timothy and Epaphroditus (Wieseler); (c) that they refer to the words just preceding, viz. *χαίρετε ἐν Κυρίῳ* (Wiesing, Alf.). Of these (a), whatever may be said of the general question (see notes on *Col.* iv. 16), must *here* be pronounced in a high degree doubtful and precarious, and is expressly rejected by Theodoret: the remark in *Polyc. Phil.* § 3, *ὅς καὶ ἀπὸν ὑμῶν ἐγραψεν ἐπιστόλας*, seems fairly neutralized by 'in principio epistolæ ejus,' § 11, see *Wies. Chron.* p. 460, and comp. Wordsw. *in loc.* The second (b) is well defended by Wieseler, *l. c.*, but implies an emphasis on *γράφειν*, which neither the language nor the order of the words in any way substantiates. The last (c) appears on the whole least open to objection, as *χαίρειν* does seem to be the pervading thought of the Epistle, ch. i. 4, 18, ii. 17, iv. 1, 4, 10, and to have been the more dwelt upon as the actual circumstances of the case might have very naturally suggested the contrary feeling: compare *Chrys. Hom.* x. init., who however refers τὰ αὐτὰ to what follows, though admitting the appropriate nature of the precept. The grammatical objection to the plural τὰ αὐτὰ (Van Heng.) is of no weight; the plural idiomatically refers to and generalizes the foregoing precept, hinting at the particulars which it almost necessarily involves; see Jelf, *Gr.* § 383, Kühner on *Xen. Mem.* iii. 6. 6, and the exx. collected by Stallbaum on *Plato, Apol.* p. 19 D, and *Gorg.* p. 447 A. Ταῦτα is the reading of FGN¹. ὀκνηρόν] 'grievous,' 'irksome,' comp. *Soph. CEd. Rex*, 834, ἡμῶν...ταῦτ' ὀκνη-

ρόν. The primary idea of *ὀκνος* and *ὀκνηρός* seems to be that of 'delay' or 'loitering,' whether from fear or sloth (*Matth.* xxv. 26, *Rom.* xii. 11), and thence that which is productive of such feelings in others. The derivation is uncertain; perhaps from Sanscr. *vak*, with the notion of 'bending,' 'stooping,' or 'cowering' (?), see Benfey, *Wurzellex.* Vol. II. p. 22. ἀσφαλές] 'sure,' 'safe,' i. e. in effect, as *Syr. para-*

phrases, *قَالُوا بِأَلَمَ كَيْفَ*

[propterea quod vos commonefaciunt]. The word is pressed both by Wieseler (*l. c.*) and De W., though on different sides, and is confessedly somewhat singularly used. It seems however suitable on the grounds alleged above, viz. that the Phil. might have thought they had every reason—not *χαίρειν* but *ἀδουμείν*. The quasi-causative sense is parallel to that in *ὀκνηρόν*; comp. *Joseph. Antiq.* iii. 2. 1.

2. βλέπετε] 'Look to,' 'observe,' 'videte,' *Vulg.*, *Goth.*, *Copt.*, not 'beware of,' *Auth.*, with *Syr.*, this being a derived meaning (*Winer, Gr.* § 32. 1, p. 200): *Æth.* (Platt) unites both. This exhortation not unnaturally follows. The remembrance of the many things that wrought against τὸ χαίρ. ἐν Κυρ. rises before the Apostle; one of the chief among which,—perhaps immediately suggested by the word ἀσφαλές,—he now enumerates. It was here that a σφάλμα was in some degree to be feared.

τοὺς κύνας] 'the dogs,' not so much, in the classical use of the term, in ref. to the impudence (*Poll. Onom.* v. 65) or the snarling and reviling spirit (*Athen.* xiii. § 93) of those so designated,—as in the Jewish use, in ref. to the impure (*Rev.* xxii. 15) and essentially ethnic (*Matth.* xv. 27,

βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ Πνεύματι Θεοῦ λατρεῖν 3

comp. Schoettg. *Hor. Hebr.* Vol. I. p. 1145) and antichristian character of these spiritual enemies of the Philip-
 pians; ὥσπερ οἱ ἔθνικοι καὶ τοῦ Θεοῦ καὶ τοῦ Χριστοῦ ἀλλότριοι ἦσαν, Chrys. τοὺς κακοὺς ἐργ.] 'the evil workers,' comp. 2 Cor. xi. 13, ψευδαπόστολοι, ἐργάται δόλιοι; they were ἐργάται certainly, but the ἐργάζεσθαι was ἐπὶ κακῷ, Chrys. The use of the article seems to show that there were some whom the Apostle especially had in his thoughts. τὴν κατατομήν] 'the concision,' Auth.; i. e. 'the concised' ('curti Judæi,' *Hor. Sat.* I. 9. 70), 'truncatus in circumcisione,' Æth. (Platt) *appy.* [but doubtful, as the word in the original has also ref. to excommunication; comp. Theod.]: a studiedly contemptuous paronomasia, see exx. in Winer, *Gr.* § 68. 2, p. 561. The Apostle will not say περιτομή, as this, though now abrogated in Christ (1 Cor. vii. 19, Gal. vi. 15), had still its spiritual aspects (ver. 3, Rom. ii. 29, Col. ii. 11),—but κατατομή, a mere hand-wrought, outward, mutilation (comp. Eph. ii. 11), which these false teachers gloried in, and sought to enforce on others; οὐδὲν ἄλλο ποιῶσιν ἢ τὴν σαρκὰ κατατέμνουσιν, Chrys. The reference to excommunication (Theod., Hamm.) seems wholly out of place: indeed it is singular that such a very intelligible allusion should have received so many, and some such monstrous interpretations, e. g. Baur, *Paulus*, p. 435.

3. ἡμεῖς γάρ κ. τ. λ.] 'For we are the circumcision;' reason for the designation immediately preceding: 'I say κατατομή, for you and I, whether circumcised in the body or no, are the circumcision, ἡ περιτομή, in its highest, truest, and spiritual sense,—the cir-

cumcised in heart;' contrast the חַטָּא Ezek. xlv. 7, and see Deut. x. 16, Rom. ii. 29, and the good note of Fritz. *in loc.* On the spiritual aspects of περιτομή, see particularly Ebrard, *Abendm.* § 2, Vol. I. p. 23 sq., Kurtz, *Gesch. des Alt. Bund.* § 58. 3, p. 184 sq., where the subject is well discussed.

οἱ Πνεύματι κ. τ. λ.] 'who by the Spirit of God are serving;' apposition by means of the substantival participle (comp. Winer, *Gr.* § 45. 7, p. 316), and indirect epexegetis of the preceding collective designation. The sentence might have been expressed by means of ὅσοι or ὅστινες with the indic., but the former would have too much limited the class, while the latter would have seemed too purely explanatory of the allusion, and so would have weakened the force of the antithesis. The dative Πνεύμ. is not the dat. *normæ* (Van Heng., comp. notes on Gal. v. 16), but, as the context seems to require, the dat. *instrumenti*, or what Krüger perhaps more correctly terms the 'dynamic' dat. (*Sprachl.* § 48. 15), comp. Rom. viii. 14, Gal. v. 5, 18, al.; the Holy Spirit was the influence under which the λατρεία was performed; comp. John iv. 23. The reading Θεοῦ rests upon the authority of all the uncial MSS. except D¹N⁴; more than 60 mss.; Copt., Syr.-Phil. in marg., al., and is adopted by all modern editors. It is to be regretted that Middleton (*Gr. Art.* p. 371) should be led by a doubtful theory to oppose himself to such a preponderance of authority. It seems perfectly reasonable to consider Πνεῦμα Θεοῦ as a proper name, and as having a similar freedom in respect to the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105, comp. notes on Gal. v. 5.

οντες καὶ καυχόμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί
 4 πεποιθότες, καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί.
 εἴτις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον

λατρεύοντες] Absolutely, as Luke ii. 37, Acts xxvi. 7, Heb. ix. 9, x. 2. For a sermon on this and the following verses, more however resembling a commentary, see Augustine, *Serm.* cclxix. Vol. v. p. 915 sq. (ed Migne). καὶ οὐκ κ. τ. λ.] 'and not trusting in the flesh;' opposition to the preceding, though still under the vinculum of a common article: 'we boast in Christ Jesus,—and in the flesh, the bodily and external, far from boasting as they did (Gal. vi. 13), we go not so far even as to put trust.' On the definite negation implied by οὐ with the part., see Winer, *Gr.* § 55. 5, p. 430, Green, *Gr.* p. 120. Σάρξ does not specially and exclusively refer to *circumcision*, but, as the widening nature of the context seems to suggest, to the outward, the earthly, and the phenomenal; see Hofmann, *Schriftb.* Vol. i. p. 541, Müller, *Doctr. of Sin*, II. 2, Vol. i. p. 353 (Clark).

4. καίπερ ἐγὼ κ. τ. λ.] 'although myself having,' &c.; concessive sentence introduced by καίπερ, qualifying the assertion which immediately precedes; see Donalds. *Gr.* § 621. The construction involves but little difficulty. In the preceding ἡμεῖς and οὐ πεποιθ. the Apostle is himself included: lest this disavowal of πεποιθ. ἐν σαρκί might on his part be attributed to the absence or forfeiture of claims, rather than to the renunciation of them, he passes at once by means of ἐγὼ to *his own* case, and proceeds as if the foregoing clause had been in the singular; 'I put no trust in the flesh, though, as far as externals are concerned, I for my part have an inalienable and *de jure* right (ἐχων) to do so.' Thus then καίπερ has its proper con-

struction with the part., and the concessive sentence a simple and perspicuous relation to the foregoing clause. Καίπερ, only used in this place by St Paul (Heb. v. 8, vii. 5, xii. 17, 2 Pet. i. 12), has its regular meaning, 'even very much' (see Klotz, *Devar.* Vol. II. p. 723), the πέρ (περ) giving to the simple καὶ the idea of 'ambitum rei majorem' (Klotz), or perhaps, more probably, the intensive meaning of 'through-ness' or 'completion'; see Donalds. *Cratyl.* § 178. The meaning 'though,' it need scarcely be said, arises from its combination with the participle.

πεποιθ. καὶ ἐν σαρκί] 'confidence even in the flesh,' 'in it as well as ἐν Χρ.,' the force of καὶ being appy. *descensive*; see notes on Gal. iii. 4. There is no reason for modifying the meaning of this word ('gloriandi argumentum,' Calv.), or that of the simple pres. part. ἐχων ('rem præteritam facit præsentem,' Van Heng.): πεποιθ. is simply *καύχησις*, *παρήγοια*, Chrys., and is actually *now* possessed by the Apostle; he still has it, though he will not use it; 'habens, non utens,' Beng.

δοκεῖ is certainly not pleonastic (see exx. in Winer, *Gr.* § 65. 7, p. 540), but may be either (a) in the opinion of others,—'*videtur esse, quam vere est dicere mavult*,' Fritz. *Matth.* iii. 9, p. 129, comp. 1 Cor. xi. 16, where such a *meiosis* seems plausible; or (b) in his own opinion,—'*opinionem quæ sibi placeat*,' Van Heng., as 1 Cor. iii. 18, viii. 3, al., and appy. in the great majority of cases in the N. T. The latter seems best to suit the presumptuous subjective πεποιθ. of these Judaists, and does not seem at variance (Mey.) with ἐγὼ μᾶλλον, scil.

περιτομή ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμείν, 5
Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, κατὰ 6

δοκῶ πεποιθ. ἐν σαρκί, which follows: so Syr., and apparently Copt., Æth. (Platt).

5. περιτομή ὀκταήμερος] '*eight days old when circumcised*, lit. in respect of circumcision,' dat. 'of reference,' Winer, *Gr.* § 31. 6, p. 193, notes on *Gal.* i. 22. Ritualistic distinction, followed by his prerogatives of birth, and (ver. 6) his personal and religious characteristics. Circumcision on the eighth day (*Lev.* xii. 3) distinguished the native Jew, both from proselyte and Ishmaelite, the latter of whom was circumcised after the thirteenth year, *Joseph. Antiq.* i. 12. 2. The nom. περιτομή, which is found in *Steph.* 1550, *Elz.* 1624, 1633, with some few mss., and appy. with Chrys., Theod., is not correct: the abstract περιτομή is suitably used for the concrete in its collective sense (ver. 3), but appy. never, as assumed here, for a single person, Winer, *Gr.* § 31. 3 (ed. 5): so Van Heng., Meyer.

ἐκ γένους Ἰσρ.] '*of the race of Israel*,' gen. of apposition or identity, Scheuerl. § 12. 1, p. 82, 83: first of the three climactic distinctions in regard to race, tribe, and lineage: 'in censum nunc venit splendor natalium,' Van Heng. 'Ἐκ γέν. Ἰσρ. is exactly equivalent to Ἰσραηλῆτης in the very similar passages, *Rom.* xi. 1, 2 *Cor.* xi. 22, and, as the designation Ἰσραὴλ suggests (see Harl. on *Eph.* ii. 12, Mey. on 2 *Cor.* i. c.), stands in distinction to Idumean, Ishmaelite, or ethnic origin in a theocratic point of view; comp. also Trench, *Synon.* § 39.

The περιτ. showed that the Apostle was no proselyte; the ἐκ γέν. Ἰσρ. that he was οὐδὲ προσηλύτων γονέων, Chrys. in loc. Meyer and Alf., following Theodore, refer Ἰσρ. to the πρό-

γονον Jacob, but this seems to mar the symmetry of the climax and the parallelism with *Rom.* xi. 1 and 2 *Cor.* xi. 22. φυλῆς Βενιαμείν] '*of the tribe of Benjamin*,' of one of the two most illustrious of the tribes, a true υἱὸς τῆς ἀουκίας (*Ezra* iv. 1). Some of the descendants of the other tribes were still existing, and though amalgamated under the common name Ἰουδαῖοι, could still prove their descent; comp. Jost, *Gesch. des Isr. Volkes*, Vol. i. p. 407 sq., and Winer, *RWB. Art.* 'Stämme,' Vol. ii. p. 515. The assertion of Chrys., ὥστε τοῦ δοκιμωτέρου μέρους, τὰ γὰρ ἱερῶν ἐν τῷ κληρῷ ταύτης ἦν τῆς φυλῆς, is appy. not historically demonstrable.

Ἑβραῖος ἐξ Ἑβρ.] '*a Hebrew of Hebrews*,' a Hebrew of Hebrew parentage and ancestry, a Hebrew of pure blood; εἰς αὐτὴν τὴν ῥίξαν ἀνέδραμεν, Theod.: comp. Dion.-Hal. iii. p. 163, ἐλευθέροι ἐξ ἐλευθέρων, Polyb. *Hist.* ii. 59. 1, ἐκ τυράννων πεφυκότα, and other exx. in Kypke, *Obs.* Vol. ii. p. 115. It does not seem proper to limit it merely to Hebrew parents on both sides (Mey., Alf.). Owing to the loss of private records in earlier times (comp. *Ezra* ii. 59, 62), and the confusions and troubles in later times, there might have been (even in spite of the care with which private genealogies were kept, Othon. *Lex. Rubb.* p. 76, 262) many a Benjamite, esp. among those whose families had left Palestine, who could not prove a pure Hebrew descent. Thus the Jew of Tarsus, the Roman citizen, familiarly speaking and writing Greek, might naturally be desirous to vindicate his pure descent, and to claim the honourable title of Ἑβραῖος (ἀνωθεν τῶν εὐδοκίμων Ἰουδαίων, Chrys.) for himself

ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν
7 νόμῳ γενόμενος ἄμεμπτος. Ἄλλὰ ἄτινα ἦν μοι κέρδη,

and his forefathers; comp. Winer, *RWB.* Vol. 1. p. 472, 475. That 'Εβραῖος may also have reference to language (Chrys.) is far too summarily denied by Meyer and Alford; see Trench, *Synon.* § 39. That it has reference to locality (Palestinian not Hellenist) is every way doubtful: the assertion of Jerome, by which it is supported, that St Paul was born at Gischala in Palestine, appears only to be, as that writer himself terms it, a 'fabula'; see Neander, *Planting*, Vol. 1. p. 79 (Bohn).

κατὰ νόμον Φαρ.] 'in respect of the law (of Moses) a Pharisee;' i. e. in regard of keeping or maintaining it, the prep. κατὰ being used throughout in its more general signification of 'quod attinet ad'; comp. Winer, *Gr.* § 49. d, p. 357. Νόμος is here the 'Mosaic law:' though it may occasionally have what Reuss calls 'signification économique, tout ce qui tient à l'ancienne dispensation' (*Théol. Chrét.* iv. 7, Vol. II. p. 66), this would be here out of harmony with the following δικαιοσ. ἡ ἐν νόμῳ. The present and two following clauses state the theological characteristics of the Apostle, arranged perhaps climactically, a Pharisee, a zealous Pharisee, and a blameless Pharisee; comp. Acts xxii. 3, xxvi. 5, Gal. i. 14.

6. κατὰ [ζῆλος κ.τ.λ.] 'in respect of zeal — persecuting the Church;' comp. Gal. i. 13; said here perhaps not without a tinge of sad irony: even in this respect, this mournful exhibition of Judaist zeal, he can, if they will, set himself on a level with them. If they be Judaists, he was more so. The present part. is not for the aor. (Grot.), nor used as the historical present (Van Heng.), nor as a sub-

stantive (the exx. referred to by Mey. and Alf. being all associated with the article), but is used *adjectivally*, standing in parallelism to the following epithet ἄμεμπτος, and predicatively in relation to a suppressed verb subst. that pervades the clauses; comp. Winer, *Gr.* § 45. 5, p. 312. The sense is the same, but grammatical propriety seems to require the distinction.

δικαιοσ. τὴν ἐν νόμῳ] 'righteousness that is in the law;' righteousness specially so characterized, comp. notes on 1 *Tim.* iii. 13, 2 *Tim.* i. 13. In ver. 9 the same idea is somewhat differently expressed: δικ. ἡ ἐκ νόμου is righteousness that emanates from the law, that results from its commands when truly followed; δικ. ἡ ἐν νόμῳ righteousness that resides in it, and exists in coincidence with its commands. In the one case the law is the imaginary origin, in the other the imaginary sphere, of the δικαιοσύνη. All limitations of νόμος, e. g. 'specialia instituta,' Grot., 'traditionem patrum,' Vatabl., are completely untenable. On this verse, and on Justification generally, see August. *Serm.* CLXX. Vol. v. p. 926 sq. (ed. Migne).

ἄμεμπτος] 'blameless;' 'proprie est in quo nihil desiderari potest, ἄμωμος in quo nihil est quod reprehendas,' Tittm. *Synon.* p. 29. The ἀμεμψία here spoken of, in accordance with the clearly external relations previously enumerated, must be referred to the outward and common judgment of men; 'vitæ meæ rationes ita plane composui ut nihil in me quisquam reprehendere aut damnare posset,' Justiniani *in loc.*

7. ἄτινα] 'the which things,' soil the qualities, characteristics, and prerogatives, alluded to in the preceding clauses, *δοτὶς* being used in reference

ταῦτα ἡγημαὶ διὰ τὸν Χριστὸν ζημίαν· ἀλλὰ μὲν οὖν καὶ 8
ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως

to indefinitely expressed antecedents; see notes on *Gal.* iv. 24. The general distinction between *ὅς* and *ὅστις* has rarely been stated better than by Krüger; '*ὅς* is purely objective, *ὅστις* generic and qualitative,' *Sprachl.* § 51. 8. 'Ἀλλὰ is omitted by AGN'; Clarom. ἦν μοι κέρδη] '*were gains to me,*' not '*in my judgment,*' '*non vera sed opinata lucra,*' Van Heng, *μοι* being thus an *ethical* dative (Krüger, *Sprachl.* § 48. 6. 5),—but '*to me,*' a simple dat. *commodi*; they were really gains to St Paul in the state previous to his conversion; comp. Schoettg. *in loc.* The plural κέρδη is appropriately used in reference to the different forms and characters of κέρδος involved in the foregoing prerogatives; κέρδος, in fact, considered in the plurality of its parts, Jelf, *Gr.* § 355. 1, Krüger, *Sprachl.* § 44. 3. 5. Meyer compares Herod. III. 71, περιβαλλόμενος ἐσωτῶ κέρδεα; add Plato, *Legg.* IX. p. 862 c, βλάβας καὶ κέρδη. διὰ τὸν Χρ.] '*for Christ's sake,*' more fully explained in ver. 8, 9, and put, for the sake probably of emphasis, between the verb and its accus. Chrys. here not inappropriately remarks, εἰ διὰ τὸν Χριστὸν, οὐ φύσει ζημία. ἡγημαὶ...[ζημίαν] '*I have counted (and they are now to me) as loss;*' contrast ἡγοῦμαι, ver. 8, and on the force of the perfect, which here marks '*actionem quæ per effectus suos durat,*' see notes on *Eph.* ii. 8. Meyer, followed by Alf., comments on the use of the sing. ζημίαν as marking '*one loss in all things*' of which the Apostle is here speaking. This is possible, but it may be doubted whether the singular is not regularly used in this formula (comp. exx. in Kypke, Vol. II. p. 315, Elsner, Vol. II. p. 252, and esp. Wetst.

in loc.), and whether the use of the plural would not suggest the inappropriate idea of '*punishments,*' a prevalent meaning of ζημίαι: see Rost u. Palm, *Lex.* s.v. The form ζημ. is supposed to be connected with '*damnum,*' and perhaps to be referred to the Sanscr. *dam*, '*domitum esse,*' Pott, *Etym. Forsch.* Vol. I. p. 261.

8. ἀλλὰ μὲν οὖν κ.τ.λ.] '*nay more;*' '*at sane quidem,*' Winer, *Gr.* § 53. 7, p. 392. In this formula, scarcely accurately rendered by '*imo vero,*' Wiesing. (after Winer, ed. 5), or '*but moreover,*' Alf., each particle has its proper force; ἀλλὰ contrasts the pres. ἡγοῦμαι with the perf. ἡγημαὶ, μὲν confirms, while οὖν, with its usual retrospective force, collects and slightly concludes from what has been previously said; see Klotz, *Devar.* Vol. II. p. 663, and for the use of μὲν οὖν in giving some emphatic addition or correction, comp. Donalds. *Gr.* § 567. The continuative force of μὲν οὖν, '*cum quâdam conclusionis significatione,*' is noticed by Herm. Viger, No. 342.

The reading of *Rec.*, μενοῦνγε, rests only on A and N (N¹ however omits the καὶ following); very many mss.; Theoph., al., and is rightly rejected by Lachm. and Tisch. καὶ ἡγοῦμαι] '*I am also counting;*' not only ἡγημαὶ but ἡγοῦμαι, the καὶ, with its usual ascensive and indirectly contrasting force, bringing into prominence the latter verb: it is not with St Paul merely a past but also a present action.

πάντα] '*all,*'—in reference to the preceding ἄνωγα ἦν κ.τ.λ., '*illa omnia,*' Syr., Copt.; πᾶντα, as its position shows, having no emphasis, but being used only to include '*quæcunque antea Apostolo in lucris posita sunt,*' Van Heng.

Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐξημιώ-
 θην καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,

The fuller and regular construction *ξημιᾶν εἶναι* (comp. Weller, *Bemerk. zum Gr. Synt.* p. 8,—an ingenious tract) is here adopted on account of the difference in the order of the words. διὰ τὸ ὑπερ. κ. τ. λ.] 'for the excellency of the knowledge of Christ Jesus my Lord,'—'qui mihi super omnia est,' Grot., 'dominus mihi carissimus,' Van Heng.; comp. Est. in loc. The article with the neuter adjectival participle seems designedly used to bring into prominence the specific characteristic or attribute of the γνώσις; it was not merely διὰ τὴν ὑπερέχουσαν γνώσιν, but διὰ τὸ ὑπερ. τῆς γν., see Bernhardt, *Synt.* III. 42. d, p. 156, and comp. Jelf, *Gr.* § 436. γ, who notices this use of the neuter part. as being very characteristic of Thucydides, I. 36, III. 10, al. This nicety of language was not unobserved by Chrys. who adverts to it to show that the real difference between the γνώσις and the πάντα (involving the νόμος) with which it was contrasted lay solely in the ὑπεροχὴ of the former; διὰ τὸ ὑπερέχον, οὐ διὰ τὸ ἀλλότριον τὸ γὰρ ὑπερέχον τοῦ ὁμογενοῦς ὑπερέχει. The deduction however is unnecessary, if not untenable. The knowledge of Christ admits no homogeneities, and transcends all comparisons. τὰ πάντα ἐξημ.] 'I suffered the loss of them all;' not with any middle force, but purely passive, the retrospective and inclusive τὰ πάντα (καὶ τὰ πάλαι, καὶ τὰ παρόντα, Chrys.) being the regular accus. of the (so termed) quantitative object; comp. Matth. xvi. 26, and see Hartung, *Casus*, p. 46, comp. Winer, *Gr.* § 39. 1, p. 223. The verb is designedly stronger than the preceding ἡγοῦμαι *ξημιᾶν*, and its object-

accus. more comprehensive; both suitably enhancing the climactic sequence of this noble verse. καὶ ἡγοῦμαι σκύβ. εἶναι] 'and count them to be dung;' clearly not a parenthetical clause (Van Heng.), but, as the nature of the verse indicates, joined to, and in sentiment advancing further than what has last been said. The colon, inserted in some edd. (Oxf. 1836, 1851), is very undesirable; even the comma (Mill, Griesb., Scholz, Lachm.) can be dispensed with. The somewhat curious word σκύβαλον appears properly to mean 'dung' (Syr., Clarom., Vulg.), e. g. Alex.-Aphrod. *Probl.* I. 18, ἐξιάσι σκύβ. καὶ οὐρον, and thus is probably to be connected with σκῶρ (not σκῶρ), gen. σκατρός; see Lobeck, *Pathol.* p. 92, Benfey, *Wurzellex.* Vol. II. p. 172. The old derivation, κυτὶ βαλεῖν, i. e. κυτρίβαλον (Suid., *Etym. M.*) or ἐς κύνας β., is still defended by Pott, *Etym. Forsch.* Vol. II. p. 295. On the various derivative meanings, 'refuse,' 'quissquillas' (Goth., Æth.), &c., see Suicer, *Thesaur.* s. v. Vol. II. p. 978, the numerous exx. collected by Wetst. in loc., and the smaller collections of Kypke, Elsner, and Loesner. ἵνα Χρ. κερδήσω] 'that I may gain Christ;' purpose of the ἡγ. σκύβ. εἶναι, antithetically expressed with reference to the previous *ξημιούσθαι*. Mey. and Alf. properly object to the bleak interpr. of Grot., 'Christum, i. e. Christi favorem.' it is curious that it should have been adopted by so good an expositor as Hammond. 'To gain Christ' is, to use the exquisite language of Bp. Hall, 'to lay fast hold upon Him, to receive Him inwardly into our bosoms, and so to make Him ours and ourselves His, that we may be joined to Him as our Head, espoused

καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ 9 νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι αὐτὸν καὶ τὴν 10

to Him as our Husband, incorporated into Him as our Nourishment, engrafted in Him as our Stock, and laid upon Him as a sure Foundation,' *Christ Mystical*, ch. vi.—a treatise of the loftiest spiritual strain.

9. εὐρεθῶ ἐν αὐτῷ] 'be found in Him;' in Him, as the sphere and element of my spiritual being; comp. notes on *Gal.* ii. 17, *Eph.* ii. 6. Εὐρεθῶ must not be regarded as a mere periphrasis for the verb subst., 'existam sive sim,' Grot. (see contra Winer, *Gr.* § 65. 8, p. 542), nor as referring solely to the judgment of God (Beza), nor yet as antithetical to being lost (Bp. Hall), but simply and plainly to the 'judicium universale' (Zanch.), 'the being and being actually found to be ἐν αὐτῷ,' both in the sight of God and his fellow men; see notes on *Gal.* ii. 17.

μὴ ἔχων] Dependent on the preceding *ἔνα*, and associated with the preceding εὐρεθῶ as a predication of manner. *Tisch.* and *Lachm.* both remove the comma after ἐν αὐτῷ, thus leaving it doubtful whether μὴ ἔχων may not form portion of an *objective* sentence (Donalds. *Gr.* § 584 sq.), 'be found in Him not to have, &c.'—a construction that is grammatically defensible (comp. Krüger, *Sprachl.* § 56. 7. 2), but certainly not exegetically satisfactory: the force of ἐν αὐτῷ would then be wholly obscured; comp. Meyer in *loc.* ἐμὴν δικ. κ.τ.λ.] 'my righteousness that is of the law;' i. e. such righteousness as I strove to work out by attempting to obey the behests of the law, τὴν ἰδίαν δικαιοσύνην, *Rom.* x. 3. The meaning of δικαιοσ. is here slightly different in its two connexions. With ἐμὴν it implies an assumed attribute

of the Apostle, with ἐκ νόμου it implies a righteousness reckoned as such owing to a fulfilment of the claims of the law. On the force of ἐκ in these combinations ('immediate origin,' &c.), see notes on *Gal.* ii. 16.

τὴν διὰ πίστεως Χρ.] 'that which is through faith in Christ;' of which faith in Christ is the 'causa mediana,' and which, as the following words specify, comes immediately from God as its active source and origin; comp. Waterl. on *Justif.* Vol. vi. p. 4 note, Usteri, *Lehrb.* ii. 1. 1, p. 87. On the meaning of πίστ. Χρ. and the dogmatical import of διὰ πίστ., see notes on *Gal.* ii. 16 (comp. notes on *Col.* ii. 12), where both expressions are briefly discussed; and also the short but extremely perspicuous remarks of Hammond, *Præct. Catech.* I. 4, who well observes that our 'faith itself cannot be regarded, in the strict sense of the term, as a logical instrument of our justification, but as a condition and moral instrument without which we shall not be justified,' p. 78 (A.-C. Libr.); so also with equal perspicuity Forbes, *Instruct.* viii. 23. 22. On the true doctrine of justification see esp. Hooker, on *Justif.* § 6 sq., and for the opposed tenets of the Romanists the clear statements of Möhler, *Symbolik*, § 15, p. 148 sq., § 22, p. 215, 216.

ἐπὶ τῇ πίστει] 'based on faith;' not 'sub hac conditione ut habeam fidem,' Fritz. (*Rom.* Vol. I. p. 46), but 'super fide,' Copt., Beng., πίστις being the foundation on which it firmly and solidly rests. On the force of ἐπὶ with the dative, which, roughly speaking, denotes a *more* close, while with the gen. it expresses a *less* close connexion (Krüger, *Sprachl.* § 68. 41. 1), see

δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ τὴν κοινωνίαν τῶν

notes on ch. i. 3, and esp. on *Eph.* ii. 20. Numerous exx. of ἐπὶ with both cases (appy. interchangeably) will be found in [Eratosth.] *Catasterismi*, ap. Gale, *Mythol.* p. 99—135, but the work is of very doubtful date. The

connexion is not perfectly clear; ἐπὶ τῇ πίστει has been joined, (a) with the succeeding τοῦ γινῶναι, Æth. (Pol., but not Platt), Chrys., and, with a different application, Calv., Beng.; (b) with the remotely preceding ἔχων, Meyer; (c) with the immediately preceding δικαιοσύνην, Vulg., Copt., Goth. Of these (a) is not tenable; see below on verse 10; (b) is improbable and harsh, owing to the distance of ἐπὶ τῇ π. from ἔχων; (c) on the other hand is grammatically defensible, and eminently simple and perspicuous. As we may say δικαιοῦσθαι ἐπὶ τῇ πίστει, so δικαιοσύνη ἐπὶ τῇ π. without the art. is permissible, see Winer, *Gr.* § 20. 2, p. 123, and comp. notes on *Eph.* i. 15.

10. τοῦ γινῶναι αὐτόν] ‘that I may know Him,’ Auth.; infinitive of design dependent on the preceding εἰρεθῶ, not on μὴ ἔχων (Mey.), which seems to give an undue prominence to the participial clause. The reference of τοῦ γινῶναι (=ἵνα γινῶ) to ver. 8, as Winer, *De W.*, al., seems to disturb the easy and natural sequence of thought; see Wiesing, *in loc.* On the infin. ‘of design,’ which falls under the general head of the gen. of *subjective relation* (compare Krüger, *Sprachl.* § 47. 22. 2), and is by no means without example in classical Greek (Bernhardy, *Synt.* ix. 2, p. 357, Madvig, *Synt.* § 170 c), see Winer, *Gr.* § 44. 4, p. 291, where other exx. are noticed and discussed. The construction of τοῦ γινῶναι with ἐπὶ τῇ πίστει, if taken (a) as equivalent to ὥστε γινῶναι διὰ

τῆς πίστεως (Theod., Chrys.), is opposed to the order of words, and to all rules of grammatical analysis,—if (b) as a definitive gen., ‘so as to know Him’ (Calv., Beng.), it is a construction of πίστις not found in the N.T.; see Meyer and Alf.

The knowledge here mentioned, as Meyer rightly observes, is not merely speculative but practical and experimental; see esp. Beck, *Seelenl.* i. 9, p. 22, comp. Andrewes, *Serm.* Vol. II. p. 204 (A.-C. Libr.).

καὶ τὴν δύν. κ.τ.λ.] ‘and the power of His resurrection;’ fuller explanation of the preceding αὐτόν, under two different aspects, the Lord’s resurrection, and the Lord’s sufferings. The δύν. τῆς ἀναστ. αὐτοῦ is clearly not ‘potentia quâ excitatus fuit,’ Vatabl. (ἀναστ. being a gen. *objecti*), but ‘quâ justos ad immortalitatem revocabit,’ Just.,—ἀναστ. being the gen. *originis* (Hartung, *Casus*, p. 23); ‘a virtue or power flowing from Christ’s resurrection, called by the Apostle *vis resurrectionis*,’ Andrewes, *Serm.* Vol. II. p. 204 (A.-C. Libr.); comp. Theoph. As the resurrection of Christ has at least four spiritual efficacies, viz. (a) as quickening our souls, *Eph.* ii. 5; (b) as confirming the hope of our resurrection, *Rom.* viii. 11, *1 Cor.* xv. 22; (c) as assuring us of our present justification, *Rom.* iv. 24, 25; (d) as securing our final justification, our triumph over death, and participation in His glory, *2 Cor.* iv. 10 sq., *Col.* iii. 4,—the context can alone determine the immediate reference. Here the general sentiment seems to point to (c) or (d), the present verse and ver. 11 perhaps more especially to the latter. On the fruits of Christ’s resurrection, see Pearson, *Creed*, Art. v. Vol. I. p. 313, Usher, *Body of Div.* ch. xv. ad fin., and on our justification

παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
εἰ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 11

by Christ's resurrection compared with that by His death, the admirable remarks of Jackson, *Creed*, xi. 16. 8.

τὴν κοινωνίαν κ.τ.λ.] 'the fellowship of His sufferings,' further exemplification of the experimental knowledge of Christ, regarded as *objective* and *present*, suggested by the preceding clause, of which the ref. was rather subjective and future. It is only in a participation in His sufferings that there can be one in His resurrection and glory: εἰ τοίνυν μὴ ἐπιστεύομεν ὅτι συμβασιλεύσομεν οὐκ ἂν τοσαῦτα καὶ τὰ τοιαῦτα ἐπείσχομεν, Theoph.; comp. Rom. viii. 17, 2 Tim. ii. 11. This partnership in Christ's sufferings is outward and actual (Chrys., al.), not inward and ethical (Zanoh.); it is a sharing in the sufferings He suffered, a drinking from the cup He drank; comp. 2 Cor. iv. 10, 1 Pet. iv. 13, notes on 2 Tim. ii. 11, and Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 224. The article before κοινωνίαν is omitted by ABN¹ (*Lachm.*). συμμορφιζόμε. κ.τ.λ.] 'being conformed to His death,' i.e. 'by being, or while I am being, conformed to His death even as I now am:' *pres.* participle logically dependent on the preceding γινώσκει; see notes on Eph. iii. 18, iv. 2. This conformation then is not ethical, 'ut huic mundo emortuus sim quemadmodum Christus mortuus est in cruce,' Van Heng., but, as the connexion and tenor of the passage require, *actual*, and, as the *pres.* suggests, even now more especially going on: 'ut cognoscam communicationem passionum ejus, in quam venio, et quæ mihi contigit dum per passiones et mortis pericula quæ pro nomine ejus sustineo conformis efficior morti ejus,' Estius. The reading is slightly doubtful; *Rec.* has συμμορφούμενος with D³EKLN⁴;

al.; Chrys., Theod.: the rarer form in the text is adopted by *Lachm.* and *Tisch.* with ABD¹N¹; 17. 67 **. 71; Orig. (mss.), Bas., Maced., to which the incorrect συνφορτίζόμενος of F and G may lend some slight weight.

11. εἰ πως] 'if by any means,' 'si quomodo,' Vulg., Clarom.; an expression not so much of doubt as of humility, indicating the object contemplated in συμμορφιζ. κ.τ.λ.; οὐ θαρρῶ γάρ, φησιν, οὐπω οὕτως, ἐταπεινοφρόνει, Theoph.: see also Neander, *Phil.* p. 43. In this formula, when thus associated with verbs denoting an action directed to a particular end, the idea of an *attempt* is conveyed ('nixum fidei Paulinæ,' Beng.), which may or may not be successful; comp. Acts xxvii. 12, Rom. i. 10, xi. 14, and see Fritz, *Rom.* xi. 14, Vol. II. p. 47, Hartung, *Partik. el.* 2. 6, Vol. II. p. 206, and for a few exx. of the similar use of *si* in Latin, Madvig, *Lat. Gr.* § 451. d.

καταντήσω εἰς] 'I may attain unto,' not indic. future, as in Rom. i. 10, and perhaps xi. 14 (Mey.), but aor. subj. (Alf.), as the following words, εἰ καὶ καταλάβω, seem to suggest. On the force of εἰ with the subj. ('ubi nihil nisi conditio ipsa indicetur'), now admitted and acknowledged in the best Attic Greek, see Herm. *de Part. An.* 11. 7, p. 97, Klotz, *Devar.* Vol. II. p. 499 sq., comp. Winer, *Gr.* § 41. 2. c, p. 263. The expression *καταντῆν εἰς*, 'pervenire ad,' is used in the N. T. in connexion with *places* (Acts xvi. 1, xviii. 19, 24, al.), *persons* (1 Cor. x. 11, xiv. 36), and *ethical relations* (Acts xxvi. 7, Eph. iv. 13), in which last connexion it is also found with *ἐπὶ* several times in Polyb.; e.g. with gen., *Hist.* xiv. 1. 9 (but the reading is doubtful, with accus., III. 11. 4, III.

12 Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείω- I have not yet obtained,
but am eagerly press-
ing forward: in this imitate me.

91. 1, XIV. 1. 9. The ref. of Van Heng. to *time*, 'si perveniam ad tempus hujus eventus,' is thus wholly unnecessary, if indeed it be lexically tenable. τὴν ἐξάνστασιν κ.τ.λ.] 'the resurrection from the dead;' i.e., as the context suggests, the first resurrection (Rev. xx. 5), when at the Lord's coming the dead in Him shall rise first (1 Thess. iv. 16), and the quick be caught up to meet Him in the clouds (1 Thess. iv. 17); comp. Luke xx. 35. The first resurrection will include only true believers, and will appy. precede the second, that of non-believers and disbelievers, in point of time; see Ebrard, *Dogmatik*, § 571, and the singular but learned work of Burnet, on the *Departed*, ch. ix. p. 255 (Transl.). Any reference here to a merely ethical resurrection (Cocceius) is wholly out of the question. The double compound ἐξάνστασις, an ἀπ. λεγόμεν. in N. T. (comp. Polyb. *Hist.* III. 55. 4), does not appear to have any special force (τὴν ἐνδοξον, τὴν ἐν νεφέλαις ἔλαβον, Theoph.), but seems only an instance of the tendency of later Greek to adopt such forms without any increase of meaning, see Thiersch, *de Vers. Alex.* II. 1, p. 83, and notes on Eph. i. 21: comp. Pearson, *Creed*, Vol. II. p. 316 (ed. Burt.). τὴν ἐκ νεκρῶν] Distinct and slightly emphatic specification of the ἐξάνστ.; see notes on 1 Tim. iii. 13, 2 Tim. i. 13, where however the first article, as being associated with a word of known meaning and common occurrence, is omitted after the prep. The reading is slightly doubtful. Meyer defends *Rec. ἔξαν. τῶν νεκρῶν* (KL; al.), on the ground that elsewhere St Paul regularly omits ἐκ; these internal considerations however must yield to such distinct preponderance of external authority as

ABDEN; 10 mss.; Syr., and great majority of Vv.; Bas., Chrys., al.: so *Lachm., Tisch.* The reading of FG is τῶν ἐκν.

12. Οὐχ ὅτι] '(I say) not that:' not so much in confirmation of what precedes (Theoph.), as to avoid *misapprehension*, and by his own example to confirm his own exhortations; comp. ver. 15; 'nolite, inquit, in me falli; plus me ipse novi quam vos. Si nescio quid mihi desit, nescio quid adsit,' August. On the use of οὐχ ὅτι, scil. οὐκ ἐπὶ ὅτι, in limiting a preceding assertion or obviating a misapprehension, see Hartung, *Partik.* Vol. II. p. 154, comp. Herm. *Viger*, No. 253. ἤδη ἔλαβον] 'I have already attained;' on the force of the aor. see next note. The object of ἔλαβον is somewhat doubtful. The two most natural supplements are (a) Χριστόν, Theod., implied from what precedes; (b) βραβεῖον, Chrys., reflected from what follows. Of these (b) is to be preferred, as the διώκω immediately following seems to show that the favourite metaphor from the stadium was already occupying the Apostle's thoughts. The simple ἔλαβον thus precedes, almost 'genera-liter dictum,' to be succeeded by the more specific καταλάβω. On the force of ἤδη and its distinction from νῦν, see notes on 2 Tim. iv. 6.

τετελείωμαι] 'have been made perfect:' more exact explanation of the semi-metaphorical ἔλαβον, and result of it. The preceding aor. is thus not to be regarded as a perfect, but as representing a single action in the past ('ita ut non definiatur quam late pateat id quod actum est,' Fritz, *de Aoristi Vi*, p. 17), which the succeeding perf. explains and expands; comp. Winer, *Gr.* § 40. 5, p. 247. That the reference of τελειοῦσθαι is here ethical, 'to be

μαι, διώκω δὲ εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήμφθην

spiritually perfected,' not to the games (Hamm., Loesner, p. 355), 'to be crowned or receive the reward,' is almost self-evident: comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 182. The verb is only used here by St Paul (2 Cor. xii. 9 is more than doubtful), though common in Heb. and elsewhere in the N. T. The ancient gloss ἡ ᾗδη δεικνύμαι (FG δεικνύμαι, on the reading of G see *Tisch. in loc.*) inserted after *ελαβον* in D¹EFG; Clarom., Sangerm., Aug., Boern.; Iren., al., indirectly shows the meaning here ascribed to *τετελεσμαι*.

διώκω δέ] 'but I am pressing onward,' not 'sed persequor,' Beza, but '[per-]sequor autem,' Vulg., with a more just regard to the force of the particle: see Hand, *Tursell.* Vol. I. p. 559. In sentences of this nature, where a negative has preceded and the regular *ἀλλὰ* (*sondern*) might have been expected (comp. Donalds. *Cratyl.* § 201), it will nearly always be found that the connexion of the two clauses is *oppositive* rather than *adversative*; i. e. that in the one case (*ἀλλὰ*) the preceding negation is brought into sharp prominence and contrasted with what follows, while in the other (*δέ*) the negation is almost left unnoticed, and the sentence continued with the (so to say) 'connective opposition' that so regularly characterizes the latter particle; see Klotz, *Devar.* Vol. II. p. 360, and comp. Hand, *l. c.*

The metaphor is obviously taken from the stadium (Loesn. *Obs.* p. 355, *ἐπαγώνιος εἶμι*, Theoph.), and the verb *διώκω*, as in the exx. cited by Loesn., and also in ver. 14, seems to be here used absolutely, *κατὰ σπουδὴν ἐλαύνειν*, Phavor.; see exx. in Kypke, *Obs.* Vol. II. p. 317, Buttm. *Lexil.* § 40, p. 232 (Transl.): so, distinctly, Syr., Copt.,

'curro,' and appy. Chrys., who regards it as only differing qualitatively (*μεθ' ὅσου χρόνου*) from *τρέχω*; see also Theoph. *in loc.* If *διώκω* be regarded as transitive, the object of *διώκω* will be the same as that of *καταλάβω*, scil. the *βραβεῖον* implied in the *ἐφ' ᾧ*: comp. Æth. (Platt). The former construction however seems more simple and natural.

εἰ καὶ καταλάβω] 'if I may also lay hold on,' the *καὶ* contrasting *καταλάβω* not with the more remote *ελαβον* (Mey.), but with the immediately preceding *διώκω* (Alf.): see Ecclus. xi. 10, xxvii. 8, comp. Rom. ix. 30, Lucian, *Hermot.* § 77, Cicero, *Off.* I. 31. 110, in all which passages there seems a contrast more or less defined between the *διώκειν* and *καταλαμβάνειν*, the 'sequi' and 'assequi'; comp. Fritz. *Rom.* Vol. II. p. 355. On the force of *εἰ καὶ* see notes on ch. ii. 17.

The reading however in this verse is not quite certain, the first *καὶ* being omitted by D¹E¹FGN¹; 2 mss.; Clarom., &c., the second *καὶ* also being omitted by D¹EFG; Boern. (N¹, corrected by N², reads *εἰ καὶ* in this place).

Whether *καταλάβω* ('assequar,' Rom. ix. 30, 1 Cor. ix. 24) is to be taken absolutely or transitively will depend on the meaning assigned to *ἐφ' ᾧ*.

ἐφ' ᾧ καὶ καταλ.] 'that for which also I was laid hold on,' so Syr. ܕܡܢ ܕܡܢ

ܕܡܢ ܕܡܢ [id cuius causâ], and

sim. Æth. (Platt),—the only two versions that make their view of this passage perfectly clear. 'Εφ' ᾧ has here received several different interpretations. Taken *per se* it may mean, (α) *quare*, like *διότι* (Luke xii. 3) at the beginning of a sentence; comp. Diod.

13 ὑπὸ Χριστοῦ. ἀδελφοί, ἐγὼ ἐμᾶντὸν οὐ λογίζομαι
κατεilahφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος,

Sic. XIX. 9, ἐφ' ᾧ τὸν μὲν μείζονα καλοῦσι ταῦρον κ.τ.λ.; (β) eo quod, propterea quod, scil. ἐπὶ τούτῳ ὅτι = διότι (appy. Rom. v. 12, 2 Cor. v. 4), expressed more commonly in the plural, ἐφ' οἷς, in classical Greek; see Thom. M. p. 400, ed. Bern., and Fritz. Rom. Vol. I. p. 299; (γ) sub quā conditione, cuius causā, almost 'to which very end,' Hamm. (see 1 Thess. iv. 7, Gal. v. 13, and notes, also exx. in Lobeck, Phryn. p. 475), φ being here regarded as the relative to a suppressed antecedent τοῦτο, the obj. accus. of καταλάβω: comp. Luke v. 25 (ἐφ' ᾧ). Of these (β) and (γ) are the only two which here come into consideration. The former is adopted by the Greek commentators, Beng., Meyer, al., and deserves consideration, but introduces a reason where a reason seems hardly appropriate. The latter is adopted by Syr., Copt., De W., Neand., and appy. the bulk of modern expositors, and seems most in harmony with the context: the Apostle was laid hold on by Christ (at his conversion, Horsley, *Serm.* XVII., not necessarily as a fugitive in a race, Chrys., Hamm.) with reference to that,—to enable him to obtain that, which he was now striving to lay hold of.

It may be observed lastly that καὶ does not refer to a suppressed ἐγώ, nor to κατελ. (Alf.), but to the preceding relative, which it specifies, and tacitly contrasts with other ends which might be conceivable; 'for which too, for which very salvation, I was apprehended,' &c.; comp. 1 Cor. xiii. 12, καθὼς καὶ ἐπεγνώσθην, and see Klotz, *Devar.* Vol. II. p. 636. The reading of Rec. τοῦ Χρ. Ἰησ., is supported by KL, and Χρ. Ἰησ. (the art. being omitted) is found in AN; 10 mss.;

Vulg. &c. The shorter reading however is distinctly to be preferred.

13. ἀδελφοί] Earnest and emphatic repetition of the preceding statements, under somewhat hortatory aspects, negative and positive: in the first portion of the verse the Apostle disavows all self-esteem and self-confidence,—not perhaps without reference to some of his converts (ταῦτα πρὸς τοὺς μεγαλοφρονούντας ἐπὶ τοῖς ἤδη κατορθωθείσι λέγει, Theod.); in the second portion and ver. 14 he declares the persistence and energy of his onward endeavour; ἐνός εἰμι μόνου, τοῦ τοῖς ἐμπροσθεν ἐπεκτείνεσθαι, Chrys. ἐγὼ ἐμᾶντὸν κ.τ.λ.] 'I do not esteem MYSELF to have apprehended:' the juxtaposition of ἐγὼ and the specially added ἐμᾶντὸν (see Winer, *Gr.* § 44. 3, p. 287) not only mark the selfish element which the Apostle disavows (Mey.), but declare his own deliberate judgment on his own case; comp. Beng. The verb λογίζομαι is rather a favourite word with St Paul, being used (excluding quotations) twenty-nine times in his Epp., and thrice only (Mark xi. 31 being more than doubtful) in the rest of the N. T. The reading σὺν for οὐ, though supported by AD¹N; 35 mss.; al., can only be considered a gloss.

ἐν δέ] 'but one thing I do,' sc. ποιῶ, the general verb in the first clause being inferred from the special verb that follows; see Winer, *Gr.* § 66. I. b, p. 546. The ellipsis is variously supplied (ⲛⲓ ⲛⲓ [novi] Syr.; φροντίζω or μεριμνῶ, Æcum. 2; ἐστὶ, Beza; διώκω, Flatt), evaded (Goth.), passed over (Æth.), or left nakedly as it stands (Vulg., Copt.). The most simple and natural supplement is that

τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω 14
ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ

14. ἐπ[So *Rec.*, *Griesb.*, *Wordsw.*, with DEFGKL; majority of mss.; Chrys., Theod. On the other hand, *Lachm.* and *Tisch.* read εἰς with ABN; 17. 73. 80; Clem., Ath., al. (*Mey.*, *Alf.*), appy. on the ground of ἐπὶ being an interpretation of the εἰς 'of destination.' As it can scarcely be said that ἐπὶ, esp. with the meaning anciently assigned to βραβ. (c. g. see Theod.), is a much easier expression than εἰς, we seem here justified in adopting the text.

adopted above, with Theoph., Œcum., and most modern expositors; see Jelf, *Gr.* § 895. c. Meyer strongly urges the participial form ποιῶν, but this surely mars the emphasis, and obscures the prominent διώκω, to which the ellipsis seems intended to direct attention.

τὰ μὲν ὀπίσω ἐπιλ.] 'forgetting the things behind,' not the renounced Judaical prerogatives, ver. 5 sq. (Vorst.), nor the deeds done under their influence, but, as the metaphor almost unmistakably suggests, the portions of his Christian course already traversed, 'the things attained and left behind,' Fell; ἐν ποιῶ, ἐνδὸς γίγνομαι μόνου, ὅπως αἰεὶ προκόπτοιμι ἐπιλανθάνομαι τῶν κατορθωμάτων καὶ ἀφίημι αὐτὰ ὀπίσω, καὶ οὐδὲ μέμνημαι ὅλως αὐτῶν, Theoph.; comp. Chrys. The special reference of Theod. to οἱ περὶ τοῦ κηρύγματος πόνοι is unsatisfactory, as obscuring the general and practical teaching which this vital passage conveys; καὶ ἡμεῖς μὴ ὅσον ἠτύσαμεν τῆς ἀρετῆς ἀναλογιζώμεθα, ἀλλ' ὅσον ἡμῖν λείπει, Chrys. In the verb ἐπιλανθ. ('dynamic' middle, — of the inward act [the act. not occurring], Scheuerl. *Synt.* p. 295) the prep. seems to mark the application of the action to, and perhaps also its extension over (accus.) the object, a little more forcibly than the simple verb (ληθῆν παραδοῦναι, Chrys.); comp. Rost u. Palm, *Lex.* s. v. ἐπὶ, C. cc, dd. It is occasionally, as here, found with the accus.; the simple form always

with gen.; comp. Jelf, *Gr.* § 512, Thom. M. p. 348 (ed. Bern.).

τοῖς δὲ ἔμπροσθεν ἐπεκτ.] 'but stretching out after the things that are in front:' still more distinct reference to the image of the racer. The τὰ ἔμπροσθεν are the διαυλοὶ (to use the language of Chrys.) which are yet to be passed over in the Christian course, and are the successive objects (dat. of direction, see Hartung, *Casus*, p. 83) toward which the action of the ἐπεκτείνω is directed: good works done in faith are the successive strides; Andrewes, *Serm.* Vol. III. p. 95 (A.-C. Libr.). In the double compound ἐπεκτ. the ἐπὶ marks the direction, ἐκ the posture, in which the racer stretches out his body towards the objects before him; ὁ γὰρ ἐπεκτεινόμενος οὕτως ἐστὶν ὁ τοὺς πόδας καίτοι τρέχοντας τῷ λοιπῷ σώματι προλαβεῖν σπουδάων, Chrys. A very similar use of ἐπεκτείνεσθαι is cited in Steph. *Thesaur.* s. v., Strabo, XVII. p. 800.

14. κατὰ σκοπὸν διώκω] 'I press forward toward the mark.' The preposition κατὰ here marks the direction of the διώκειν (see Acts viii. 26, xvi. 7, and with closer geographical ref., ii. 10, xxvii. 12), — a direction which, according to the primary meaning of the prep. (κατὰ = κε-ν-τα), is represented as 'beginning near us and proceeding to a point not necessarily distant,' Donalds. *Cratyl.* § 183. On the absolute use of διώκω, see on ver. 12. τὸ βραβ. τῆς ἄνω κλήσεως] 'the prize

15 Ἰησοῦ. Ὅσοι οὖν τέλειοι τοῦτο φρονῶμεν καὶ εἴ τι

of the heavenly calling; the gen. not being of apposition (De W.), which would involve the untenable assumption that κλήσις = 'superna beatitudo,' Est., comp. De W.,—but a species of the gen. *possessivus*, serving to mark the βραβ. as that which the ἀνω κλήσις has in expectation as its final crown. The βραβεῖον is here, as in 1 Cor. ix. 24, not 'the goal' but 'the prize' (τὸ δῶλον ἐκδλεσεν, Theod.), and is the object which the δῶκεν is designed to attain (comp. ἐπὶ in Luke xv. 4, xxii. 52, Acts viii. 36, and see critical note),—'the future eternal glory to which God calls us by the Gospel of Christ,' Bull, *Serm.* xiv. p. 268 (Oxf. 1844). The derivation is uncertain; perhaps βρα = πο, with ref. to the judge sitting forward to award the prize, Benfey, *Wurzellez.* Vol. II. p. 106. The κλήσις, here defined as proceeding from God (gen. *originis*), is still further specified as ἡ ἀνω κλήσις, the heavenly calling (comp. Col. iii. 2, Gal. iv. 26); not with any special reference to the peculiar appointment of St Paul (Mey., Alf.), but, as the latitude of the passage seems to require, with general reference to its ends and objects; it was a κλήσις ἐπουράνιος (Heb. iii. 1), God was its author (1 Thess. ii. 12), heaven the object to which it conducted, and in reference to which it was vouchsafed; comp. ver. 20.

ἐν Χρ. Ἰησ. may be connected (a) with διώκω, as Chrys., appy. Theoph., Œcum., and very emphatically, Mey.; or (b) with κλήσις (Copt., Æth.),—καλεῖν ἐν Χρ., and therefore κλήσις ἐν Χρ. without the art., being an allowed formula; see Winer, *Gr.* § 20. 2, p. 123, and notes on *Eph.* i. 15. The latter seems most simple, and most coincident with St Paul's use of the formula. On the dogmatical significance of this

verse, as indicating an effort on our parts through the assistance of grace, comp. Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 255.

15. Ὅσοι οὖν] 'As many then as;' the οὖν with its usual collective and retrospective force gathering into a definite exhortation the statements made in the three preceding verses: comp. Klotz, *Devar.* Vol. II. p. 717. Ὅσοι is clearly not synonymous with ἡμεῖς οἱ, Heinr., but is designedly used as leaving to each one's conscience whether he were τέλειος or no. τέλειοι] 'perfect;' not absolutely, e. g. τετελειωμένοι (ver. 12), but relatively;—yet not necessarily as opposed to νήπιοι, 'in societate Christianâ cum adultis comparandi,' Van Heng. (comp. 1 Cor. ii. 6, xiv. 20, where however the reference is rather to knowledge), but simply as those who had made some advance toward the τέλος of Christian life; comp. Wiesing. *in loc.*, where this view is elaborately and successfully maintained.

τοῦτο φρονῶμεν] 'let us be of this mind,' 'let us entertain these views with regard to religious practice (Horsley), which I follow, and which I am here inculcating.' Yet what views? Surely not merely τὸ δὲ δεῖ τῶν ἐπισθεν ἐπιλανθάνεσθαι, Chrys.; so that τελειότης in its fullest sense is to consist in τὸ μὴ νομίζειν ἑαυτὸν τέλειον εἶναι (comp. Theoph.), but with a more inclusive reference to the whole great subject which commenced ver. 7, was continued to ver. 11, and was specially illustrated in ver. 12—14. That the τοῦτο should refer to what immediately precedes, to the ἐν δὲ of ver. 13, seems required by the rules of perspicuity,—but that it refers to it only in so far as it forms a sort of example and special statement of the *modus agendi*, in ref.

ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.
πλὴν εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν. 16

to ver. 8 sq., seems plain from the evident inter-connexion of the whole passage.

καὶ εἴ τι κ.τ.λ.] 'and if in any respect ye are differently minded;' 'if you entertain, as is certainly supposable (εἴ with indic., see Winer, *Gr.* § 41. 2, p. 261, notes on *Gal.* i. 9), upon any point,—not of doctrine or external worship (Horsley), but of moral practice (ὁ περὶ δογμάτων ταῦτα εἰρηται ἀλλὰ περὶ βίου τελειότητος, Chrys.), any different, and so, almost necessarily, less correct sentiments, even this too,—this about which ye are thus differently minded, will God reveal to you in its true relations.' There is thus no need with Horsley, in his able sermon on this passage, to give *φρονεῖτε* two different references, (a) to religious disposition, (b) to opinion; nor is it enough to regard *ἐτέρως* as standing merely in opp. to 'sameness and uniformity,' when the context seems so clearly to imply an *improper* and *injurious* diversity; see *exx.* of this sense of *ἕτερος* in notes on *Gal.* i. 6. We may observe (with Wiesinger) that the Apostle does not say *ἕτερον* but *ἐτέρως*; they did not differ in fundamentals, but in the aspects and relations in which they regarded them and carried them out into practice.

καὶ τοῦτο] 'even this,' 'this also, as well as the other things which God has been pleased to reveal;' the ascensive καὶ contrasting the present τοῦτο,—the point on which they need revelation, not with the preceding τοῦτο (Flatt), but with the other points (to which εἴ τι is the exception) concerning which they have already received it, and are in accord with the Apostle: comp. Hartung, *Partik.* s.v. καὶ, 2, 8, Vol. I. p. 135. The τοῦτο

is somewhat differently explained, 'justitiam esse ex fide,' Vatabl., 'vos esse deceptos,' Grot., 'quod nos perfecti sentimus,' Beng.; alii alia. The only natural explanation seems that adopted above, viz. the thing concerning which *ἐτέρως φρονεῖτε* (Horsley), i. e. the true relations of the preceding τι, 'τι in seiner wahrheit,' De W.; ὁ Θεὸς ὑμῶν ὡς ἀγνοοῦσιν ὑποδείξει τὸ δέον, Theoph. ἀποκαλύψει] 'will reveal,' by means of the Πνεῦμα σοφίας καὶ ἀποκαλύψεως, Eph. i. 17; οὐκ εἶπεν ἐνδείξει, ἀλλ' ἀποκαλύψει, ἵνα δόξη μᾶλλον ἀγνοίας εἶναι τὸ πρᾶγμα, Chrys. The future is not merely expressive of wish, but of an assured and predictive expectation; 'loquitur pro spe quam ex priore ipsorum fide conceperat; sic et Gal. v. 10,' Grot.: comp. Winer, *Gr.* § 40. 6, p. 251.

16. πλὴν] 'Notwithstanding,' 'be that as it may,' Horsley; 'in spite of there probably being several points in which you will need ἀποκαλύψαι.' The practically adversative force of πλὴν limits the preceding expression of predictive expectation, while its intrinsically comparative force serves also to contrast the aor. ἐφθ. with the fut. ἀποκ.; see notes on ch. i. 18, and Klotz, *Devar.* Vol. II. p. 724.

εἰς ὃ ἐφθάσαμεν] 'whereto we have attained,' Matth. xii. 28, Rom. ix. 31, al. The primary and classical meaning of this verb (*præ-venire*) appears to have been almost entirely lost sight of in Alexandrian Greek, and to have merged in the general meaning 'venire,' and with εἰς 'pervenire;' comp. Dan. iv. 19 (*Theod.*), ἡ μεγαλυσίνη σου ἐμεγαλύνθη καὶ ἐφθασεν εἰς τὸν οὐρανόν: see Fritz, *Rom.* Vol. II. p. 357. It is doubtful whether ἐφθασ. denotes advance in moral conduct (Chrys., Theoph., Mey.), advance in knowledge

- 17 Συμμιμηταί μου γίνεσθε, ἀδελφοί, ^{Imitate me and my fol-}
καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας ^{lowers, for many, alas!}
18 καθὼς ἔχετε τύπον ἡμᾶς. πολλοὶ γὰρ ^{mind' earthly things.}
^{Our country is heaven,}
^{whence we look for Our}
^{Lord and our final}
^{change.}

(De W., Wiesing.), or in both (Alf.); the first seems most in accordance with the context and with *στοιχεῖν*, the last however is not improbable. Further, that *δ* does not indicate a point *common to all*, is almost self-evident: it is a point *in a common line*, varying in its position according to individual progress. This common line (produced) the Apostle in the following words commands all to pursue, and not to diverge from: comp. the illustrative diagram of Meyer in loc. τῷ αὐτῷ στοιχεῖν] 'walk onward coincidentally with the same,' or 'according to the same;' dat. *normæ*, comp. Gal. vi. 16, τῷ κανόνι τοῦτω στοιχεῖν, where see note and references. The infinitive is here imperatival, and, in accordance with that usage, conveys a precise and emphatic command, or rather *address* (Krüger, *Sprachl.* § 55. I. 5), in the second person singular or plural; see Jelf, *Gr.* § 671. a, Fritz. *Rom.* Vol. III. p. 86. Hence the hortative transl. in the first person, as in Theoph., *στοιχωμεν* (comp. Chrys.), and in all the Vv. except Æth. (Platt), seems grammatically doubtful; so rightly Mey., Alf., but not De W. This is perhaps the only certain instance of a pure imperatival inf. in the N.T.; other instances, e. g. Rom. xii. 15, pass more into declarations of duty and of what *ought to be done*, and may consequently be joined with all three persons; see Jelf, *Gr.* § 671. b, Winer, *Gr.* § 43. 5, p. 283. The addition in *Rec.*, *κανόνι, τὸ αὐτὸ φρονεῖν*, which appears, with variations both of words and order, in the majority of uncial MSS. (see Tisch.), is rejected by ABN¹; 17. 67^{**}; Copt., Sah., Æth. (Pol., but

not Platt), Theodot.-Ancy. ; Hil. Aug., al., and by Lachm., Tisch., and most recent editors. It has been defended by Rinck, Matth., and Wordsw., but, owing to the suspicious variations in words and order, has every appearance of being an explanatory gloss; comp. ch. ii. 2, Gal. vi. 16.

17. Συμμιμηταί κ.τ.λ.] '*Be imitators together of me*, scil. together with all who imitate me;' 'coimitatores,' Clarom., Copt.: continuation of the foregoing exhortation with reference to the Apostle's own example. The *σὺν* in *συνμ.* is appy. neither otiose on the one hand, as in *συνπολιῖται*, Eph. ii. 19, nor yet on the other does it imply so much as 'omnes uno consensu et unâ mente,' Calv., Alf.,—a tinge of ethical meaning not suggested or required by the context. It appears simply to mark the common nature of the action in which they *all* were to share; not merely 'be imitators' (1 Cor. iv. 16), but 'be a company of such;' *καθάπερ ἐν χορῷ καὶ στρατοπέδῳ τὸν χορηγὸν καὶ στρατηγὸν δεῖ μιμεῖσθαι τοὺς λοιποὺς*, Chrys.

καὶ σκοπεῖτε κ.τ.λ.] '*and mark them which are so walking*;' they were all to imitate the absent Apostle and to observe studiously those among them who walked after his example. Who these were cannot be determined: the allusion may be to Timothy, Epaphras, and other missionaries of the Apostle, but is perhaps more naturally referred to all those, whether holy men among the Philippians, or teachers sent to them, who followed the example of St Paul; *διδάσκει ὡς πολλοὺς ἔχει τοῦδε τοῦ σκοποῦ κοινωνοὺς*, Theod. καθὼς ἔχετε κ.τ.λ.] '*as ye have an*

περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων
λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ὧν τὸ 19

example in us, καθὼς standing in correlation to the preceding οὕτως, and ἡμᾶς referring to the Apostle: so Vulg., Clarom., and all Vv., Chrys. and the Greek expositors, and, it may be added, nearly all modern commentators. Meyer and Wiesing. give καθὼς an argumentative force, 'inasmuch as' (see notes on Eph. i. 4), but in so doing seem to impair the force, and obscure the perspicuity of the passage: see Alf. in *loc.*, who has satisfactorily refuted this interpretation. The use of the plural ἡμᾶς does not imply a reference to τοὺς οὕτως περιπ. together with St Paul, but seems naturally to point either to the Apostle and his fellow-workers (Van Heng., Alf.), or perhaps, more probably, is the Apostle's designation of himself viewed less in his personal than his official relations: 'be all, in matters of practical religion, imitators of me Paul, and observe those who have me their Apostle as their ensample;' comp. 2 Thess. iii. 7, 9. The singular τύπων yields no support to either interpretation; see Bernhardt, *Synt.* II. 5, p. 61.

18. πολλοὶ γάρ] Reason for the foregoing exhortation arising from the sad nature of the case. Who the πολλοὶ were cannot be exactly determined. It seems however clear that they are not the same as those mentioned in ver. 2 sq. The latter were false teachers, and of Judaical tenets; these, on the contrary, were not teachers at all, and were of an Epicurean bias; they were not however Pagans (Rill.), but nominal Christians, baptized sinners (Manning), who disgraced their profession by their sensuality; Χριστιανισμὸν μὲν ὑποκρινόμενοι ἐν τρυφῇ δὲ καὶ ἀνέσει ζῶντες,

Theoph. after Chrys.

περιπατοῦσιν] 'are walking,' 'are pursuing their course.' There is no need to supply any qualifying adverb

(السير) [aliter] Syr.), or to assume any pause and change of structure (Rill., De W.). The verb itself

—though commonly associated by St Paul with qualifying adverbs or adverbial clauses, whether in *bonam* (Rom. xiii. 13, Eph. iv. 1) or in *malam partem* (2 Cor. iv. 2, 2 Thess. iii. 6)—is of neutral meaning (comp. 1 Thess. iv. 1), and in its metaphorical use seems only to designate a man's course of life in its practical aspects and manifestations; it being left to the context to decide whether they are bad or good.

πολλάκις κ.τ.λ.] 'I oftentimes used to mention to you;' most probably by word of mouth; perhaps also in the messages transmitted to them by his emissaries; not by any means necessarily in another Epistle (Flatt). The πολλάκις ('many times') follows the πολλοὶ with a slight rhetorical force, not without example in St Paul's Epp.; see Winer, *Gr.* § 68. 1, p. 560, and comp. the large quantity of exx. collected by Lobeck, *Paralipom.* p. 56, 57.

καὶ κλαίων] 'even weeping,' because the evil has so much increased; ὅπως δακρύων ἄξιοι οἱ τρυφῶντες, τὸ μὲν περιβόλαιον, τουτέστι τὸ σῶμα, λικταίνοντες, τῆς δὲ μελ- λούσης εὐθύνας διδόναι [ψυχῆς!] οὐδένα ποιοῦνται λόγον, Chrys.

τοὺς ἐχθροὺς τοῦ σταυροῦ] 'the (special) enemies of the cross:' apposition to the preceding relative; comp. Winer, *Gr.* § 59. 7, p. 469. The article defines the class sharply and distinctly, and specifies them as enemies κατ' ἐξοχήν. They are so specified, not on account

τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία καὶ ἡ δόξα ἐν τῇ
20 αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. ἡμῶν γὰρ

of their doctrinal errors (διδάσκοντας διὰ δόξα τῆς νομικῆς πολιτείας ἀδύνατον τῆς σωτηρίας τυχεῖν, Theod.), but on account of their sensuality and their practical denial of the great Christian principle that αὐτοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις, Gal. v. 24. So Chrys., Theoph., Œcum., and, with a more general reference, [Athan.] *de Virgin.* § 14. On the practical application of the verse, 'the Cross the measure of sin,' see Manning, *Serm.* xi. Vol. III. p. 201 sq., and comp. Bp. Hall, *Serm.* xii. Vol. v. p. 172 sq. (Oxf. 1837).

19. ὧν τὸ τέλος ἀπώλεια] 'whose end is perdition;' more specific description of their characteristics, and the certain and fearful issues that await them. Τέλος has the article as marking the definite and almost necessary end of such a course (comp. 2 Cor. xi. 15), while ἀπώλεια marks that end as no merely temporal one, but, as its usage in St Paul's Epp. (ch. i. 28, Rom. ix. 22, 2 Thess. ii. 3, 1 Tim. vi. 9) seems always to indicate,—as *eternal*; comp. Fritz. *Rom.* Vol. II. p. 338, and contrast Rom. vi. 22.

ὧν ὁ Θεὸς ἡ κοιλία] 'whose God is their belly.' comp. Rom. xvi. 18, τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ αὐτῶν κοιλίᾳ. That this peculiarly characterizes these sensualists as Jews (see Theod.), and esp. Pharisees (Schoettg. *Hor. Hebr.* Vol. I. p. 801), does not seem tenable; see on ver. 18. Several commentators, B.-Crus., Alf. (comp. Vulg., Theoph.), regard τὸ τέλος and ὁ Θεὸς as predicates; the following clause seems to suggest the contrary.

καὶ ἡ δόξα κ.τ.λ.] 'and (whose) glory is in their shame,' scil. 'exists in the sphere of it,' 'versatur in,' not 'becomes their

shame,' Luther; clause dependent on the preceding ὧν. The δόξα is here, as Meyer rightly suggests, *subjective*, what they deemed so; αἰσχύνῃ, on the contrary, is *objective*, what every moral consideration marked to be so. The reference of αἰσχύνῃ to circumcision ('quorum gloria in pudendis,' Aug., Pseud.-Ambr., Anselm), probably suggested by the confusion of those here mentioned with those noticed in ver. 2, is alluded to, but rightly rejected by Chrys. and Theoph.

οἱ τὰ ἐπίγ. φρονοῦντες] 'who mind earthly things:' relapse into the nominative to give the clause force and emphasis; see Bernhardt, *Synt.* III. 3, p. 68. This can scarcely be called so much a participial anacoluthon (see exx. in Winer, *Gr.* § 63. 2, p. 505), as an emphatic return to the primary construction, πολλοὶ γὰρ περιπ... οἱ τὰ ἐπίγεια φρονοῦντες. The word φρονεῖν, as Horsley has remarked (on ver. 15), has considerable amplitude of meaning: here, as combined with τὰ ἐπίγεια (contrast ver. 20), it seems to denote the concentration of all thought, feeling, and interest, in earth and earthliness,—τὸ ἐνταῦθα πάντα κεκτῆσθαι, Chrys., who gives special examples; comp. Alf. *in loc.*

20. ἡμῶν γὰρ τὸ πολ. κ.τ.λ.] 'For our country, or commonwealth, is in heaven;' confirmation of the foregoing by means of the contrasted conduct of St Paul and his followers (ver. 17), ἡμῶν being emphatic, and τὸ πολ. ἐν οὐρ. in antithesis to τὰ ἐπίγ. φρονεῖν. The word πολιτεῖα, an ἀπ. λεγόμεν. in the N.T., has received several different explanations. Three deserve consideration; (α) *conversation*; 'conversatio,' Vulg., *صَدَقَاتُ* [opus nos-

τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα

trum] Syr., 'vita civilis,' Copt., and as far as we can *infer*, Theod., Œcum.,—the meaning being 'nostra quam hic sequimur vivendi ratio in cœlis est,' Van Heng., De W.; (β) *citizenship*, 'municipatus,' Jerome (comp. Tertull. *de Cor. Mil.* § 13), 'jus civitatis nostræ,' Zanch., Luther (earlier ed.),—the meaning being 'we are freedmen of a heavenly city,' Whichcote, *Serm.* xviii. Vol. II. p. 375, and more recently Manning, *Serm.* x. Vol. III. p. 183; (γ) *country, state*, to which we belong as πολῖται; Sanderson, *Serm.* xv. Vol. I. p. 378 (ed. Jacobs.); see 2 Macc. xii. 7, τῶν Ἰσκιτιῶν... πολίτευμα, Polyb. *Hist.* I. 13, 12, τὰ πολίτευματα [τῶν Ῥωμ. κ. Καρχ.], and comp. Eph. ii. 19, *συνπολιταὶ τῶν ἀγγέλων*; so Theoph. (*τὴν πατρίδα*), Beng., Mey., Alf., and the majority of modern commentators. Of these (α) has this advantage, that being subjective it presents a more exact contrast to τὰ ἐπὶ γ. φρονεῖν; the meaning however (πολίτ. = ἀναστροφῇ), rests only on the use of the verb (comp. Philo, *de Confus.* § 17, *χῶρον ἐν ᾧ πολιτεύονται*), and is not lexically demonstrable. Again in (β) the equivalence of πολίτευμα to πολιτεία (Acts xxii. 28) is equally doubtful, for the passage adduced from Aristot. *Pol.* III. 4, does not prove that the words are 'sometimes used indifferently' (Alf.), but indifferently only in regard to a particular sense (πόλεως τάξις),—a statement fully confirmed by other passages, Polyb. *Hist.* IV. 23. 9, al., Joseph. *contr. Ap.* II. 17,—a pertinent example; comp. Beza *in loc.* We retain then (γ), which appears to yield a pertinent meaning, and was perhaps chosen rather than πόλις (Heb. xi. 10), or πατρίς (Heb. xi. 14), as representing our heavenly home, our Ἱερουσαλὴμ

Ἱερουσαλὴμ (Heb. xii. 22), on the side of its constitution and polity; 'our state, the spiritual constitution to which we belong, is in heaven;' comp. Gal. iv. 26, Rev. xxi. 2, 10, Usteri, *Lehrb.* II. 1. 2, p. 182.

ἐν οὐρανοῖς ὑπάρχει.] 'existeth in the heavens,' 'constituta est,' Clarom.; see Beng. *in loc.*, who rightly calls attention to the strong word ὑπάρχει, and comp. Wordsw. The various practical aspects of this consolatory declaration are ably stated by Whichcote, *Serm.* xviii., though somewhat modified by the interpr. assigned to πολίτευμα: our home is in heaven while we are here below, *exemplariter*, as we make it our copy; *finaliter*, as we carry it in our thoughts; *analogice*, in regard to the quality of our actions; *inchoative*, according to the degree of our present station; *intellectualiter*, according to the constitution of our minds; Vol. II. p. 375 sq.

ἐξ οὗ] 'from

whence,' 'unde,' Vulg., منه

[exinde] Syr.; not ἐξ οὗ, scil. πολίτ. (Beng.), a construction permissible, but not necessary, as ἐξ οὗ is purely adverbial; see Winer, *Gr.* § 21. 3, p. 128. The meaning 'ex quo tempore' is grammatically correct (Krüger, *Sprachl.* § 43. 4. 7), but obviously pointless and unsatisfactory. καὶ σωτ. ἀπεκδ.]

'we also tarry for as Saviour;' the καὶ marks the correspondence of the act with the previous declaration, σωτῆρα the capacity in which the Lord was tarried for. The pure ethical meaning of ἀπεκδ. sc. 'constanter, patienter, expectare' (Tittm. *Synon.* I. p. 106), seems here, owing to the preceding ἐξ οὗ, less distinct than in other passages where such local allusions are not present, e.g. Rom. viii. 19, 23, 25, 1 Cor. i. 7, Gal. v. 5, 1 Pet. iii. 20, but is

21 ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

perhaps not wholly lost: see notes on *Gal.* v. 5, Winer, *de Verb. Comp.* iv. p. 14, Fritz. *Fritzsch.* *Opusc.* p. 156; comp. also notes on ἀποκαταδοκία, ch. i. 20. The simple form ἐκδέχεσθαι occurs 6 times; comp. *Soph. Phil.* 123, *Dion.-Hal. Antig.* vi. 67.

21. μετασχηματίσει] 'shall transform,' simply;—not 'verklären wird,' Luth., Neand., a meaning derived only from the context. This peculiar exhibition of our Lord's power at His second coming is brought here into prominence, to enhance the condemnation of sensuality (ver. 19) and to confirm the indirect exhortation to a pure though suffering life. It seems wholly unnecessary to restrict this merely to the living (Mey.); still less can we say with Alf. that 'the words assume, as St Paul always does when speaking incidentally, the ἡμεῖς surviving to witness the coming of the Lord,' when really every moment of a true Christian's life involves such an ἀπεκδοχή. On the nature of this μετασχηματισμός, which the following words define to be strictly in accordance with that of the Lord's body,—a change from a natural to a spiritual body (1 Cor. xv. 44), comp. Burnet, *State of Dead*, ch. viii. p. 231 (Transl.), Cudworth, *Intell. Syst.* v. 3, Vol. III. p. 310 sq. (Tegg), Delitzsch, *Psychol.* III. 1, p. 401 sq., and the comments of Wordsw. in loc. τὸ σῶμα κ.τ.λ.] 'the body of our humiliation,' not 'our vile body,' Auth., a solution of the genitive case which, though in some cases admissible (Winer, *Gr.* § 34. 3. b, p. 211), here obscures the full meaning of the words and mars the

antithesis. The gen. seems here to be not so much a gen. of *quality* as of *content*, and to belong to the general category of the gen. *materiae* (Scheuerl. *Synt.* § 12. 2, p. 83); the ταπεινῶσις was that which the σῶμα contained and involved, that of which it was the receptacle; comp. Bernh. *Synt.* III. 45, p. 63. It seems undesirable with Chrys. (comp. Mey., Alf.) to refer ταπεινῶσις wholly to the sufferings of the body, 'humil. quæ fit per crucem.' Though the more remote context (comp. ver. 18) shows that these must clearly be included, the more immediate antithesis τὸ σῶμα τῆς δόξης seems also to show that the ideas of weakness and fleshly nature (Col. i. 22) must not be excluded; comp. Fritz. *Rom.* vi. 6, Vol. I. p. 382. The distinction between ταπεινῶσις and ταπεινώτης (Alf.) cannot safely be pressed; see Luke i. 48, Prov. xvi. 19, al. For exx. of a similar connexion of the pronoun with the dependent subst., see Green, *Gr.* p. 265.

σύμμορφον κ.τ.λ.] '(so as to be) conformed to the body of His glory,' scil. εἰς τὸ γενέσθαι αὐτὸν σύμμ.,—a gloss which *Rec.* with D²D³EKL; Syr. (both); Orig., al., retain as a portion of the text. The shorter reading has not only internal, but preponderant external evidence [ABD²FGN; Vulg., Clarom., Goth., al.] distinctly in its favour. On this proleptic use of the adjective, see Winer, *Gr.* § 66. 3, p. 550, Jelf, *Gr.* § 439. 2. The genitival relation τῆς δόξης αὐτοῦ is exactly similar to that of τῆς ταπ. ἡμ., 'the body which is the receptacle of His glory, in which His glory is mani-

Brethren, stand fast in the Lord.

Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ IV.
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου,
οὕτως στήκετε ἐν Κυρίῳ, ἀγαπητοί.

fested.' In respect of this δόξα we are σύμμορφοι,—οὐ κατὰ τὴν ποσότητα ἀλλὰ κατὰ τὴν ποιότητα, Theod.

κατὰ τὴν ἐνέργ. κ.τ.λ.] 'according to the working of His ability,' &c.; comp. Eph. i. 19. The object of this clause, as Calvin rightly remarks, is to remove every possible doubt; 'infinitam Dei potentiam nobis p. nit ob oculos, quæ omnem dubitationem absorbent. Nec potentie tantum meminit, sed efficacie, quæ est effectus vel potentia in actum se exerens.' The infin. with τοῦ is dependent on the preceding subst. as a simple possessive gen. (a construction very common in the N.T.), and serves here to express, perhaps a little more forcibly than δύναμις, the enduring nature and latitude of that power; see exx. in Winer, *Gr.* § 44. 4, p. 290. καὶ ὑποστ. αὐτῷ] 'even to subdue to Himself; the ascensive καὶ serves to mark the limitless nature of that power: He shall not only transform τὸ σῶμα κ.τ.λ., but shall also subdue τὰ πάντα, all existing things, Death not excluded (1 Cor. xv. 26), to Himself. The Κυριότης of the Eternal Son will then be complete, supreme, and universal; to be resigned unto the Father (1 Cor. xv. 28) in so far as it is economical, to last for ever and ever in so far as it is 'consequent unto the union, or due unto the obedience of the passion,' Pearson, *Creed*, Art. II. Vol. I. p. 197 (ed. Burt.). On the use of αὐτῷ [ABD¹FGN¹], not ἐαυτῷ (*Rec.*), comp. notes on Eph. i. 4.

preceding paragraph, ch. iii. 17—21, and continued in the same tones of personal entreaty (ἀδελφοί); comp. 1 Cor. xv. 58, where the particle similarly refers to what has immediately preceded. De Wette and Wiesinger refer the particle to ch. iii. 2 sq., but thereby deprive the exhortation of much of its natural and consecutive force. On the force of ὥστε with indic. and inf., see notes and reff. on Gal. ii. 13, and with the imper., notes on ch. ii. 12. ἀγαπητοὶ καὶ ἐπιπόθ.] 'beloved and longed after,'—terms by no means synonymous (Heinr.), but marking both the love the Apostle entertained for them (emphatically repeated at the end of the paragraph) and the desire he felt to see them; 'carissimi et desideratissimi,' Vulg. The word ἐπιπόθ. is an ἀπ. λεγόμεν. in the N.T., but is occasionally found elsewhere; Appian, *Hisp.* § 43, ἐπιποθήτους ὄρκους (Rost u. Palm, *Lex.*), Clem.-Rom. 1 Cor. § 59, τὴν εὐκταλαν καὶ ἐπιποθήτην ἡμῶν εἰρήνην. On the force of ἐπὶ, see notes on 2 Tim. i. 4. χαρὰ καὶ στέφανός μου] 'my joy and crown,' scil. ἐφ' οἷς χαρὰν καὶ ἔπαινον ἔχω, Camerar. See esp. 1 Thess. ii. 19, in which the words ἐν τῇ αὐτοῦ [Κυρίου] παρουσίᾳ limit the reference to the Lord's coming; here however such a reference (Alf., comp. Calv.) is by no means necessary: the Philippians were a subject of joy and a crown to St Paul now, as well as hereafter; comp. 1 Cor. ix. 2. For exx. of this metaphorical use of στέφ., see Isaiah xxviii. 5, Ecclus. i. 11, xxv. 6, Soph. *Ajax*, 460. οὕτως] 'thus,'—'as I have exhorted you, and as those are acting whose πολιτεύμα is in heaven.' A reference

CHAPTER IV. 1. Ὡστε] 'So then,' 'Consequently,' 'itaque,' Vulg.; 'as we have such a heavenly home, and tarry for such a salvation:' concluding exhortation naturally flowing from the

- 2 Εὐδοίαν παρακαλῶ καὶ Συντύχην Let Euodia and Syntyche be of one mind: assist them, for they are faithful women.
 παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.
 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε σύνζυγε, συνλαμβάνου αὐταῖς,

to their present state ('sic, ut cœpistis, state,' Schmid, Beng.), though suggested by Chrys., seems out of place in this earnest exhortation: 1 Cor. ix. 24, cited by Bengel, is not in point. *στήκετε ἐν Κυρ.*] 'stand (fast) in the Lord;' not 'per Dominum,' Zanch., but 'in Domino,'—in Him as in the true element of their spiritual life; see 1 Thess. iii. 8, and notes on *ἐν Κυρ.* on Eph. iv. 17, vi. 1, al.

2. *Εὐδοίαν παρακ.*] Special exhortation addressed to two women, Euodia and Syntyche; comp. *αὐταῖς*, ver. 3. The opinion of Grot., that they are the names of two men (Euodias and Syntyches), is untenable; that of Schwegler (*Nachapost. Zeit.* Vol. II. p. 135), that they represent two parties in the Church, monstrous. Of the two persons nothing whatever is known: they may have been deaconesses (Rom. xvi. 1), but were more probably persons of station and influence (Chrys., comp. Acts xvii. 12), whose dissensions, perhaps in matters of religion (*τὸ αὐτὸ φρον. ἐν Κυρ.*), might have shaken the faith (comp. *οὕτως στήκετε* immediately preceding) of some of the Philippian converts. Syntyche has a place in the *Acta Sanct.* (July) Vol. v. p. 225.

παρακαλῶ] The repetition of this verb is somewhat noticeable: it scarcely seems 'ad vehementiam affectus significandam,' Erasmus, Mey., but rather to mark that they both equally needed the exhortation, that they were in fact both equally to blame. The *ἐν Κυρ.* is of course not to be joined with *παρακ.*, 'obtestor per Dom.,' Beza 2, but marks the sphere in which the *τὸ αὐτὸ φρον.* (see notes on ch. ii. 2) was to be displayed.

3. *ναὶ ἐρωτῶ καὶ σέ*] 'Yea, I beseech even thee.' The particle *ναὶ* (not *καὶ*, Rec., which has scarcely any critical support) has here its usual and proper confirmatory force. It is used either (a) in assent to a direct question, Matth. ix. 28, John xi. 27, Rom. iii. 29; (b) in assent to an assertion, Matth. xv. 27; (c) in graver assertions as confirmatory of what has preceded, Matth. xi. 26, Luke xi. 51, xii. 5; (d) in animated addresses as corroborating the substance of the petition, Philem. 20 (see Mey. *in loc.*). The simple 'vis obsecrandi,'=Heb. *נָּ* (Grot., Viger, al.), cannot be substantiated. For exx. of its use in classical Greek, see Viger, *Idiom.* vii. 9, p. 424, Rost u. Palm, *Lex.* s.v. Vol. II. p. 309.

On the distinction between *ἐρωτᾶν* ('rogare,'—equals) and *αἰτεῖν* ('petere,'—superiors), see Trench, *Synon.* § 40. *γνήσιε σύνζυγε*] 'true yoke-fellow,' 'dilectissime conjunx,' Clarom.—a transl. that may have early been misunderstood. The explanations of these words are somewhat numerous. Setting aside doubtful or untenable conjectures,—that the person referred to is the wife of the Apostle, Clem. Alex. *Strom.* III. 53 [grammatically incorrect (opp. to Alf.), as the doubtful gender of *σύνζ.* (Eur. *Alc.* 314, 342) would certainly cause *γνήσιος* to revert to three terminations], the husband or brother of one of the women (Chrys., hesitatingly), Timothy (Est.), Silas (Beng.), Epaphroditus, though now with the Apostle (Grot., Hamm.), Christ (Wieseler, *Chronol.* p. 458),—two opinions deserve consideration; (a) that *σύνζυγος* is a proper name, and that *γνήσιος* is used in allusion to the correspondence between the name of

αἵτινες ἐν τῇ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου ὧν τὰ ὀνόματα ἐν βίβλῳ ζῶῃς.

the man and his relation to the Apostle, 'qui vere, et re et nomine, σύνζυγος es,' Gom., Meyer; (b) that the chief of the ἐπισκοποι (ch. i. 1) at Philippi is here referred to. Of these (a) harmonizes with the meaning of γνήσιος (comp. notes on 1 Tim. i. 2), and is slightly favoured by the order (Luke i. 3, Gal. iii. 1; but KL; most mss.; al., *Rec.*, reverse it), but is improbable on account of the appy. unique occurrence of the name. As the only valid objection to (b),—that St Paul never elsewhere so designates any of his συνεργοί (Mey.), may be diluted by the fact that the chief Bishop of the place stood in a somewhat different relation to such associates, and as the order is probably due to emphasis on γνήσιε (Winer, *Gr.* § 59. 2, p. 464), the balance seems in favour of this latter view: so Luth., De W., and appy. the majority of modern expositors.

συνλαμβ. αὐταῖς] 'assist them,' scil. Euodia and Syntyche, in endeavouring to bring them to a state of ὁμόνοια; not 'those women which,' Auth. and other Engl. Vv. (comp. Vulg. 'illas quæ'),—an inexact translation of αἵτινες (see below) which obscures the reference of αὐταῖς to the preceding substantives. The middle συλλαμβ. occurs in a similar construction, Luke v. 7 (βοηθεῖν D), Ælian, *Var. Hist.* ii. 4, and with a gen. rei, Soph. *Philoct.* 282. The active is more usual in this sense in classical Greek; see exx. in Rost u. Palm, *Lex.* s. v.

αἵτινες] 'inasmuch as they,' 'ut quæ,' Beza, comp. Syr. ܐܝܬܝܢ [quia ipse] and see Scholef. *Hints*, p. 106: a very distinct use of the explicative force of ὅτις: see notes on Gal. iv.

24. ἐν τῇ εὐαγγ.] The Gospel was the sphere in which the labour was expended; comp. Reuss, *Théol. Chrét.* iv. 8, Vol. II. p. 81. Meyer very appropriately calls attention to the fact that women were appy. the first in whom the Gospel took root at Philippi; Acts xvi. 13, ἐξαλοῦμεν ταῖς συνελθούσαις γυναῖξιν. 'Women were the first fruits of St Paul's labours on the continent of Europe,' Baum. on Acts, l. c.

μετὰ καὶ Κλήμ. κ.τ.λ.] 'with both Clement and the rest of my fellow-labourers,' scil. συνήθλησαν: they were associated with Clement and the Apostle's other fellow-labourers at Philippi in some efforts to advance the Gospel, perhaps, as Beng. suggests, not unattended with danger; Acts xvi. 19 sq., comp. Phil. i. 28. It is doubtful whether the Clement here mentioned is identical with the third bishop of Rome, or not. On the one hand we have the very distinct testimony of Origen, in *Joann.* i. 29, Vol. IV. p. 153 (ed. Ben.), Euseb. *Hist. Eccl.* III. 4, 15, Jerome, *de Vir. Ill.* xv. Vol. II. p. 839 (ed. Vallars.). Epiphanius, *Hær.* xxvii. 6, *Const. Apost.* vii. 46; see Hammond, *contr. Blond.* p. 254, Lardner, *Credibility*, II. 38. 23. On the other hand (a) the notice of Clement in Iren. *Hær.* III. 3. 3, ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους καὶ συμβεβηκὼς αὐτοῖς,—where however συμβεβηλ. (most unnecessarily queried by Conyb. and Bloomf.) should not be overlooked,—contains no allusion to this special commendation; and (b) the present context seems certainly in favour of the supposition that Clement, like Euodia and Syntyche and (appy.) the συνεργοί, was a member of the Church of Phi-

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ^{Rejoice, show forbearance; be not anxious, but tell your wants to God, and His peace shall be with you.}
 5 ἐρῶ, χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνω-

lippi. Still, as it is perfectly conceivable that a member of the Church of the Roman city of Philippi might have become 7 or 8 years afterwards (Pearson, *Minor Works*, Vol. II. p. 465) Bp. of Rome,—as (b) is merely negative, and as the early testimony of Origen is positive and distinct, there seems no just ground for summarily rejecting, with De W., Mey., and Alf., this ancient ecclesiastical tradition; comp. Winer, *RWB*. Vol. I. p. 232.

The position of *καὶ* between the prep. and the noun is somewhat unusual, such a collocation being in the N. T. appy. confined to γὰρ (John iv. 37), γε (Luke xi. 8), δέ (Matth. xi. 12), μὲν (Rom. xi. 22), μὲν γὰρ (Acts xxviii. 22), and τε (Acts x. 39); comp. Matth. Gr. § 595. 3. In the present case however the vinculum of the prep. extends over the whole clause, *καὶ...καὶ* (see notes on 1 Tim. iv. 10) being correlative. The exx. cited by Alf. (comp. Mey.), in which only a single *καὶ* occurs, are thus not fully in point.

ὡν τὰ ὀνόμ.] This appears only to refer to τῶν λοιπῶν,—‘Clement whom I have mentioned by name, and the rest, who, though not named by me, nevertheless have their names in the book of life;’ comp. Luke x. 20, Rev. xiii. 8, xvii. 8, xx. 12, xxi. 27. To supply an optative (ἐλθ, ‘existent’), and assume that the λοιποὶ were now dead (Beng.), seems unnecessary and unsatisfactory. The expression is not improbably derived from the Old Test.; comp. Exod. xxxii. 32, Psalm lxix. 29, Isaiah iv. 3, Ezek. xiii. 9, Dan. xii. 1.

4. Χαίρετε] Separate exhortations to the church at large, continued to ver. 9. They commence with the exhortation, which, as has been already

remarked (see notes on ch. iii. 1), pervades the whole Epistle. On the repetition Chrys. well observes τοῦτο θαρσύνοντός ἐστι καὶ δεικνύοντός ὅτι ὁ ἐν Θεῷ [Κυρίῳ] ὧν δεῖ χαίρει· κὰν τε θλίβηται, κὰν ὀτιοῦν πάσχη δεῖ χαίρει ὁ τοιοῦτος: see the good sermon of Beveridge on this text, *Serm.* cv. Vol. v. p. 62 sq. (A.-C. Libr.), and comp. August. *Serm.* CLXXI. Vol. v. p. 933 (ed. Migne).

πάλιν ἐρῶ] ‘again I will say,’ not ‘I say,’ Auth., as ἐρῶ seems regularly and correctly used throughout the N. T. as a future. The traces of a present ἐρέω (Hippocr. *Præcept.* p. 64, *Epidem.* II. p. 691) are few and doubtful; see Buttm. *Irreg. Verba*, p. 89 (Tranatl.). It is scarcely necessary to do more than notice the very improbable construction of Beng., by which πάντοτε is joined with this clause.

5. τὸ ἐπιεικὲς ὑμῶν] ‘your forbearance,’ Conyb., ‘your moderation (Auth.), and readiness to waive all rigour and severity:’ comp. Joseph. *Arch.* VI. 12. 7, ἐπιεικὲς καὶ μέτριος, and Loesn. *Obs.* p. 358, where several examples are cited of ἐπιεικεία in connexion with πραΰτης, φιλανθρωπία, and ἡμερότης. See notes on 1 Tim. iii. 3, and comp. Trench, *Synon.* § 43. On the use of the abstract neuter (τὸ ἐπιεικὲς=ἐπιεικεία), comp. Jelf, *Gr.* § 436. γ, and notes on ch. iii. 8; add Rom. ii. 4, 1 Cor. i. 25, and Glassey, *Philol.* III. 1, p. 537.

γνωσθήτω πᾶσιν ἀνθρ.] ‘be known to all men;’ ‘let the goodness of your principles in this respect be known experimentally by all who have dealings with you, be they epicurean enemies of the cross (Chrys., Theoph.), or pagan persecutors’ (Theod.). The command is wholly unrestricted.

σθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. Μηδὲν 6
μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει
μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς

ὁ Κύριος ἐγγύς] *'The Lord (Jesus) is near.'* The exact meaning and connexion of the words is slightly doubtful. The regular meaning of Κύριος in St Paul's Epp. (comp. Winer, *Gr.* § 19. 1, p. 113) and the demonstrable temporal meaning of ἐγγύς (Matth. xxiv. 32, Rom. xiii. 11, Rev. i. 3) seem clearly to refer this not to a general readiness to help (Manning, *Serm.* XIII. Vol. III. p. 241), but specially to the Lord's second advent, which the inspired Apostle regards as nigh, yet not necessarily as immediate, or to happen in his own lifetime. That the early Church expected a speedy return of Christ,—that they thought that He 'that was to come would come and would not tarry,' is not to be denied. The general expectation however, founded on our Master's own declarations, and on the knowledge that the ἔσχαται ἡμέραι (James v. 3, 7) and καιροὶ ὕστεροι were already come, both is and ought to be separated from any specific and personal anticipations, of which the N. T. presents no certain trace. With regard to the connexion, it may be either minatory (Schoettg. *Hor. Hebr.* Vol. I. p. 803) or encouraging (De W.) with regard to what has preceded, or, more probably, consolatory with reference to what follows (Chrys.), or perhaps unites both (Alf.): on the one hand, the Lord's speedy coming as Judge adds a stimulus to our exhibition of forbearance toward others, comp. James v. 9; on the other, it swallows up all unprofitable anxieties.

6. Μηδὲν μεριμνᾶτε.] *'Be careful about nothing;'* 'entertain no disquieting anxieties about anything earthly,' Matth. vi. 25. The accus. is that of

the object whereon the μεριμνᾶν is exercised (Jelf, *Gr.* § 551), and stands in emphatic antithesis to the following ἐν παντί. Chrys. and Theoph. refer μηδὲν mainly to the pressure of calamity or persecution (μήτε τῆς ἐκείνων ὕβρεως, μήτε τῆς ὑμῶν θλίψεως, Theoph.): it seems better to leave it wholly unrestricted. The practical applications of the text will be found in Beveridge, *Serm.* Vol. v. p. 181 sq. (A.-C. Libr.). ἐν παντί]

'in everything,' equally unrestricted; not *'always,'* Syr., Æth., but, *'in omnibus,'* Copt., ἐν παντί φησὶ, τουτέστι πράγματι, Chrys. The translation of Vulg. *'in omni oratione'* (so Clarom.), which Mey. and after him Alf. defend as meaning *'in omni (re), oratione,'* is certainly rather open to suspicion.

τῇ προσευχῇ κ.τ.λ.] *'by your prayer and your supplication,'* by the specific prayer offered up when the occasion may require it; comp. Middleton, *Art.* v. 1. 3, 4, p. 93 (ed. Rose). The repetition of the article gives an emphasis to the words; each noun is enunciated independently: see Winer, *Gr.* § 19. 5, p. 117. The difference between the more general πρὸς. (*precatio*) and the more special δεήσ. (*rogatio*) is stated in notes on Eph. vi. 18, and on 1 Tim. ii. 1; see also Trench, *Synon.* Part II. § 1. μετὰ

εὐχαρ.] *'with thanksgiving,'* an adjunct to prayer that should never be wanting, 1 Thess. v. 17, 18, 1 Tim. ii. 2; see Beveridge, *Serm.* CVII. Vol. v. p. 76 sq. (A.-C. Libr.), comp. notes on Col. iii. 15. Alford remarks that the article is omitted 'because the matters themselves may not be recognized as grounds of εὐχαριστία.'

7 τὸν Θεόν. καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα

It seems more simple to say that *εὐχαρ.*, 'thanksgiving for past blessings' (comp. Hofm. *Schriftb.* Vol. II. 2; p. 337), is in its nature more general and comprehensive, *προσ.* and *δέησ.* almost necessarily more limited and specific. Hence, though *εὐχαρ.* occurs 12 times in St Paul's Epp., it is only twice used with the article, 1 Cor. xiv. 16, 2 Cor. iv. 15.

τὰ αἰτήματα ὑμῶν 'your requests,' properly, 'the things requested' (verbal in *-μα*; comp. Buttm. *Gr.* § 119. 7), and thence (as the context requires), with a slight modification of meaning, 'the purport or subjects of prayer:' '*petitum, materia deſideris,*' Beng.; comp. Luke xxiii. 24, 1 John v. 15; and see Trench, *Synon.* Part II. § 1. There is often, esp. in later Greek, a sort of liberation of meaning between nouns in *-σις* and *-μα*; comp. 2 Tim. i. 13, al. Meyer quotes Plato, *Rep.* viii. p. 566 B, where the explanatory clause *αἰτεῖν τὸν δῆμον* (see Stallb. *in loc.*) seems to show that there is even there also some evidence of such an interchange.

πρὸς τὸν Θεόν 'toward God,' i. e. 'before and unto God,' the prep. denoting the ethical direction of the prayer; see Winer, *Gr.* § 49. h, p. 361.

7. καὶ ἡ εἰρ. τοῦ Θεοῦ] 'And (so) the peace of God,' the peace which comes from Him and of which He is the source and origin; gen. *auctoris*, or rather *originis* (Hartung, *Casus*, p. 17, Scheuerl. *Synt.* § 17, p. 125), 'belonging to the general category of the gen. of ablation' (Donalds. *Gr.* § 448). On the use of the consecutive *καὶ* (Heb. xii. 19, al.), see Winer, *Gr.* § 53. 3, p. 387. The exact meaning of *ἡ εἰρήνη τοῦ Θεοῦ* (see below, ver. 9) is somewhat doubtful. Three meanings have been assigned to *εἰρήνη*; (α)

'*concord*,' 'studium pacis, unitatis, concordiae, inter homines atque in ecclesiâ' (Pol. *Syn.*), appy. adopted by Theodoret (ὡς ὑπαλλήλων ὄντων τῶν διωγμῶν ἀναγκαίως αὐτοῖς τὴν εἰρ. ἐπηύξατο), and strenuously advocated by Meyer *in loc.*; (β) '*reconciliation*' with God; ἡ καταλλαγὴ, ἡ ἀγάπη τοῦ Θεοῦ, Chrys. i; comp. Rom. v. 1, and Green, *Gr.* p. 262; (γ) '*peace*,' i. e. the deep tranquillity of a soul resting wholly upon God,—the antithesis to the solicitude and anxiety engendered by the world and worldliness; comp. John xiv. 27; Chrys. 2, Beza, Beng., al. Of these (α) seems clearly insufficient and not in harmony with the context; (β) points in the right direction, but is unnecessarily restrictive; (γ) is fully in accordance with the context (comp. *μηδὲν μεριμν.*, ver. 6), includes (β), and gives a full and spiritual meaning: so De W., Wiesing., Alf., and most modern commentators; comp. notes on Col. iii. 15.

ἡ ὑπερ. πάντα νοῦν] '*which over-passeth every understanding*,' 'which transcendeth every effort and attempt on the part of the understanding to grasp and realize it.' *Noûs* here, as the context suggests, points to the human *πνεῦμα* 'quatenus cogitat et intelligit' (Olsh. *Opusc.* p. 156),—a meaning however in many, perhaps the majority of cases in the N. T., not sufficiently comprehensive; see esp. notes on 1 Tim. vi. 5. It may be observed that the term *noûs* is appy. used by the sacred writers, not to denote any separate essence or quality different from the *πνεῦμα*, but as a manifestation or outcoming of the same in moral and intellectual action, the human *πνεῦμα*, 'quatenus cogitat, intelligit, et vult,'—the exact limits of this definition being in all cases best

νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
ἐν Χριστῷ Ἰησοῦ.

Practise all that is good,
and all that you have
learnt from me.

Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἃ- 8
ληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά,

fixed by the immediate context: see esp. Beck, *Seelenl.* II. 18, p. 48 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 145, and comp. Schubert, *Gesch. der Seele*, Vol. II. p. 494 sq. On the use of the transitive ὑπερέχειν with an accus. of the object surpassed (contrast ch. ii. 3), see Jelf, *Gr.* § 504. obs. 2.

φρουρήσει] 'shall guard, keep,' not optative, 'custodiat,' Vulg., Clarom., and in effect Chrys. διαφυλάξειε καὶ δοσφάλλεται, but simply future, as in Goth. 'fastaip' [servabit,—not 'servat,' De Gab.; Goth. pres. commonly supplies place of Greek fut.], Copt., al.; the event will follow if the exhortation μὴδὲν κ.τ.λ. is attended to. We can scarcely say with Conyb. that φρουρ. is literally 'shall garrison' (2 Cor. xi. 32, Thucyd. III. 17, Plato, *Rep.* IV. p. 420 A), as the idea of 'watching over,' 'guarding,' accords with the derivation [φρο=προ, and Homeric ορ-; Pott, *Et. Forsch.* Vol. I. p. 122], and appears in connexion both with persons and things; Soph. *Ed. Rex*, 1479, Eurip. *Cycl.* 690, *Herc. Fur.* 399; Hesych. φρουρεῖ φυλάττει. The nature of the φρουρήσις is more nearly defined by ἐν Χρ. Ἰησ. which appears to denote, not so much, with a semi-local reference (ὥστε μὴ ἐκπεσεῖν αὐτοῦ τῆς πίστεως, Chrys.), the sphere in which they were to be kept, as that in which the action was to take place; see Meyer in loc.

τὰς καρδίας κ.τ.λ.] 'your hearts and your thoughts,' 'corda vestra et cogitationes vestras,' Copt., Æth. The distinction between these two words should not be obscured. Καρδία, properly the imaginary seat of the ψυχή, the 'Lebens-Mitte'

(see Beck, *Seelenl.* III. 20, p. 63), is used with considerable latitude of meaning to denote the centre of feeling, willing, thinking, and even of moral life (see esp. Delitzsch, *Bibl. Psych.* IV. 11, p. 203 sq.), and, to speak roughly, bears much the same relation to the ψυχή that νοῦς bears to πνεῦμα (see above), being in fact the ψυχή in its practical aspects and relations; see Olshaus. *Opusc.* p. 155 sq., and notes on 1 Tim. i. 5. The νοήματα, on the other hand, are properly (as here) the products of spiritual activity, of thinking, willing, &c. (2 Cor. ii. 11), and occasionally and derivatively the implements or instruments of the same, 2 Cor. iii. 14, iv. 4: see Beck, *Seelenl.* II. 19, p. 59, Roos, *Psychol.* IV. 26. The meaning is thus in effect as stated by Alf., 'your hearts themselves and their fruits,' as the connection is briefly given by Beng., 'cor sedes cogitationum.' On biblical psychology generally, see the remarks in pref. to *Past. Epist.* p. vii. viii., and notes on 1 Tim. iii. 16.

8. Τὸ λοιπόν] 'Finally,' concluding recapitulation, in an emphatic and comprehensive summary, of the chief subjects for preparatory meditation and (ver. 9) consequent practice. The formula is here more definitely conclusive (πάντα ὑμῶν εἰρηται, Chrys.) than in ch. iii. 1 (see notes), where the nature of the exhortations led to a not unnatural digression. It thus echoes, yet, owing to the difference of the exhortations, does not resume (Matth.) the preceding τὸ λοιπόν. The sixfold repetition of ὅσα adds much to the vigour and emphasis of the ex-

ὅσα προσφιλῆ, ὅσα εὖφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαι-

hortation. On the whole verse see thirteen able sermons by Whichcote, *Works*, Vol. III. p. 368 sq.

ἀληθῆ] 'true:' i.e., as the context requires, in their nature and practical applications, 'genere morum,' Whichcote: so Theoph. (comp. Chrys.) ἀληθῆ· τουτέστιν ἐνδρετα· ἡ γὰρ κακία ψεύδος; comp. Eph. iv. 21. To restrict the reference to words (Beng., Bisp.), or to doctrine (Hamm.), seems undesirable; the epithets throughout are general and inclusive.

σεμνὰ] 'seemly,' 'venerable,' 'deserving of, and receiving respect,' Syr. ܠܚܕܐ [ver-

cunda]: comp. Hor. *Epist.* I. I. 11, 'quid verum atque decens curo et rogo.' The Vulg. 'pudica' is too special, the Auth. 'honest' scarcely exact. As the derivation (σέβουμαι) suggests, the adj. primarily marks whatever calls for 'respect' or 'veneration,' and thence, with a somewhat special application, whatever is so seemly and grave (ὅσα ἐν σχήμασιν καὶ λόγοις, καὶ βαδίσμασι καὶ πράξεσιν, Œcum.) as always to secure it; see Whichcote, p. 399. Τὸ σεμνόν, according to this able writer, consists in 'grave behaviour' and 'composure of spirit,' and is briefly characterized by Calv. as 'virtus in hoc sita est ut digne vocatione nostrâ ambulemus procul omni profanâ immunditie;' the concluding clause however is unnecessarily restrictive: hence such associations as σεμνὸν καὶ ἄγιον, Plato, *Soph.* p. 249 A, μέτρια καὶ σεμνὰ, Clem.-Rom. I *Cor.* § 1; comp. notes on I *Tim.* II. 2.

δικαία] 'just;' in its widest application, 'quæ talia sunt qualia esse oportet,' Tittm. *Synon.* p. 19: not exactly 'just and equal,' Whichcote, but rather 'just and right,' whether from the proportions of things or con-

stitutions of the law (Whichcote, Vol. IV. p. 10), without any reference to others (Col. iv. 1): comp. Acts x. 22, Rom. v. 7, I *Tim.* i. 9. On the distinction between δίκαιος and the more limited ἀγαθός, see Tittm. *Synon.* p. 19 sq., and on that between δίκ. and δειός notes on Tit. i. 8.

• ἀγνὰ] 'pure;' 2 *Cor.* vii. 11, I *Tim.* v. 22: not 'chaste,' Grot., Est., al., in the more special and limited meaning of the word. On the use of ἀγνός, and its distinction from ἄγιος (with which the Vulg. appears here to have interchanged it), see notes on I *Tim.* v. 22, Trench, *Synon.* Part II. § 38, and Tittmann, *Synon.* I. p. 21 sq. Chrys. draws a correct line between this and the preceding σεμνός; τὸ σεμνόν τῆς ἔξω ἐστὶ δυνάμεως, τὸ δὲ ἀγνόν τῆς ψυχῆς.

προσφιλῆ] 'lovely' (ἀπ. λεγόμεν.), not merely in reference to our fellow-men, 'per quæ sitis amabiles hominibus,' Est. (comp. *Ecclus.* iv. 7), nor even with exclusive reference to God (ἀπερ ἐστὶ τῷ Θεῷ προσφ., Theod.), but generally, whatever both in respect of itself and the disposition of the doer (Whichcote) conciliates love, is generous and noble. See the good exemplifications of τὸ προσφιλές in Whichcote, *Serm.* LXXV. Vol. IV. p. 88 sq.

εὖφημα] 'of good report;' not merely 'quæ bonam famam pariunt' (Grot., Calv.), but, in accordance with the more literal meaning of the word, 'well-sounding' (Luth.), 'of auspicious nature when spoken of,'

Syr. ܠܡܢܬܐ [laudabilia],—those 'great and bright truths' in relation to God, ourselves, and our fellow-men, which sound well of themselves, and command belief and entertainment, Whichcote, p. 108 sq.

εἴ τις ἀρετῇ] 'whatever virtue there be,'

νος, ταῦτα λογιζέσθε· ἃ καὶ ἐμάθετε καὶ παρελάβετε ὃ καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

Scholef. *Hints*, p. 107, or more accurately 'there is,' Alf., it being assumed that there is such; see Latham, *Engl. Lang.* § 614 (ed. 3), and comp. Wordsw. *in loc.*: recapitulation of the foregoing, with ref. perhaps to all the epithets except the last, which seems to be generalized by the following *ἔπαινος*.

Ἀπερὶ [from a root *AP*-connected with Sanscr. *vr̥*, 'protegere,' Pott, *Etym. Forsch.* Vol. I. p. 221, Donalds. *Crat.* § 285] is only found elsewhere in the N. T. in 2 Pet. i. 5, in ref. to man (comp. Wisdom iv. 1), and 1 Pet. ii. 9, 2 Pet. i. 3, in ref. to God (comp. Hab. iii. 3, Isaiah xlii. 8, al.): it designates, as Mey. observes, 'moral excellence in feeling and action' (ἡ τῶν καλῶν νομιζομένων ἐμπειρία, Hesych.), and is opp. to *κακία*, Plato, *Rep.* iv. p. 444 D, 445 C: see Whichcote, Vol. IV. p. 120. *ἔπαινος*] 'praise,' not 'pro eo quod est laudabile,' Calv., or 'ea quæ laudem apud homines mereantur,' Est.,—but 'praise' in its simple sense, which, as Whichcote observes, 'regularly follows upon virtue, and is a note of it and a piece of the reward thereof,' p. 132. The addition of *ἐπιστήμης* after *ἔπαιν*, in D¹E¹FG; Clarom., Vulg. (not Am.¹), al., is properly rejected by all modern editors.

λογίζεσθε] 'think on,' 'take account of,' not however merely 'bear them in your thoughts,' 'meditate' (Alf.), but 'use your faculties upon them,' 'horum rationem habete,' Beng.; comp. 1 Cor. xiii. 5, and see Whichcote, p. 138.

9. ἃ καὶ] 'which also:' exemplification of the foregoing in the Apostle himself; τοῦτο διδασκαλίας ἀποστόλης, τὸ ἐν πάσαις ταῖς παραιρέσεσιν αὐτὸν παρέχειν τύπον, Chrys. The first καὶ is ascensive ('facit transitionem a gene-

ralibus [δσα] ad Paulina,' Beng.),—not 'et,' Vulg. (Syr., Copt. omit), but 'etiam,' Luth., the other three simply copulative, the sentence falling into two portions (ἐμάθ. καὶ παρελ., ἠκούσ. καὶ εἶδ.) connected by καὶ, each of which again is similarly inter-connected: 'duo priora verba ad doctrinam pertinent, duo reliqua ad exemplum,' Estius; comp. Theod., καὶ διὰ τῶν λόγων ὑμᾶς ἐδίδαξα, καὶ διὰ τῶν πραγμάτων ὑπέδειξα. So also Van Heng., Mey., Wiesinger, al. *παρελάβετε*]

'received,' not however in a purely passive (Gal. i. 12, 1 Thess. ii. 13), but, as the climactic order of the words (comp. ἠκούσ. καὶ εἶδ.) seems to suggest, with a somewhat active reference (John i. 11, 1 Cor. xv. 1); comp. Dion.-Hal. I. p. 44, λέγω ἃ παρὰ τῶν ἐγχωρίων παρελάβον (quæ ab incolis percepi), and the somewhat similar ἀναλαβεῖν ἐν καρδίᾳ, Job xxii. 22. The distinction of Grot., 'ἐμάθετε significat primam institutionem: παρελάβετε exactiorem doctrinam' (ἐγγράφως, Theoph.,—but qu. reading), seems lexically doubtful: for exx. of παραλ. see Kypke, *Ode.* Vol. II. p. 222. ἠκούσατε does

not refer to any form of teaching or preaching ('refertur ad familiares sermones,' Grot., Hamm.), but, as the division of members noticed above seems to require, to the example which the Apostle had set them when he was with them;—this they heard from others, and further saw for themselves. 'Ἐν ἐμοί thus belongs more especially to the two latter verbs, the prep. ἐν denoting the sphere, and as it were substratum of the action; see notes on Gal. i. 24, and Winer, *Gr.* § 48. a, p. 345. ταῦτα πράσσετε]

Parallel to the preceding ταῦτα λογί-

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως ὅτι I rejoiced in your re-
 ἡδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν. renewed aid: yet I am
 content and want not.
 Ye have freely supplied
 my need, and God shall supply yours.

ξεσθε, without however suggesting any contrast between 'acting' and 'thinking'; λογίζ. (see notes) having a distinctly practical reference; see Meyer *in loc.* καὶ ὁ Θεὸς κ.τ.λ.]

'and (so) the God of peace;' comp. ver. 7, where καὶ has a similarly consecutive force, and see notes on ver. 12. The expression ὁ Θεὸς τῆς εἰρ. admits of different explanations according to the meaning assigned to εἰρήνη, see Reuss, *Théol. Chrét.* iv. 18, Vol. II. p. 201. Here there seems no reason to depart from the meaning assigned in ver. 7; the gen. being a form of the gen. of content, or (which is nearly allied to it) of the characterizing attribute; see Scheuerl. *Synt.* § 16. 3. p. 115, and comp. Andrewes, *Serm.* xviii. Vol. II. p. 84 (A.C. Libr.).

10. Ἐχάρην δέ] 'Now I rejoiced.' transition to more special matters, the δὲ being μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165), and marking the change to a new subject; εἰτα καὶ περὶ τῶν πεμφθέντων παρ' αὐτῶν γράφει χρημάτων, Theod. The addition ἐν Κυρίῳ serves to define the nature of the joy; it was neither selfish nor earthly, it was in his Lord and without Him was not; see notes on ch. iii. 1.

ἡδη ποτέ] 'now at length,' 'tandem aliquando,' Vulg., Rom. i. 10; more fully in Aristoph. *Ran.* 931, ἡδη ποτ' ἐν μακρῷ χρόνῳ νυκτός,—ἡδη acquiring that meaning from its reference to something long looked for; see Hartung, *Partik.* ἡδη, 2. 4, Vol. I. p. 238. De Wette adopts the translation 'jetzt einmal,' 'jam aliquando' (comp. Plato, *Symp.* p. 216E), on the ground that the more usual transl. involves a tacit reproach. This

is not the case. The Apostle, as the Philippians well knew, in all cases preferred maintaining himself: now however his captivity seemed to call for their aid; comp. Neand. *Philipp.* p. 25. ἀνεθάλετε κ.τ.λ.] 'ye put forth new shoots, flourished again, in respect of your solicitude for me;' 'refloruistis pro me sentire,' Vulg., and less literally,

Syr. ܐܡܠܬܝܢ ܕܥܝܢܝܬܝܢ ܕܡܝܬܝܢ

[cœpistis curam habere mei]. There is some little difficulty both in the construction and the exegesis. The verb ἀναθάλλειν may be either transitive (Ezek. xvii. 24, Eccles. i. 18), or intransitive (Psalm xxviii. 7, Wisdom iv. 4). In the former case the construction is plain (τὸ ὑπὲρ κ.τ.λ. being a simple accus. after the verb), but the exegesis unsatisfactory, as the ἀναθάλλειν would appear dependent on the will of the Philipp., which the context certainly seems to contradict. In the latter, adopted by Vulg., Copt., Syr., and the Greek commentators, the exegesis is less difficult, but the construction somewhat ambiguous. Either (a) τὸ ὑπὲρ ἐμοῦ is the accus. object. after φρονεῖν, the verb itself being somewhat laxly appended to ἀνεθάλ., Beng., Mey., Alf.; or (b) τὸ ὑπὲρ ἐμοῦ φρονεῖν is the accus. of the quantitative object (notes on τὰ πάντα, on Eph. iv. 15) dependent on ἀνεθάλετε, Winer, *Gr.* § 44. 1, p. 284, Wiesing., Bisp., and appy. Chrys. and Theoph. (who interpolates εἰς). Of these (a) is artificial and contrary to the current and sequence of the Greek: (b) is simple and intelligible, but certainly involves the difficulty that the following clause (if we retain the proper and obvious reference of ἐφ' ᾧ) will in fact be

ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέ- 11
ρησιν λέγων· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι.

ἐφρονεῖτε ἐπὶ τῷ ὑπὲρ ἐμοῦ φρονεῖν. As however this logical difficulty may be diluted by observing that φρονεῖν is not used exactly in the same sense in the two clauses,—τὸ ὑπὲρ ἐμοῦ φρ. in fact coalescing to form a new idea, —and as (a) is not only artificial, but involves an undue emphasis on τὸ ὑπὲρ ἐμοῦ, we somewhat confidently adopt (b): so Wiesing. and Bisping. Lastly, ἀνεθάλτε does not involve any censure (ὅτι πρότερον ὄντες ἀνθηροὶ ἐμαρτύησαν, Chrys.): the time during which ἡκαιροῦντο was the period of unavoidable torpor; when the suitable time and opportunity came ἀνέθαινον, comp. Andrewes, *Serm.* XVIII. Vol. III. p. 99 (A.-C. Libr.). The rare aor. ἀνέθ. is noticed by Winer, *Gr.* § 15, p. 80, Buttm. *Irreg. Verbs*, s. v. θάλλω.

ἐφ' ᾧ 'for which,' 'with a view to which,' 'in contemplation of which,' the ἐπὶ marking the object contemplated: not 'sicut,' Vulg., Syr., 'in quo,' Copt., interpretations which obscure the proper force of the prepositions. On the meanings of ἐφ' ᾧ, see notes on ch. iii. 12.

καὶ ἐφρονεῖτε] 'ye were also anxious, careful,' imperf., marking the continuance of the action, to which the καὶ adds a further emphasis: 'your care for me was of no sudden growth, it did not show itself just when the need came,—far from it, you were also anxious long before you ἀνεθάλτε.' The omission of μὲν after ἐφρον. gives, as Meyer observes, a greater vigour to the antithesis; see Klotz, *Devar.* Vol. II. p. 356, comp. notes on Gal. ii. 15.

ἡκαιρεῖσθε] 'ye were lacking opportunity,' i. e. 'it was not from any barrenness on your part,' Wordsw. Ἀκαιρ. (an ἀπ. λεγόμεν.) is a word of later Greek, the opposite

of which is εὐκαιρεῖν (εὐ σχολῆς ἔχειν), a form equally condemned by the Atticists; Lobeck, *Phryg.* p. 125, Thom. M. p. 830. Chrysostom refers the term specially to the temporal means of the Phil., οὐκ εἴχετε ἐν χερσίν, οὐδὲ ἐν ἀφθονίᾳ ἦτε, and urges the popular use of ἀκαιρ. in that sense. It may have been so; it seems however safer to preserve the ordinary temporal reference; see above.

11. οὐχ ὅτι] 'Not that,' 'I do not mean that:' see notes on ch. iii. 12, Winer, *Gr.* § 64. 6, p. 526. The Apostle does not wish his joy at this proof of their sympathy to be misunderstood as mere satisfaction at being relieved from present want or pressure.

καθ' ὑστέρησιν] 'in consequence of want,' 'propter penuriam,' Vulg., sim. Syr.

لَمَّا كَانَ قَدْ دَفَعْتُ إِلَيْكُمْ [propterea quod defuerit mihi]; see notes on ch. ii. 3, and on Tit. iii. 5, where this meaning of καθ' is briefly investigated. Van Heng., to preserve the more usual meaning of the prep., gives ὑστέρησιν a concrete reference, 'ut more receptum est penuriæ;' this is artificial and unnecessary. The meaning is simply οὐ διὰ τὴν ἐμὴν χρεῖαν, Theod.; 'notio secundum facile transit in notionem propter,' Kühner, *Xen. Mem.* I. 3. 12.

ἐγὼ γὰρ ἔμαθον] 'for I for my part have learned,' not 'learned,' Alf., which represents the action as too remote to suit the English idiom. In the Greek nothing more is said than that the μαρτυρεῖν took place after a given time (see Donalds. *Gr.* § 432); whether it does or does not last to the present time is left unnoticed; see esp. Fritz. *de Aor.* V², p. 16 sq. The ἐγὼ is em-

12. οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντί

phatic, 'quidquid alii sentiunt aut cupiunt,' and *ἐμαθον*, as the tenor of the verse seems to indicate, refers to a teaching derived, not 'divinitus,' Beng., but from the practical experiences of life; *διὰ τῶν ἐναντίων ὁδεύων*, *πεῖραν ἔλαβον ἱκανήν*, Theod.

ἐν οἷς εἰμι 'in what state I am;' not, on the one hand, with reference merely to his present state, which is too limited,—nor on the other hand, with ref. to any possible state, 'in quocunque statu sim,' Raphel (comp. Auth.), which would require *ἄν*,—but with ref. to the state in which he is *at the moment under consideration*; almost 'in every state that I come into.' The expression *ἐν οἷς* (no ellipse of *χρόμασι*, Wof, al.) is copiously illustrated by Wetst. *in loc.*; see also Kypke, *Obs.* Vol. II. p. 319. *αὐτάρκης* 'content,' 'ut sufficiat mihi id quod est mihi,' Syr. (comp. Heb. xiii. 5, *ἀρκούμενοι τοῖς παρούσιν*), literally 'self-supporting,' 'independent,' the opposite being, as Meyer observes, *προσδεὴς ἄλλων*, Plato, *Tim.* p. 33 D; comp. Arist. *Eth. Nic.* I. 5, *τὸ τέλειον ἀγαθὸν αὐταρκες εἶναι δοκεῖ*: see notes on 1 *Tim.* vi. 6, and Barrow, *Serm.* xxxvi. Vol. II. p. 404. The practical inferences deducible from this verse are well stated by Sanderson, *Serm.* v. (ad Aul.).

12. *οἶδα καὶ ταπειν.* 'I know also (how) to be abased:' second member of the climax (*ἐμαθον* κ.τ.λ., *οἶδα* κ.τ.λ., *μεμύνημαι* κ.τ.λ.) explaining more in detail the preceding *ἐν οἷς εἰμι αὐτόρκ.* *εἶναι*: the Apostle, as Andrewes well says, 'had stayed affections.' The first *καὶ* thus serves to annex the special instance (*ταπειν.*) to the more general statement (as *καὶ μὴ μεθ.*, Eph. v. 18, Winer, *Gr.* § 53. 3. c, p. 388), the second appends to *ταπειν.* its op-

posite, and is thus copulative and indirectly contrasting. The use of *καὶ* in the N. T., as the Aramaic *ܐܘܪܝܐ* would have led us *a priori* to suppose, is somewhat varied. Though all are really included in the two broad distinctions *et* and *etiam* (see esp. Klotz, *Devar.* Vol. II. p. 635), we may perhaps conveniently enumerate the following subdivisions. Under the first (*et*) *καὶ* appears as, (α) simply copulative; (β) adjunctive, i.e. either when the special is annexed to the general as here, Mark i. 5, Eph. vi. 19, al., or conversely the general to the special, Matth. xxvi. 59; (γ) consecutive, nearly 'and so,' ver. 9, Matth. xxiii. 32, 1 Thess. iv. 1, comp. James ii. 23, al. Under the second (*etiam*) *καὶ* appears as, (δ) *ascensive*, 'even,' a very common and varied usage (comp. notes on Eph. i. 11), or conversely, *descensive*, Gal. iii. 4, Eph. v. 12, where see notes; (ε) *explanatory*, approaching nearly to 'namely,' 'that is to say,' John i. 16, Gal. ii. 20, vi. 16, where see notes; (ς) *comparative*, especially in double-membered clauses, see notes on Eph. v. 23; to all which we may perhaps add a not uncommon use of *καὶ*, which may be termed (η) its *contrasting* force, as here (2^d *καὶ*), and more strongly, Mark xii. 12, 1 Thess. ii. 18. In such a case the particle is not adversative, as has often been asserted, but copulative and contrasting; the opposition arising merely from the juxtaposition of clauses involving contrasted or dissimilar sentiments. These seven heads appy. include all the more common uses of *καὶ* in the N. T.; for further exx. see the well arranged list in Bruder, *Concord.* s.v. *καὶ*, and the much improved notice in the sixth ed. of Winer, *Gr.* § 53. 3, p. 386 sq. The reading of *Rec.* (*οἶδα δὲ ταπειν.*) has

καὶ ἐν πᾶσιν μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ
περισσεύειν καὶ ὑστερεῖσθαι. πάντα ἰσχύω ἐν τῷ ἐνδυν- 13

scarcely any authority, and is rightly rejected by appy. all modern editors.

περισσεύειν 'to abound.' The opposition between **ταπειν.** and **περισσ.** is not exactly perfect (contrast Matth. xxiii. 12, 2 Cor. xi. 7, and ch. ii. 8, 9), but still need not involve a departure from the lexical meaning of either word. The former (**ταπειν.**) is more general ('to be cast down,'—not expressly **λιμώττειν**, Æcum., and sim. even De W.), but obviously includes the idea of the pressure and dejection arising from want (comp. Æth.); the latter is more specific. The paraphrase of Pelagius (cited by Mey.) is thus perfectly satisfactory, 'ut nec abundantia extollar, nec frangar inopia.'

ἐν παντὶ καὶ ἐν πᾶσιν ['in everything and in all things,' 'in omni et in omnibus,' Clarom., Goth., not 'ubique et in omnibus,' Vulg., Auth.,—an assumed ellipsis of **τόπῳ** (Chrys. supplies **χρόνῳ**) which cannot be substantiated any more than that of **ἀνθρώποις** (Beng.) after **πᾶσιν**; comp. 2 Cor. ix. 8. The expression seems designed to be perfectly general and inclusive, **ἐν παντὶ πράγμ. καὶ ἐν πᾶσι τοῖς παρεμπίπτουσι**, Phot. ap. Æcum.

μεμύημαι ['I have been initiated, fully taught,' 'institutus sum,' Vulg., Clarom.,

Copt.; **مَرْفُوفٌ** [exercitatus sum] Syr., 'assuetus sum,' Æth.;—climactic, see above. The word is an **ἀπ. λεγόμεν.** in the N. T., and appears used, not in its primary sense 'disciplinā arcanā imbutus sum,' Beng. (**μυούμενος μυσταγωγούμενος**, Hesych.), but in its derivative sense 'I have been fully instructed' (**μύησις μάθησις, κατήχησις**, Hesych.), with perhaps some reference to the practical mode in which the knowledge was acquired;

πείραν ἀπάντων ἔχω, Phot. ap. Æcum.; see Suicer, *Thesaur.* s.v. Vol. II. p. 379 sq. As **μυεῖσθαι** is used with an accus. of the thing (Plato, *Symp.* p. 209 E, and see exx. in Rost u. Palm, *Lec.* s.v.), more rarely with a gen. (Heliod. *Æthiop.* I. 17, see Lobeck, *Aglaoph.* p. 651 note) or dat. (Lucian, *Demon.* 11), some modern commentators (Mey., Alf.) join **ἐν παντὶ κ.τ.λ.** with the infinitives **χορτ. καὶ πεινᾶν**. This is harsh and somewhat hypercritical; **μυεῖσθαι** appears with a prep. (**κατὰ**) in 3 Macc. ii. 30, and is probably to be joined with **ἐν** here; so Syr., Vulg., Clarom., Goth., and appy. Copt., Æth.

πεινᾶν] Later form for **πεινῆν**, see Winer, *Gr.* § 13. 3, p. 71, Thom. M. p. 699: 'vulgaris horum verborum scriptura cum ingressu Macedonici reui, tenuis scaturiginis instar, hic ibi emicat,' Lobeck, *Phrym.* p. 61. The verb **χορτάζω**, properly used in ref. to animals (Hesiod, *Op.* 450, Aristoph. *Pax*, 176, Plato, *Rep.* II. p. 372 D, comp. IX. p. 586 A), is found always in the N. T. (except Rev. xix. 21), and very commonly in later writers, in simple reference to men.

13. **πάντα ἰσχύω** 'I can do all things,'—not 'all this,' Hamm. on 1 Cor. xiii. 7, 'omnia memorata,' Van Heng., but 'all things,' with the most inclusive reference, marking the transition from the special to the general. Bernard (*Serm.* LXXXV.) well says 'nihil omnipotentiam Verbi clariorem reddit, quam quod omnipotentes facit omnes qui in se [eo] sperant;' see a good sermon on this text by Hamm. *Serm.* XIV. p. 297 (A.-C. Libr.) **Πάντα** is the accus. of the 'quantitative' object after **ἰσχύω** (Gal. v. 6, James v. 16, Wisdom xvi. 20), defining the

14 ναμοῦντί με. πλὴν καλῶς ἐποιήσατε συνκοινωνήσαντές
 15 μου τῇ θλίψει. οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι
 ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας,

measure and extent of the action; see Madvig, *Synt.* § 27.

ἐν τῷ ἐνδυν. με] 'in Him that giveth me inward strength;' not 'per eum,' Beza, but 'in Him,' in vital and living union with Him who is the only source of all spiritual δύναμις; comp. 1 Tim. i. 12, 2 Tim. iv. 17, and Ignat. *ad Smyrn.* § 4. The late form ἐνδυναμῶ see notes on 1 Tim. i. 12) occurs six times in St Paul's Epp., in Acts ix. 22, and Heb. xi. 34 (*Rec.*, *Tisch.*), Psalm lii. 9, and eccl. writers. The simple form occurs Col. i. 11, Heb. xi. 34 (*Lachm.*), Psalm lxxviii. 29, and is noticed by Lobeck, *Phryn.* p. 605 note. The interpolation of Χριστῷ after με (*Rec.*) is well supported [D³E FGKL⁸; Boern., Syr. (both), Goth., al.; Gr. Ff.], but seems due to 1 Tim. i. 12, and is rejected by most modern editors.

14. πλὴν κ.τ.λ.] 'Notwithstanding ye did well,' clearly not 'ye have done well,' Peile,—the event referred to belonged definitely to the past. In this verse and the following, which in fact present the positive side to the negative οὐχ ὅτι, ver. 11, the Apostle guards against any appearance of slighting the liberality of his converts (Chrys., Calv.), by specifying what peculiarly evoked his joy,—the sympathy of the Philippians, τὸ συνκοινωνῆσαι μου τῇ θλίψει. For the explanation of πλὴν, see notes on ch. i. 18, iii. 16, and for exx. of the idiomatic καλῶς ἐπ. with a part. (Acts x. 33), see Elsner, *Obs.* Vol. II. p. 257.

συνκοινων. κ.τ.λ.] 'in that ye communicated, had fellowship, with my affliction,' see notes on Eph. v. 11: specification of their action viewed in its moral aspects; ὑμῶν τοῦτο κέρδος

κοινωνοὶ γὰρ τῶν ἐμῶν ἐγένεσθε παθημάτων, Theod. The action of the participle is contemporaneous with that of the finite verb (see Bernhardt, *Synt.* x. 9, p. 383, notes on Eph. i. 9, comp. Winer, *Gr.* § 45. 6. b, p. 316), and specifies the act in which the καλῶς ἐποιήσατε was evinced. It is scarcely necessary to add that θλίψει is not, either here or 2 Cor. viii. 13, 'penuriæ' ('necessity,' Peile), but simply 'tribulationi,' Vulg.: the gift of the Philippians is regarded from a higher point of view, not as mere almsgiving but as an act of ministering sympathy.

15. οἶδατε δὲ καὶ ὑμ.] 'Moreover yourselves also know;' notice of their former liberality in the way of gentle contrast. Δὲ here does not merely annex an 'enlargement upon' the preceding verse (Peile, 'and,' Scholef. *Hints*, p. 107), but passes to earlier acts, which it puts in juxtaposition with the present; see notes on Gal. iii. 8, and Klotz, *Devar.* Vol. II. p. 356, 362, who has well discussed this particle, with the single exception that he denies the connexion between it and the numeral which seems philologically certain; Donalds. *Cratyl.* § 155. The καὶ suggests a comparison with the Apostle, 'ye too, as well as I;' comp. notes on ver. 12.

Φιλιππησίοι] 'men of Philippi.' The mention by name is emphatic (comp. 2 Cor. vi. 11); it does not mark merely affection ('my Philippians,' Bisp.), but specifies them gratefully and earnestly, as the well remembered and acknowledged doers of the good deed. Beng. goes rather too far when he says, 'innuit antitheton ad ecclesias aliorum oppidorum;' the comparison

οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ
λήψεως, εἰ μὴ ὑμεῖς μόνοι, ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ 16

is instituted in what follows.

ἐν ἀρχῇ τοῦ εὐαγγ.] 'in the beginning of the Gospel,' i. e. of its being preached among those to whom the Apostle is now writing; more fully defined and explained by the temporal clause which follows. ὅτε ἐξῆλθον]

'when I went out,' 'quando profectus sum,' Vulg., scil. at the time that event took place. It is doubtful whether the Apostle alludes (a) to the assistance supplied to him when at Corinth, and especially mentioned in 2 Cor. xi. 9; or (b) to that supplied previously to, and possibly at, his departure, Acts xvii. 14. If (a) is adopted, then ἐξῆλθον must be regarded as having a pluperfect reference (Van Heng., De W., see Paley, *Hor. Paul.* § vii. 3),—an interpretation to which no serious grammatical objection can be urged (Jelf, *Gr.* § 404, Winer, *Gr.* § 40. 5, p. 246, see however Fritzsche, *de Aor.* Vi, p. 16), but which seems at variance with ἐν ἀρχῇ τοῦ εὐαγγ., which, as Mey. observes, refers the event to the earliest period of their connexion with the Apostle. It seems safer then to adopt (b); so Mey., Alf., and Bisp.

μοι...ἐκοινώνησεν κ.τ.λ.] 'communicated with ('dealt with,' Andrewes) me in regard of the account (ver. 17) of giving and receiving;' εἰς λόγον not being taken in the more lax, yet defensible sense, 'ratione habitâ,' Van Heng. (comp. 2 Macc. i. 14, Thucyd. iii. 46), but, as εἰς λόγον below seems to suggest, in the stricter meaning, 'in ratione dati et accepti,' Vulg., Goth., Copt.; comp. Cicero, *Lael.* xvi. 58, 'ratio acceptorum et datorum.' The exact meaning of the words is slightly doubtful. Chrys., Theoph., nearly all the earlier, and the great

majority of recent expositors, refer the giving and receiving to each party; ὁρᾷς πῶς ἐκοινώνησαν εἰς λόγον δόσεως τῶν σαρκικῶν καὶ λήψεως τῶν πνευματικῶν, Chrys.; comp. 1 Cor. ix. 11. Grotius and others limit the giving to the Philippians and the receiving to the Apostle; 'ego sum in vestris expensi tabulis, vos in meis accepti.' Meyer (followed by Alf.) extends this so far that each party is supposed to open an account with the other, but that the debtor side was vacant in their account, the creditor in his. This last interpr. seems so artificial, and the first so fairly analogous with the spiritual application in ver. 17, that we see no reason for departing from the ordinary interpr.; so recently Wiesing, and Bisping. Exx. of the expression λήψις καὶ δόσις are cited by Wetst. *in loc.*; comp. also Schoettg. *Hor. Hebr.* Vol. I. p. 804. For the construction of κοινυνεῖν, see notes on Gal. vi. 6.

16. ὅτι] 'because,'—argumentative, not demonstrative ('that,' Paley, Van Heng., Rilliet, al.), the object of this verse being to justify the statement ἐν ἀρχῇ τοῦ εὐαγγ. (ver. 15), by noticing a very early period when assistance was sent to the Apostle from Philippi: and not (as Paley) to add a second instance of the generosity of the Philippians. Even before he had left Macedonia they had twice ministered to his necessity: so Goth. ('unte'), and perhaps Vulg., Clarom., 'quia:' the other Vv. are ambiguous; Æth. omits. The other interpr. of ὅτι reverses the order of time, and disturbs the logical sequence.

καὶ ἐν Θερσ.] 'even in Thessalonica,' not 'to Thessalonica,' Vulg., Clarom., but, 'when I was in that city.' There is here no ellipsis of

17 ἀπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεο-

οντι (Beza), nor a direct instance of the prep. of rest in combination with a verb of motion (Mey., Alf.), but only a case of simple and intelligible brachylogy, Winer, *Gr.* § 50. 4, p. 368. The ascensive καὶ is referred by the early commentators to the importance of Thessalonica; ἐν τῇ μητροπόλει καθήμενος παρὰ τῆς μικρᾶς ἐτρέφετο πόλεως, Chrys. This is doubtful; it seems more naturally ascensive in ref. to time, 'even at so early a period as when I was at Thess.' (so Alf.); comp. Hartung, *Partik. kal.* 2. 8, Vol. I. p. 135.

καὶ ἀπαξ καὶ δις] 'both once and twice,' i. e. 'not once only, but twice,' emphatic: see 1 Thess. ii. 18, Nehem. xiii. 20, 1 Macc. iii. 30, and comp. καὶ δις καὶ τρίς, Herod. II. 121, III. 148. Meyer cites as the antithesis οὐχ ἀπαξ οὐδὲ δις, Plato, *Clitoph.* p. 410 B. On καὶ... καὶ, see notes on 1 Tim. iv. 10.

εἰς τὴν χρεῖαν] 'to supply my need,' εἰς marking the ethical destination of the contribution; so εἰς τὸ εὐαγγ., 2 Cor. ii. 12, 'to preach the Gospel;' see exx. in Winer, *Gr.* § 49. 2, p. 354. The article marks the need the Apostle then felt, i. e. 'my need,' Syr., al. Chrysostom calls attention to the absence of the pronoun, οὐκ εἶπε τὰς ἐμὰς [χρεῖας] ἀλλ' ἀπαλῶς, τοῦ σεμνοῦ ἐπιμελόμενος: this is inexact, as the art. fully performs the function of the pron.; Middl. *Art.* v. 1. 3. Εἰς is omitted by AD¹E; 4 mss.; Syr.; and is bracketted by Lachm.

17. οὐχ ὅτι] 'Not that;' added as in ver. 11, to avoid a misunderstanding; see notes on ch. iii. 12: 'sic laudat Philippensium liberalitatem ut tamen sinistram cupiditatis immodicæ opinionem semper a se rejiciat,' Calvin. ἐπιζητῶ] 'I seek after,' not 'studiose

quæro,' Bretsch., nor even 'insuper quæro,' Van Heng., who has an elaborate, but not convincing note on this word: the ἐπὶ, as in ἐπιποθεῖν κ.τ.λ., only marks the direction of the action, see notes on ch. i. 8, and on 2 Tim. i. 4. In this and similar compounds the directive force is often so feebly marked that the difference between the simple and compound word is hardly appreciable; comp. Winer, *de Verb. Comp.* I. 22. Meyer rightly calls attention to the present,—the 'allzeitiges Präsens' of Krüger (*Sprachl.* § 53. 1), as marking the regular and characteristic mode of action; see Bernhardt, *Synt.* x. 1, p. 370, and comp. the English present, in which however habitude is more strongly marked than in the Greek; Latham, *Eng. Lang.* § 507 (ed. 4).

τὸ δόμα] 'the gift,'—not exactly 'the gift which they had [now] sent to him,' Scholef. *Hints*, p. 108, but 'the gift in the particular case in question' (Mey., Alf.), almost in English idiom 'any gift.' The Copt. [ταῖο] seems to convey the idea of a recompense, 'honorarium.'

ἀλλὰ ἐπιζ.] 'but I do seek,' Alf.: the repetition of the same verb with ἀλλὰ, as in Rom. viii. 15, Heb. xii. 18, 22, adds force and emphasis to the sentence, and makes the primary meaning of ἀλλὰ ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Devar.* Vol. II. p. 1) still more apparent; compare Fritz. *Rom.* viii. 15.

τὸν καρπὸν κ.τ.λ.] 'the fruit which aboundeth unto your account,' ὁμῶν, οὐκ ἐμοῦ, Chrys.; i. e. the future divine recompense, which, on every fresh proof of their love, is represented as being laid up to their account, ὁ καρπὸς ἐκείνους τίκτεται, Chrys. As πλεονάζειν

νάζοντα εἰς λόγον ὑμῶν. ἀπέχω δὲ πάντα καὶ περισ- 18
σεύω, πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ
παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ

appears in all other cases in the N. T. to stand alone (2 Thess. i. 3 is doubtful; Alf. cites it here as certain, but in his notes *in loc.* takes it differently), Van Heng. and De W. here connect *εἰς* with ἐπιζητῶ. This seems to be an unnecessary refinement; there is nothing in πλεονάζω to render its connexion with *εἰς*, as marking the destination of the πλεονασμός, either ungrammatical or unnatural: it is joined with ἐν [Plato] *Locr.* p. 103 A. The use of λόγος is here the same as in ver. 15, not 'habitâ vestrum ratione,' Van Heng., and certainly not = *εἰς* ὑμᾶς (Syr., Rill.), but 'in rationem vestram,' Vulg. (Am.), i. e., dropping all metaphor, *εἰς τὴν ὑμετέραν σωτηρίαν*, Chrys.; compare Calv. *in loc.*

18. ἀπέχω δὲ πάντα] 'But I have all I need;' 'though I seek not after the gift, I still have all things in abundance; your liberality has left me to want nothing.' The δὲ thus retains its proper oppositive force (not 'and now,' Peile), and preserves the antithesis between the emphatic ἀπέχω and the foregoing ἐπιζητῶ; ἀπέχω and the foregoing ἐπιζητῶ. Ἀπέχω is neither barely 'habeo,' Vulg., nor yet with any special forensic sense (acceptilatio) 'satis habeo,' 'I give you my acquittance' (Hamm. on *Mark* xiv. 41; comp. Chrys. εἰδείξεν ὅτι ὀφειλὴ ἐστὶ τὸ πρᾶγμα), but simply 'acceptum teneo,' ⲁⲃⲉⲓ [accepi] Syr., Copt., the prep. ἀπὸ apparently having a slightly intensive force ('significat actionis quendam, ut ita dicam, decursum, atque adeo in agendo perseverantiam,' Winer, *Verb. Comp.* vi. p. 7), and marking the completeness and

definitive nature of the εἶναι; comp. Matth. vi. 2, 5, 16, Luke vi. 24, Philem. 15, Arrian, *Epict.* iii. 24 [p. 228, ed. Borh.], τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θέλει, and comp. Winer, *Gr.* § 40. 4, p. 246.

καὶ περισσεύω] 'and abound;' expansion and amplification of the preceding ἀπέχω, 'I have all I want and more than all,' the following πεπλήρωμαι completing the climax; 'die Hülle und Fülle habe ich,' Meyer. To supply χαρὰς after πεπλήρω. (Grot.) is to mar wholly the simplicity and climactic force of the sentence.

δεξάμενος κ. τ. λ.] Temporal clause, 'now that I have received,' Peile, 'posteaquam accepi,' Erasm.; comp. Donalds. *Gr.* § 573 sq. In the following words there is a slight variation of MSS. [A omits παρὰ Ἐπ.; N² reads ἀπὸ Ἐ.; FG; Syr., Vulg.; al. supply πεμφθέντα after ὑμῶν, and sim. D'E read τὸ πεμφθέν, caused probably by the recurrence of παρὰ: there is however no difficulty; ὑμεῖς Ἐπαφροδίτῳ ἐδώκατε, Ἐπαφρόδιτος ἐμοί, Theod.

ὁσμὴν εὐωδίας] 'a sweet-smelling savour;' accus. in apposition to the preceding τὰ παρ' ὑμῶν: see notes on *Eph.* v. 2. The reference of Alf. to Kühner, *Gr.* Vol. II. p. 146, and the exx. cited (*Hom. Il.* xxiv. 735, Eurip. *Orest.* 962) are not quite in point, as there is no apposition to the verbal action contained in the sentence (Jelf, *Gr.* § 580. 2), but simply to the accus. τὰ παρ' ὑμῶν, which is thus further defined and characterized. It is doubtful whether εὐωδίας is to be considered as a gen. *materiae* (Winer, *Gr.* § 34. 3. b, p. 212 note, comp. Arist. *Rhet.* I. 11) or a

19 Θεῷ. ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

gen. of the *characterizing quality* (see Scheuerl. *Synt.* § 16. 3, p. 115); the latter is perhaps most simple and most in harmony with the Hebraistic *tinge* which seems to mark these kinds of gen. in the N. T.; comp. Winer, *Gr. l. c.* (text).

Θυσίαν κ.τ.λ.] 'a sacrifice acceptable (and) well pleasing to God;' not 'an accepted sacr. such as is,' &c., Peile, (comp. Syr.); both adjectives as well as the preceding δσμὴν εὐωδ. (comp. Lev. i. 9, 13) standing in connexion with τῷ Θεῷ, which thus falls under the general head of the dative of 'interest;' see Krüger, *Sprachl.* § 48. 4. The good deeds which the Philippians did towards the Apostle became, from the spirit in which they were done (comp. Chrys.), an acceptable sacrifice to God Himself. It does not seem necessary, with Johnson (*Unbl. Sac.* II. 4, Vol. I. p. 436 [A.-C. Libr.], comp. Iren. *Hær.* IV. 18, ed. Mass.) to conclude that the alms brought by Epaphr. had been offered by the people at the altar: the sacrifice of alms is one of the *spiritual* and evangelical sacrifices specially noticed in the N. T. e.g. Heb. xiii. 16; see the comprehensive list in Waterl. *Doct. of Euch.* ch. XII. Vol. IV. p. 730.

19. ὁ δὲ Θεός μου] Not without emphasis and an expression of hopeful trust, 'qui meam agit causam,' Van Heng.; see notes on ch. i. 3.

πληρώσει κ.τ.λ.] 'shall fulfil (with reciprocating ref. to κεπλ. ver. 18) every need of yours;' not in the form of a prayer (ἐπεύχεται αὐτοῖς, Chrys.), but of hopeful promise, the future πληρώσει being distinctly predictive; comp. Rom. xvi. 20, 2 Cor. xiii. 11, 2 Tim. iv. 18. The reading πληρώσαι [D¹FG; several mss.; Vulg., Clarom.,

al.], followed by Theod., Theoph., seems clearly a gloss. It is doubtful whether χρείαν is to be referred solely to temporal (Chrys.), or solely to spiritual (Theod.) wants. The use of χρεία and the preceding allusions are in favour of the former; the use of πλοῦτος and the immediate context of the latter: the inclusive form of the expression seems to justify our uniting both.

κατὰ τὸ πλ. αὐτοῦ] 'according to, i.e. in accordance with the riches He has;' comp. notes on Eph. i. 5. The clause involves a shade of modal reference, and marks ὅτι εὐκολον αὐτῷ καὶ δυνατόν καὶ ταχέως ποιεῖν, Chrys. ἐν δόξῃ] 'in glory;' not so much an instrumental (Mey., Alf.) as a modal clause, closely in union with ἐν Χρ., the former pointing to the manner in which God will supply their wants,—not however merely 'magnifice aut splendide,' Calv. (comp. Beng.), but with ref. to the element or the attribute in which the action will be evinced,—while ἐν Χρ. Ἰησ. specifies the ever-blessed sphere in which alone all is realized; see notes on Eph. ii. 7. So appy. Chrys., οὕτω περισσεύει ὑμῶν ἅπαντα ὥστε ἐν δόξῃ αὐτοῦ εἶχειν. Grotius and others (comp. Æth.) connect ἐν δόξῃ with πλοῦτος; this is grammatically admissible,—the expression πλουτεῖν ἐν τινι (1 Tim. vi. 18) justifying the omission of the article (see notes on Eph. i. 15),—and certainly deserves consideration, but the remark of Meyer, that πλοῦτος is always used in the N. T. in such metaphorical expressions with a gen. of the thing (Rom. ii. 4, ix. 23, 2 Cor. viii. 2, Eph. i. 7, 18, ii. 7, iii. 16, Col. i. 27) and that we should have expected κατὰ τὸ πλοῦτος τῆς δ. αὐτοῦ, seems to strike the balance in

τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν 20
αἰώνων· ἀμήν.

All here send you
greeting.

Ἀσπάσασθε πάντα ἅγιον ἐν Χρι- 21
στῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν
ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μά- 22
λιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

favour of πληρ. ἐν δόξῃ: so appy. Syr., but these are cases in which the Vv. cannot safely be adduced on either side.

20. τῷ δὲ Θεῷ κ.τ.λ.] 'Now to God and our Father,' anticipatory doxology called forth by the preceding words. On the august title Θεὸς καὶ πατήρ, see notes on Gal. i. 4.

ἡ δόξα] Scil. εἴη, not ἔστω; see notes on Eph. i. 2. The article seems here to have its 'rhetorical' force (Bernhardy, *Synt.* vi. 22, p. 315), and to mark the δόξα as that 'which especially and peculiarly belongs to God;' see notes on Gal. i. 5, where this and the following expression, εἰς τοὺς αἰῶνας τῶν αἰώνων, are briefly investigated. On the two formulæ αἰὼν τῶν αἰώνων, and αἰῶνες τῶν αἰώνων, see Harless on Eph. iii. 21, with however the qualifying remarks in notes in loc.

21. πάντα ἅγιον] 'every saint;' not 'omnes sanctos,' Syr., Copt., Æth., but 'omnem sanctum,' Vulg., Clarom.: it does not apply to the whole Church, but, as Beng. suggests, individualizes; each one is specially saluted; so Wies., Alf. On the term ἅγιος and its application in the N. T., see notes on Eph. i. 1. It is doubtful whether ἐν Χρ. is to be joined with ἀσπάσασθε (comp. Rom. xvi. 22, 1 Cor. xvi. 19) or with ἅγιον (ch. i. 1); the latter is adopted by Syr. (plural) and Theod. (ὁ τῷ Κυρίῳ Ἰησοῦ πιστεύων); the former by Mey. and several modern interpreters. As ἅγιος is con-

nected in this Ep. with ἐν Χρ. (comp. Rom. xvi. 3, 8, 9, 10, 13), and as ἀσπάξ. does not appear to be elsewhere used with ἐν Χρ. or ἐν Χρ. Ἰησ., but only with ἐν Κυρίῳ, the latter is perhaps slightly the more probable.

οἱ σὺν ἐμοὶ ἀδελφοί] Those who were more immediately in communication with the Apostle, suitably and naturally specified before the inclusive πάντες οἱ ἅγιοι in the following verse. The apparent contradiction between this and ch. ii. 20 is simply disposed of by Chrys., οὐ παραιτεῖται καὶ τοὺς ἀδελφοὺς καλεῖν.

22. μάλιστα] 'especially;' they were naturally more in contact with the Apostle than the other Christians in Rome, who were not among his immediate associates. The primary force of μάλιστα is 'in the greatest degree,' μάλα being closely connected with μέγδα, see Pott, *Etym. Forsch.* Vol. i. p. 283.

οἱ ἐκ τῆς Κ. οἰκίας] 'those of Cæsar's household.' These words have received various interpretations. It seems most natural to regard them as denoting, not on the one hand merely 'the Prætorian guards' (Matth.), nor on the other the 'members of Nero's family,' comp. 1 Cor. i. 16 (Camer., Van Heng., and more recently, and it is to be feared with obvious reasons, Baur, *Apost. Paulus*, p. 470, who founds on this interpr. an argument against the genuineness of the Ep.), but simply the οἰκεῖοι (Theod.), the servants and retainers belonging to the

23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ Benediction.
μετὰ τοῦ πνεύματος ὑμῶν. [Ἀμήν.]

emperor's household; see Krebs, *Obs.* p. 332, Loesn. *Obs.* p. 358. It may thus seem not improbable that St Paul was in confinement in or near to that barrack of the Prætorians which was attached to the palace of Nero (Conyb. and Hows. *St Paul*, Vol. II. p. 510, ed. 2), but it does not necessarily follow that *πραιτώριον* in ch. i. 13 (see notes) is to be restricted to that smaller portion. The barracks within the walls were probably in constant communication with the camp without. See an interesting paper by Lightfoot, *Journ. Class. Philol.* 1857 (March), p. 58 sq.

23. μετὰ τοῦ πνεύμ. ὑμ.] 'with your spirit;' the 'potior pars' of our composite nature, the third and highest constituent of man: see 2 Tim. iv. 22, *Destiny of the Creature*, p. 115, and

notes on *Gal.* vi. 18. The reading is not very doubtful: the more usual μετὰ πάντων ὑμῶν is weakly supported [KLN⁴; many mss.; Syr. (both), al.; Chrys., Theod.], while the text has strong external evidence [ABDEFG N¹; 17. 67²². 73. 80; Vulg., Clarom., Copt., Æth. (Platt); many Ff.], and does not seem so likely to have been changed from πάντων ὑμῶν as the converse. The addition of ἡμῶν after *Kyplov* [*Rec.* with DE; Syr., Copt., al.] has still less critical support. At the end of the verse *Rec.* adds Ἀμήν, with ADEKLN⁸; great majority of mss. and Vv. It is omitted by *Tisch.*, with BFG; Aug., Boern. This would seem to be a case in which the doubtful word may be fairly retained in brackets, as it is by *Lachm.*

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

INTRODUCTION.

THE profound and difficult Epistle to the Colossians was written by the Apostle during his *first* captivity at Rome (Acts xxviii. 16, 30; comp. *Introd. to 1 Tim.*), and, as far as we can judge from some of the expressions in the concluding chapter (ver. 3, 4), at a period of that captivity when the Apostle's anticipations were not of so grave a character as they appear to be in the Epistle to the Philippians (i. 20, 21, 30, ii. 27; see *Introd. to Philipp.*), and when his restraint was probably less close (comp. Acts xxviii. 16 sq.) and his treatment more merciful.

We may thus not improbably place it first in the *third* of the four groups into which St Paul's Epistles may be conveniently divided, viz. the Epistles of the first captivity, and conceive it to have been written a very short time before the Epistle to the Ephesians, and perhaps about the early part of the year A.D. 62. It was conveyed to the church of Colossæ by Tychicus (ch. iv. 7, 8), who had received a similar commission with reference to the converts at Ephesus (Eph. vi. 21), and it not improbably reached its destination before the Epistle to the last-mentioned Church; comp. Meyer, *on Eph.* p. 17.

The Epistle seems to have been called forth by the information St Paul had received from Epaphras (ch. iv. 12; Philem. 23), who, if not the actual founder of the Church of Colossæ (Davidson, *Introd.* Vol. II. p. 405), was most certainly one of the very earliest preachers of Christ in that city; comp. ch. i. 7 and notes *in loc.* Its *object* transpires very clearly,—an earnest desire on the part of the Apostle to warn the Colossians against a system of false teaching, partly Oriental and theosophic in its character (ch. ii. 18), and partly Judaical and ceremonial (ch. ii. 16) which was tending on the one hand directly to obscure the majesty and glory of Christ (comp. ch. i. 15, ii. 8 sq.), and on the other to introduce ritualistic

observances, especially on the side of bodily austerities (ch. ii. 16—23), opposed alike to the simplicity and freedom of the Gospel, and to all true and vital union with the risen Lord (ch. ii. 20, iii. 1). For further particulars see Davidson, *Introd.* Vol. II. p. 407 sq., where the sects to which these corrupters of the faith have been supposed to belong, and the peculiar nature of their tenets, are very carefully discussed: comp. also Smith, *Dict. of Bible*, Art. 'Ep. to the Colossians,' Vol. I. p. 342.

In reference to the *genuineness* and *authenticity* of this Epistle it may be said briefly that no doubts have been urged that deserve any serious consideration. Even if the external testimonies had been less clear and explicit than we find them to be (Irenæus, *Hær.* III. 14. 1, Clem. Alex. *Strom.* I. p. 325, ed. Pott., Tertull. *de Præscr.* cap. 7, Origen, *contr. Cels.* v. 8), the internal arguments, derived from the peculiarities of style and expression, must have been pronounced by every sagacious critic to be equally conclusive and unanswerable. To class an Epistle so marked not only by distinctive peculiarities of style, but by the nerve, force, and originality of its argument, with the vague productions of later Gnosticism (Mayerhoff, Baur, al.), is to betray so complete a want of critical perception, that we can scarcely wonder that such views have been very generally and very summarily rejected; see Meyer, *Einleitung*, p. 7, Davidson, *Introd.* Vol. II. p. 427 sq. As the latter writer very justly observes, the fabrication of such an Epistle would be 'a phenomenon perfectly inexplicable' (p. 428).

The similarity between many portions of this Epistle and that to the Ephesians has often been noticed, and the claim to priority of composition much debated. With regard to the first point it may be again observed (as in *Introd. to Eph.*) that the two Epistles were written closely about the same time, and addressed to two Churches sufficiently near to one another to have had many points of resemblance, and to have needed very similar forms of exhortation, especially in reference to the duties of social and domestic life. With regard to the second point it may be enough to say that the nature of the contents of the two Epistles seems to harmonize best with the opinion that the Epistle to the Colossians was first in order, and that the more directly individualizing and polemical preceded the more directly systematic and doctrinal; see Davidson, *Introd.* Vol. II. p. 346 sq., and compare notes on *Eph.* vi. 21.

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰη- I.
σου διὰ θελήματος Θεοῦ καὶ Τι-

CHAPTER I. 1. ἀπόστ. Χρ. Ἰησ.] ‘an Apostle of Christ Jesus;’ the possessive genitive denoting whose minister he was : see notes on Eph. i. 1, and for the meanings of ἀπόστολος, here obviously used in its higher and more especial sense, see notes on Gal. i. 1, and on Eph. iv. 11. The form of greeting in this Ep. closely resembles that to the Ephesians ; there are however, as has been previously observed (comp. notes on Eph. i. 1, and see Rück. on Gal. i. 1), some differences in the addresses of St Paul’s Epp., especially in the Apostle’s designation of himself, which, though not in all cases easy to account for, can hardly be deemed accidental. We may classify these designations as follows : in 1 and 2 Thess., simply Παῦλος (see below, note on καὶ Τιμ.) ; in Philemon (very appropriately), δέσμιος Χρ. Ἰ.; in Phil., δοῦλος Χρ. Ἰησ. (associated with Timothy) ; in Tit., δοῦλος Θεοῦ ἀπόστ. δὲ Ἰ. Χ. ; in Rom., δοῦλ. Ἰ. Χ. κλητὸς ἀπόστ. ; in 1 Cor. (κλητὸς ἀπ.), 2 Cor., Eph., Col., 2 Tim., ἀπόστ. Χ. Ἰ. (or Ἰ. Χ., see crit. note on Tit. i. 1) διὰ θελήματος Θεοῦ ; in 1 Tim., ἀπόστ. Χ. Ἰ. κατ’ ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Χ. Ἰ. κ.τ.λ. ; and lastly, with fullest titular distinction, in Gal., ἀπόστολος, οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι-

ανθρώπου κ.τ.λ. An interesting paper might be written on these peculiarities of designation. The reading of Rec. Ἰησ. Χρ. is only supported by DEK ; most mss. ; Syr., Vulg. (not Am.) ; al. διὰ θελήματος Θεοῦ] Added probably in thankful remembrance of God’s grace, and with feelings of implicit obedience to His will ; see notes on Eph. i. 1.

καὶ Τιμ. ὁ ἀδελφ.] Timothy is similarly associated with the Apostle in his greeting in 2 Cor. i. 1, Philem. 1, and even included with him under a common appellation in Phil. i. 1 : so also Sosthenes, 1 Cor. i. 1, comp. Gal. i. 2, and see notes in loc. In 1 and 2 Thess. i. 1, the names of Silvanus and Timothy are simply joined to that of Paul. It may be observed however that in 1 Cor., Phil., and Philem., the Apostle proceeds in the singular, while here, 2 Cor. (i. 4, see Meyer), 1 and 2 Thess., he continues the address in the plural ; see notes on ver. 3. It has been supposed that Timothy was also the transcriber of the Epistle (Steiger, Bisp. ; comp. ch. iv. 18) : this is possible, but nothing more. The title ὁ ἀδελφός, as in 1 and 2 Cor. i. 1, has no special reference to official (οὐκ οὖν καὶ ἀπόστολος, Chrys.), but simply to Christian bro-

2 μόθεος ὁ ἀδελφὸς τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς

2. Κολασσαῖς] So *Steph.* 1550 (but not *Rec.* 1624), *Lachm.*, and *Tisch.*, with A (B¹, subscr.) (C, subscr., the text being here deficient) K (K in subscr., but not in title or text); the readings of B, except in subscr., seem to be uncertain; more than 40 mss.; Syr. (both), Copt., Æth. (Platt), Slav. (mss.); Orig., Theod., Chrys. (mss.), Theoph. (mss.), Suidas, al., to which may be added mss. in Herod. vii. 30 and Xen. *Anab.* i. 2. 6. The more usual mode of spelling is found in (B², subscr.) DEFGI (K, title and text); numerous mss.; Vulg., Clarom., al.; Clem., Chrys., Theod. (mss.), al.; Lat. Ff. (*Rec.*, Meyer, al.). It can be proved by coins that the latter was the correct form (Eckhel, *Doctr. Num.* iii. 147); still the external authority, especially as seen in the Vv., seems so strong, that Κολασσαῖς can hardly be referred to a mere change of vowels in transcription found only in two or three of the leading MSS., but may be perhaps rightly regarded as not improbably the provincial mode of spelling in the time of St Paul. So too Meyer, who admits that Κολοσσαῖς was an old emendation. We retain the more correct spelling in the adjectival title, as more familiar to the general reader.

therhood; Timothy was one of οἱ ἀδελφοί, 'der christliche Mitbruder,' De Wette.

2. Κολασσαῖς] Colossæ or Colassæ (see crit. note) was a city of Phrygia, on the Lycus (an affluent of the Mæander), near to, and nearly equidistant from the more modern cities of Hierapolis and Laodicea. It was anciently a place of considerable importance (πόλις μεγάλη Φρυγίας, Herod. vii. 30; πόλις οἰκουμένη, εὐδαίμων καὶ μεγάλη, Xen. *Anab.* i. 2. 6), but subsequently so declined in comparison with the commercial city of Apamea on one side, and the strong, though somewhat shattered city of Laodicea on the other (αἱ μέγιστα τῶν κατὰ τὴν Φρυγίαν πόλεων), as to be classed by Strabo (*Geogr.* xii. 8. 13, ed. Kramer) only among the πολίσματα of Phrygia, though still, from past fame, ranked by Pliny (*Nat. Hist.* v. 41) among the 'celeberrima oppida' of that country; see Steiger, *Einkl.* § 2. p. 17. It afterwards rose in importance, and under the name of Χῳναι (Theoph.) again received the titles of εὐδαίμων and μεγάλη (Nicetas Chon.

p. 203, ed. Bonn). It has been supposed to have occupied exactly the site of the modern Chonas or Khonos, but of this there now seems to be some doubt; see Smith, *Dict. Geogr.* s. v., Conyb. and Hows. *St Paul*, Vol. II. p. 471 note, Pauly, *Real-Encycl.* Vol. II. p. 518, and the very interesting topographical notes of Steiger, *Einkl.* p. 1—33.

ἁγίοις] 'saints;' used substantively, as appy. in all the addresses of St Paul's Epp., Rom. i. 7, 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1, Phil. i. 1; so Copt., Æth. (Platt), and appy. Chrys. De Wette and others connect ἁγίοις with ἀδελφ. (Syr., and appy. Vulg.), but with considerably less plausibility, as in such a case πιστοῖς would far more naturally precede than follow the more comprehensive ἁγίοις. On the meaning of ἁγίος in such addresses, see Davenant *in loc.*, Beveridge, *Serm.* II. Vol. VI. p. 401, and comp. notes on Eph. i. 1. πιστοῖς κ.τ.λ.] 'faithful brethren in Christ;' more specific and slightly explanatory designation of the preceding ἁγίοι. Ἐν Χριστῷ is in close union with ἀδελφοί, and marks the sphere

ἀδελφοῖς ἐν Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
πατρὸς ἡμῶν [καὶ Κυρίου Ἰησοῦ Χριστοῦ.]

We thank God for your
faith and love, and pro-
gress in the Gospel as
preached to you by Epa-
phras.

Εὐχαριστοῦμεν τῷ Θεῷ πατρὶ τοῦ 3
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε

and element in which the brother-
hood existed. The omission of the
article is perfectly admissible, ἐν Χρ.
being associated with ἀδελφοῖς so as
to form, as it were, one composite
idea; see Winer, *Gr.* § 20. 2, p. 123,
and notes on *Eph.* i. 15. The inser-
tion of the article would throw a
greater emphasis on ἐν Χρ., 'inque
in Christo,' than is necessary or in-
tended; see notes on 1 *Tim.* iii. 13,
Gal. iii. 26. *Lachm.* adds Ἰησοῦ with
AD¹E¹FG; 3 mss.; *Vulg.*, *Syr.*, *Copt.*
(not *Æth.*), al., but, considering the
probability of insertion, on insuffi-
cient authority. It may be observed
that here, *Rom.* i. 7, *Eph.* i. 1, and
Phil. i. 1, the Apostle does not write
especially to the Church (as in 1 and
2 *Cor.* i. 1, *Gal.* i. 2 [plural], 1 and 2
Thess. i. 1), but to the Christians col-
lectively. This is perhaps not inten-
tionally significant; at any rate it can
hardly be conceived that he only uses
the title ἐκκλησία to those churches
which he had himself founded: see
Meyer *in loc.*

χάρις κ.τ.λ.] On this form, in which
the Occidental and Oriental modes of
salutation are blended, see notes on
Gal. i. 3, *Eph.* i. 2. The term χάρις is
elaborately explained by Davenant;
it seems enough to say with Waterl.
Euchar. x., that χάρις 'in the general
signifies favour, mercy, indulgence,
bounty; in particular it signifies a gift,
and more especially a spiritual gift,
and in a sense yet more restrained, the
gift of sanctification, or of such spiri-
tual aids as may enable a man both to
will and do according to what God has
commanded,' *Works*, Vol. iv. p. 666.

πατρὸς ἡμῶν] The addition καὶ Κυρ.
'I. X. adopted by *Rec.* with ACFGN;
most mss.; *Vulg.* (not Am., *Fuld.*),
Syr.-Phil. (with asterisk), Aug., Boern.,
al.; *Gr. Ff.*, is rejected by *Tisch.*, and
most modern editors: the addition of
N in its favour may perhaps justify
the insertion of the words in brackets;
so *Lachm.*

3. Εὐχαριστοῦμεν] 'We give thanks,'
i. e. I and Timothy. In this Ep., as
in 2 *Cor.*, the singular and plural are
both used (see ver. 23, 24, 25, 28, 29;
ii. 1; iv. 3, 4, 13), and sometimes, as
in ver. 25, 28, 29, iv. 3, 4, even in
juxtaposition: in all cases the context
seems fully to account for and justify
the appropriateness of the selection;
see Meyer on 2 *Cor.* i. 4. It is doubt-
ful whether *παύροις* is to be joined
(a) with the finite verb (1 *Cor.* i. 4,
2 *Thess.* i. 3, comp. *Eph.* i. 16), or (b)
with the participle (comp. *Rom.* i. 9,
Phil. i. 4): *Syr.*, *Æth.*, and the ma-
jority of modern commentators adopt
the former; the Greek expositors and
appy. *Copt.* and *Vulg.* the latter. As
περὶ ὑμῶν would be a very feeble com-
mencement to the participial clause,
(b) is to be preferred: see Alf. *in loc.*,
who has well defended this latter con-
struction. On *εὐχαριστεῖν*, see notes
on ver. 12, and on *Phil.* i. 3.

The reading is very doubtful. *Rec.* in-
serts καὶ before *πατρὶ*, with AC³D³E
KL⁸; most mss.; *Vulg.*; al.: τῷ is
inserted by D¹FG; *Chrys.*: *Lachm.*
and *Tisch.* adopt simply *πατρὶ* with
BC¹. As the probability of an inser-
tion, esp. of the familiar καὶ (*Eph.* i. 3,
al.), seems very great, we may perhaps
still retain the reading of *Lachm.* and

4 *περὶ ὑμῶν προσευχόμενοι, ἀκούσαντες τὴν πίστιν ὑμῶν
ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας
5 τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς*

Tisch. The anarthrous use of *πατὴρ* is fully admissible; see the list in Winer, *Gr.* § 19. 1, p. 110.

περὶ ὑμῶν προσ. 'praying for you.' The uncial authorities (as in ch. ii. 1) are nearly equally divided between *περὶ* [ACD⁸E⁸KL⁸; most mss.; *Rec.*, *Tisch.*] and *ὕπερ* [BD¹E¹FG; *Lachm.*]: the former on critical grounds is to be preferred, though grammatically considered the difference is extremely slight, if indeed appreciable, comp. Fritz. *Rom.* Vol. 1. p. 25 sq. The utmost perhaps that can be said is that *ὕπερ* seems to direct the attention more to the action itself, *περὶ* more to the object or circumstances towards which it is directed, or from which it may be supposed to emanate: see notes on *Gal.* i. 4. On the primary meaning and etymological affinities of *περὶ*, see Donalds. *Cratyl.* § 177, 178.

4. ἀκούσαντες] 'having heard,' i.e. 'after having heard,' Syr.

اَسْمَعُوا [a quo audivimus], Æth. 'postquam;' temporal use of the participle (Donalds. *Gr.* § 575), not causal, 'quoniam audivimus.' It was not the hearing but the substance of what he heard that caused the Apostle to give thanks. For exx. of the union of two or more participles with a single finite verb, see Winer, *Gr.* § 45. 3, p. 308. It will be observed that the three Christian graces, *πίστις*, *ἀγάπη* and *ἐλπίς* are here all specified in association; see 1 Cor. xiii. 13, 1 Thess. i. 3, v. 8, and comp. 1 Pet. i. 21, 22.

ἐν Χρ. Ἰησ.] 'in Christ Jesus,'—in Him, either as the sphere or as the substratum of the *πίστις*, that in which the faith centres itself. The omission of the article

gives a more complete unity to the conception, 'Christ-centred faith,' see notes on *Eph.* i. 15, and comp. Fritz. *Rom.* iii. 25, Vol. 1. p. 195, note. *Πίστις*, as usual, has its subjective meaning; not 'externam fidei professionem,' nor both this and 'internam et sinceram in corde habitantem fidem' (Davenant), but simply the latter; comp. notes on *Gal.* i. 23.

ἣν ἔχετε] Further statement of the direction and application of the *ἀγάπη*. The difference between this and *τὴν* (*Rec.*) is slight, but appreciable. The latter simply appends a second moment of thought ('amorem, eumque erga omnes sanctos'), the former draws attention to it, and points to its persistence, *ἣν ἐπιδεικνύμενοι διετέλουσιν*, Theod. The reading of *Rec.* is however very feebly supported [D⁸E⁸KL; most mss.: B reads simply *ἀγάπην εἰς κ.τ.λ.*] and is rejected by all recent editors.

5. διὰ τὴν ἐλπίδα is most naturally connected with the preceding relative sentence, not with *εὐχαρ.*, Davenant, Eadie; for, as Meyer justly remarks, this preliminary *εὐχαριστία* in St Paul's Epp. (*Rom.* i. 8, 1 Cor. i. 4, *Eph.* i. 15, *Phil.* i. 5, 1 Thess. i. 3, 2 Thess. i. 3, 2 Tim. i. 5, *Philem.* 4) is always grounded on the subjective state of his converts, ἀκούσαντες κ.τ.λ. The love they entertained toward the ἄγιοι was evoked and conditioned by no thought of any earthly return, but by their hope for their *μισθός* in heaven; *ἀγαπᾷτε φησι τοὺς ἁγίους, οὐ διὰ τι ἀνθρώπων, ἀλλὰ διὰ τὸ ἐλπίζειν τὰ μέλλοντα ἀγαθά*, Theoph.; so Chrys. and Theodoret.

τὴν ἀποκειμένην κ.τ.λ.] 'which is laid up for you in heaven,' 'propter coeles-

οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ
εὐαγγελίου, τοῦ παρόντος εἰς ὑμᾶς καθὼς καὶ ἐν παντὶ 6

tem beatitudinem,' Daven. This defining clause, as well as the following words, seems to show that the *ἐπί* must here be regarded, if not as *purely* objective, 'id quod speratur,' Grot., yet certainly as under objective aspects (comp. Rom. viii. 24, *ἐπί* βλεπομένη, and perhaps Heb. vi. 18), scil. τὴν εὐτρετισμένην ὑμῶν τῶν οὐρανῶν βασιλείαν, Theod.; comp. notes on Eph. i. 18. It is characterized as τὴν ἀποκ. κ. τ. λ. partly to mark its security (τὸ ἀσφαλὲς ἐδείξεν, Chrys.), partly its futurity (see notes on 2 Tim. iv. 8),—the ἀπὸ denoting the setting apart *by itself* for future purposes or wants; comp. Joseph. Ant. xv. 9. 1, καρπῶν ὅσοι ἀπέκειντο δεδαπανημένων, Xen. Anab. ii. 3. 15, αἱ βάλαντοι τῶν φονίκων ... τοῖς οὐκ ἐταῖς ἀπέκειντο, and exx. in Kypke, Obs. Vol. ii. p. 320.

προηκούσατε] 'ye heard before:' before when? Not before its fulfilment, 'respectu spei quæ illis de re futura erat facta,' Wolf,—which would leave the compound form very unmeaning; nor yet specifically, before this Epistle was written, 'ante quam ego scriberem,' Beng., but simply and generally, 'formerly,' Steiger, Alf.,—i. e. not before any definite epoch (e.g. 'when you received this hope,' Meyer, al.), but merely at some undefined period in the past, 'prius[*shorpe*] audistis,' Copt.; comp. Herod. v. 86, οὐ προακηκοῦσι τοῖσι 'Αθηναίοις ἐπιτεσεῖν, VIII. 79, προακήκοε δὲ ὅτι; comp. Plato, Legg. vii. p. 797 A. The verb is also found in a purely local sense, e.g. Xen. Mem. ii. 4. 7, where see Kühner.

ἐν τῷ λόγῳ τῆς ἀληθείας.] 'in the word of Truth;' not the gen. of quality ('verissimum,' Grot.), but the gen. of the substance or content (Scheuerlein, Synt. § 12. 1, p. 82), τῆς ἀληθείας specifying

what was the substance and purport of its teaching; see notes on Eph. i.

13. The genitive τοῦ εὐαγγελίου is usually taken as the genitive of apposition to τῷ λόγῳ τῆς ἀληθείας. (De W., Olsh.); but it seems more simple to regard it as a defining genitive allied to the genitive possessivus (or continentis), which specifies, and, so to say, localizes the general notion of the governing substantive,—'the truth which was preached in and was announced in the Gospel;' comp. notes on Eph. i. 13, and see exx. in Winer, Gr. § 30. 2. β, p. 170. In Gal. ii. 5, 14, the gen. εὐαγγ. is somewhat different, as ἀλήθεια stands prominent and logically independent, whereas here it is under the regimen of, and serves to characterize, a preceding substantive.

6. τοῦ παρόντος εἰς ὑμᾶς.] 'which is present with you;' more exactly 'which came to and is present with you,' the εἰς (not ἐν as in the next clause) conveying the idea of the Gospel having reached them (Jelf, Gr. § 625), while παρόντος implies that it abode with them; οὐ παρεγένετο, φησὶ καὶ ἀπέστη, ἀλλ' ἔμεινε καὶ ἔστιν ἐκεῖ, Chrys. For exx. of this not very uncommon union of verbs of rest with εἰς or πρὸς (Acts xii. 20), see Winer, Gr. § 50. 4, p. 368. A somewhat extreme case occurs in Jer. xli. (xlviii.) 7, ἔσφαζεν αὐτοὺς εἰς τὸ φρέαρ. καθὼς καὶ κ. τ. λ.]

'even as also in all the world;' πανταχοῦ κρατεῖ, Chrys.,—a very natural and intelligible hyperbole; comp. Rom. i. 8, x. 18. It is obviously not necessary either to limit κόσμος to the Roman empire (Michael), or to understand it with a literal exactness, which at this period could not be substantiated; comp. Orig. in Matth. Tract. xxviii., and see Justiniani in loc.

τῷ κόσμῳ ἔστιν καρποφορούμενον καὶ αὐξανόμενον,
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε
7 τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμάθετε ἀπὸ

6. ἔστιν καρποφ.] So *Lachm.* with ABCD¹E¹N; Copt., Sah. *Tisch.* inserts καὶ before ἔστιν with D³D⁴E³FGKL; most mss.; Vulg., Clarom., Syr. (both), Æth. (*Rec.*). The addition of N seems to turn the scale in favour of the omission.

ἔστιν καρποφ. κ.τ.λ.] 'it is bearing fruit and increasing;' metaphor from trees or arborescent plants (Chrys., Just.; comp. Mey.), depicting the inward and intensive, as well as outward and extensive progress of the Gospel. It may be observed that the Apostle does not merely append a parallel participle καρποφορούμενον, but by a studied change to the finite verb (Eph. i. 20, Winer, *Gr.* § 63. 2. b, p. 505) throws an emphasis on the fact of the καρποφορία, while by his use of the periphrastic present (not καρποφορεῖ, 'fructificat,' Vulg., but 'est fructificans,' Clarom.) he gives further prominence to the idea of its present continuance and duration; see Winer, *Gr.* § 45. 5, p. 311. The distinction between the two verbs has been differently explained: on the whole the Greek commentators seem right in referring καρποφ. to the inner and personal, αὐξ. to the outward and collective increase; καρποφορίαν τοῦ εὐαγγ. κέκληκε τὴν πίστιν τῶν ἀκηρότων καὶ τὴν ἐπαινουμένην πολιτείαν· ἀδελφῶν δὲ τῶν πιστευόντων τὸ πλήθος, Theod.: comp. Acts vi. 7, xii. 24, xix. 20. The middle καρποφ. is an ἀπ. λεγόμεν. in the N. T.; it may perhaps be an instance of the 'dynamic' middle (Donalds. *Gr.* § 432. 2. bb, Krüger, *Sprachl.* § 52. 8), and may mark some intensification of the active, 'fructus suos exserit;' comp. ἐνεργεῖσθαι, Gal. v. 6, and notes in loc. The addition of καὶ αὐξανόμενον is supported by ABCD¹E¹FGLN; 30 mss.; Vulg., Syr.; al. (*Lachm.*, *Tisch.*), and

is certainly to be received into the text. τὴν χάριν τοῦ Θεοῦ] 'the grace of God,' i.e. as evinced and manifested in the Gospel: 'amplificat hisce verbis efficaciam evangelii evangelium voluntatem Dei salvantem ostendit, et nobis gratiam in Christo offert,' Daven.; comp. Tit. ii. 11. It is doubtful whether this accus. is to be connected (a) with both verbs (De W.), or (b) only with ἐπέγνωτε (Mey.). The grammatical sequence appears to suggest the former, and is appy. followed by Chrys., *ἅμα ἐδέξασθε, ἅμα ἔγνωτε τὴν χάρ. τ. Θ.*, but the logical connexion certainly the latter; for if ἐν ἀληθ. were joined with ἠκούσατε, καθὼς (scil. ἐν ἀληθ., see below) κ.τ.λ. in ver. 7 would seem tautologous. On the whole it seems best to adopt (b); so Steiger, Mey., al.

ἐν ἀληθείᾳ] 'in truth;' i.e. in no Judaistic or Gnostic form of teaching; ἐν ἀληθ. being (as καθὼς, ver. 7, seems naturally to suggest) an adverbial definition of the manner appended to the preceding ἐπέγνωτε; comp. Matth. xxii. 16, and see Winer, *Gr.* § 51. 1, p. 377 (comp. p. 124), Bernhardt, *Synt.* v. 8, p. 211. Alford objects to the adverbial solution, but adopts an interpr., 'in its truth and with true knowledge,' that does not appreciably differ from it. Both Chrys. and Theoph. (οὐκ ἐν λόγῳ, οὐδὲ ἐν ἀπάτῃ κ.τ.λ.) appear to have given to ἐν more of an instrumental force: this is not grammatically necessary, and has led to the doubtful paraphrase, *τουτέστι σημείοις καὶ ἔργοις παραδόξοις*, Theoph.

Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστὶν πισ-
τὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας 8
ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

7. καθὼς] 'even as,' not causal 'inasmuch as' (Eph. i. 4), but as usual simply modal, referring to the preceding ἐν ἀληθείᾳ, and thus serving formally to ratify the preaching of Epaphras: as it was in truth that they had known the grace of God, so was it in truth that they had learnt it. On the later form καθὼς, see notes on Gal. iii. 6. The Rec. adds καὶ after καθὼς: the external authority however is weak [D⁸EKL], and the probability of a mechanical repetition of the preceding καθὼς καὶ far from slight; comp. Neander, *Planting*, Vol. i. p. 172 note (Bohn).

Ἐπαφρᾶ] A Colossian (ch. iv. 12), who appears from this verse to have been one of the first, if not the first, of the preachers of the Gospel in Colossæ: he is again mentioned as being in prison with St Paul at Rome, Philem. 23. Grotius and others conceive him to have been the Epaphroditus mentioned in Phil. ii. 25; see Thornd. *Right of Ch.* ch. iii. 2, Vol. i. p. 462 (A.-C. Libr.): this supposition however has nothing in its favour except the possible identity of name; see Winer, *RWB.* Vol. i. p. 330, and notes on Phil. l. c.

The reading καθὼς καὶ ἐμὲθ. will not modify the apparent inference that Epaphras was the first preacher at Colossæ; this would have been the case if the order had been καθὼς καὶ ἀπὸ Ἐπ. ἐμὲθ.: see Meyer *in loc.* contrasted with Wiggers, *Stud. u. Krit.* for 1838, p. 185. For the arguments that the Apostle himself was the founder of this Church, see Lardner, *Credibility*, xiv. Vol. ii. p. 472 sq.; for replies and counter-arguments, Davidson, *Introd.* Vol. ii. p. 402 sq.

συνδούλου] 'fellow-servant,' i. e. of our common master, Christ: comp. ch. iv. 7. This and the further specification in the pronominal clause seem designed to confirm and enhance the authority of Epaphras, τὸ ἀξιόπιστον ἐντεῦθεν δέικναι τοῦ ἀνδρός, Theoph., comp. Theod.

ὑπὲρ ὑμῶν] 'in your behalf,' i. e. to advance your spiritual good, 'pro vestrâ salute,' Daven.,—not 'in your place,' a transl. grammatically (Philem. 13, see notes on Gal. iii. 13) but not historically permissible, as this would imply that Epaphras had been sent to Rome to minister to the Apostle (Menoch.),—a supposition which needs confirmation. The reading is very doubtful; Lachm. adopts ἡμῶν with ABD¹FGN¹; 8 mss.; Boern., in which case 'vice Apostoli' (Ambrosiast.) would be the natural translation (opp. to Mey.): the united weight however of external testimony [CD²EKLN⁴; great majority of mss.; and nearly all Vv.], and of the arguments derived from erroneous transcription (comp. pref. to Gal. p. xxii.), is still of such importance that we do not yet feel perfectly justified in reversing the reading of the two preceding editions.

8. ὁ καὶ δηλώσας] 'who also made known;' further and accessory statement of the acts of Epaphras. Ἡμῶν, as before, refers to the Apostle and Timothy; see notes on ver. 3. τὴν ὑμ. ἀγ. ἐν Πνεύματι] 'your love in the Spirit;' not merely love towards the Apostle (Theoph., Æcum., and appy. Chrys.), but 'brotherly love' in its most general meaning, in which that towards St Paul was necessarily included; 'erga me et omnes Christianos,' Corn. a Lap. This love is

- 9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας We unceasingly pray
 ἡκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν that ye may be fruit-
 προσευχόμενοι καὶ αἰτούμενοι ἵνα πλη- ful in good works, and
 ρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ thankful for your sal-
vation in Christ,—who
is the creator, ruler, and
reconciler of all things.

characterized as being 'in the (Holy) Spirit' (comp. Rom. xiv. 17, *χαρὰ ἐν Πν. ἀγῳ*); it was from Him that it arose (comp. Rom. xv. 30, *ἀγάπη τοῦ Πν.*), and it was only in the sphere of His blessed influence (surely not ἐν instrumental, 'a Sp. div. excitatum,' Fritz. *Rom.* Vol. III. p. 203) that it was genuine and operative; αἶ γε ἄλλαι βρομα ἀγάπης ἔχουσι μόνον, Chrys. Œcumenius suggests the right antithesis (οὐ σαρκικήν, ἀλλὰ πνευματικήν), but dilutes the force by the adjectival solution: the omission of the article before ἐν Πν. is perfectly in accordance with N. T. usage, and preserves more complete unity of conception; see Winer, *Gr.* § 20. 2, p. 123. On the term ἀγάπη, see Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 203 sq.

9. Διὰ τοῦτο] 'On this account;,' 'because, as we hear, ye have such faith, and have displayed such love;,' καθάπερ ἐν τοῖς ἀγῳσιν ἐκείνους μάλιστα διεγείρομεν τοὺς ἐγγυὺς ὄντας τῆς νίκης· οὕτω δὲ καὶ ὁ Παῦλος τοὺτους μάλιστα παρακαλεῖ τοὺς τὸ πλεον κατωρθώκοντας Chrys.: see esp. Eph. i. 15. Thus the 'causa impulsiva' (Daven.) of the Apostle's prayer is this Christian progress on the part of his converts; the mode of it is warmly expressed by the intensive οὐ πανόμεθα κ.τ.λ.; the subject (blended with the purpose of it) by ἵνα πληρωθῇτε κ.τ.λ.

καὶ ἡμεῖς] 'we also,' Timothy and I on our parts; gentle contrast between the Colossians and their practical display of vital religion, and the reciprocal prayer of the Apostle and his helper. Καὶ has here its slightly contrasting

force, and is clearly to be joined with ἡμεῖς, not τοῦτο, as De W.; see notes on Phil. iv. 12.

ἀφ' ἧς κ.τ.λ.] 'from the day that we heard it;,' incidental definition of the time, with reference to ἀκούσαυτες, ver. 4, not ἀφ' ἧς ἡμ. ἡκούσατε, ver. 6 (Huth.), which may be echoed in the present clause, but, from the difference of the subjects of the verb, is not directly referred to.

οὐ πανόμεθα κ.τ.λ.] See the exactly similar affectionate hyperbole in Eph. i. 16: οὐ μὴν ἡμέραν ὑπερευχόμεθα, οὐδὲ δύο, οὐ τρεῖς, Chrys. On this idiomatic use of the part., which as usual points to a state supposed to be already in existence, see notes and reff. on Eph. i. 16, and for a general investigation of the union of the part. with the finite verb, see the good treatise of Weller, *Bemerk. z. Gr. Synt.* p. 11 sq.

καὶ αἰτούμενοι] 'and making our petition;,' the more special form of the more general προσευχ., see Mark xi. 24, and Trench, *Synon.* Part II. § 1. The present passage seems to confirm the view expressed in notes on Eph. vi. 18, that προσευχή (and προσέχουμαι) is not merely prayer for good things (comp. Andrewes, *Serm.* Vol. v. p. 358, A.-C. Libr.), but denotes prayer in its most general aspects. On the exact force of ἵνα, which has here its secondary telic force, and in which the subject of the prayer is blended with the purpose of making it, see notes on Eph. i. 17. Meyer, as usual, too strongly presses the latter idea.

τὴν ἐπίγνωσιν κ.τ.λ.] 'the full knowledge of His will,'—of

σοφία καὶ συνέσει πνευματικῇ, περιπατῆσαι ἀξίως τοῦ 10

10. περιπατῆσαι] So *Lachm.* with ABCD¹FGN¹; 10 mss.; Clem. (*Griesb., Scholz, Meyer*, al.). *Tisch.* (ed. 2, 7) following *Rec.* adds ὑμᾶς with D³EKLN⁴; great majority of mss.; Chrys., Theod., Dam. The addition is deficient in uncial authority, and somewhat opposed to grammatical usage; comp. Winer, *Gr.* § 44. 3, p. 287 sq.

God's will, the subject of αὐτοῦ sufficiently transpiring in προσευχ. κ.τ.λ. The accus. ἐπίγν. is that of the remoter, or, as it is sometimes termed, the 'quantitative' object in which the action of the verb has its realization, see Winer, *Gr.* § 32. 5, p. 205, and notes on *Phil.* i. 11, where this construction is discussed. On the meaning of ἐπίγνωσιν, not barely 'Kenntniss' (comp. Rück. on *Rom.* i. 28, Olsh. on *Eph.* i. 17), but 'Erkenntniss,' 'perfecta cognitio,' Daven., see notes on *Eph.* i. 17. The remark of Alf. (on ver. 6) is appy. just, that the force of the compound can hardly be expressed in English, but the distinction between γνῶσις and ἐπίγνωσις (opp. to Rück. on *Rom.* i. 28, Olsh. on *Eph.* i. 8) seems none the less certain; see notes on 2 *Tim.* ii. 25 (*Transl.*). The former, as De W. rightly suggests, points to a mere unpractical and theoretical, the latter to a full and living knowledge; see Wordsw. on ver. 10.

τοῦ θεοῦ αὐτοῦ] Obviously not with any special reference, διὰ τὶ τὸν Θεὸν ἐπεμψεν, but simply and generally, His will,—not only in reference to 'credenda,' but also and perhaps more particularly (Theod.) to 'agenda,' comp. ver. 10, and see Davenant in *loc.*

ἐν πάσῃ κ.τ.λ.] 'in all spiritual wisdom and understanding,' or perhaps more exactly, though less literally, 'in all wisdom and underst. of the Spirit,' πνευμ. referring to the Holy Spirit (*Æth.-Pol.*), the true source of the σοφία and σύνεσις, see notes on *Eph.* i. 3; comp. *Rom.* i. 11,

1 Cor. ii. 13, al. Thus then πᾶσα (as expressly Syr., *Æth.* [Platt], Copt.) and πνευματικῇ (comp. Chrys.) refer to both substantives, the extensive πᾶσα referring to every exhibition or manifestation of the σοφ. καὶ συν. (see notes on *Eph.* i. 8) while πνευματικῇ points to the characteristics and origin of both. The clause is not purely instrumental, but represents the mode in which, or the concomitant influences under which the πληρωθῆναι τὴν ἐπίγν. was to take place: this σοφία κ. σύν. was not to be ἀνθρωπίνῃ (1 Cor. ii. 13) or σαρκική (2 Cor. i. 12), but πνευματικῇ,—inspired by and sent from the Holy Spirit; comp. *Eph.* i. 3, and notes, where however the instrum. force of ἐν is more distinct.

With regard to σοφία and σύνεσις, both appear to have a practical reference (see esp. Daven.); the former however is a general term, the latter (the opp. of which is ἀγνοία, Plato, *Rep.* II. p. 376 B) its more special result and application; see Harless on *Eph.* i. 8, and comp. Beck, *Seelenl.* II. 19, p. 60. Between σύν. and φρόνησις (*Luke.* i. 17, *Eph.* i. 8) the difference is very slight; σύνεσις is perhaps more displayed in practically embracing a truth (*Mark.* xii. 33, *Eph.* iii. 4), φρόν. more in bringing the mind to bear upon it; comp. notes on *Eph.* i. 8, and Beck, *l. c.*, p. 61.

10. περιπατῆσαι κ.τ.λ.] 'that ye walk worthily of the Lord,' purpose and object (*Iva*, Theod., comp. Theoph.), not result (*Steiger*, al.) of the πληρωθῆναι, specified by the 'infin. epe-

Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρ-
 11 ποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, ἐν

10. τῇ ἐπιγνώσει] So *Lachm.* with ABCD¹E¹FGN¹; about 10 mss.; *Amit.*, *Tol.*; *Clem.*, *Cyr.*, *Max.* (*Griesb.*, *Scholz*, *De W.*, *Alf.*). On the contrary, *Tisch.* (ed. 2, 7) reads εἰς τὴν ἐπιγνώσιν with D³E²KL; very great majority of mss.; *Theod.*, *Dam.*, *Theoph.* (*Rec.*, *Meyer*, *Bisp.*): lastly, ἐν τῇ ἐπιγν. is found in N⁴, about 4 mss., nearly all the Vv., and *Chrys.* On reviewing this evidence, the uncial authority is indisputably in favour of the text; the Vv. on the other hand might seem to be in favour of the insertion of a preposition. As however the Vv. may nearly as probably have inserted the prep. to explain the ill-understood instrumental dat. τῇ ἐπιγν. as the equally misunderstood εἰς τὴν ἐπιγνώσιν, and as internal considerations seem rather in favour of the simple dat., we retain the reading of *Tisch.* (ed. 1).

egeticus;’ see *Winer*, *Gr.* § 44. 1, p. 284, *Bernhardy*, *Synt.* ix. p. 365. For exx. of ἀξίως with the gen., see *Eph.* iv. 1, *Phil.* i. 27, 1 *Thess.* ii. 12, and the exx. collected by *Raphel*, *Annot.* Vol. II. p. 527. Lastly, *Kυρίου* is not = Θεοῦ (*Theod.*), but, as *appy.* always in St Paul’s Epp., refers to our Lord; see *Winer*, *Gr.* § 19. 1, p. 113. In the Gospels, 2 *Pet.* and *James*, where it stands alone it commonly refers to God, but in 1 *Pet.* ii. 13 (the other exx. are quotations) to Christ.

εἰς πᾶσαν ἀρέσκ.] ‘unto all (every form of) pleasing,’ ‘in omne quod placet,’ *Clarom.*, i. e. ‘to please Him in all things,’ *ἵνα οὕτω ζῆτε ὥστε διὰ πάντων ἀρέσκειν τῷ Θεῷ* [*Kυρίῳ*], *Theoph.* On this use of ἀρέσκεια, ‘studium placendi,’ *Beng.* (an ἀπ. λεγόμεν. in the N.T.), see *Loesner*, *Obs.* p. 361, where there will be found several illustrative exx. from *Philo*, the most pertinent of which are, *de Mund. Opif.* § 30, Vol. I. p. 35 (ed. *Mang.*), πάντα καὶ λέγειν καὶ πράττειν ἐσπούδαζεν εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλείας, and *de Sacrif.* § 8, Vol. II. p. 257, διὰ πασῶν ἔναι τῶν εἰς ἀρέσκειαν ὁδῶν. On the extensive πᾶς, see above, and notes on *Eph.* i. 8.

ἐν παντὶ ἔργῳ ἀγ.] ‘in every good work;’ sphere in

which the καρποφορία is manifested. This clause is not to be connected with the preceding εἰς ἀρέσκειαν, as *Syr.*, *Chrys.*, *Theoph.*, but with the following καρποφ., as *Vulg.*, *Goth.*, *Syr.-Phil.*, *Theod.*, and the majority of modern commentators. The construction is thus perfectly symmetrical, each participle being associated with a modal or instrumental predication. The participles, it need scarcely be said, do not belong to πληρ. (*Beng.*),—a construction which *Schwartz* quaintly terms a ‘carnificinam,’ but with the infin., the participle having relapsed into the nom.; see *Winer*, *Gr.* § 63. 2, p. 505, and notes on *Eph.* iii. 18, iv. 2.

καὶ αὐξανόμενοι κ.τ.λ.] ‘and increasing by the full knowledge of God.’ The ἐπιγνώσις Θεοῦ was the instrument by which the growth was increased. The reading of *Rec.*, εἰς τὴν ἐπιγν., is not exegetically untenable, as ἐπιγν. may be viewed with a kind of reciprocal reference as the measure of the moral αὔξησις (see *Mey.* in *loc.*, and comp. *Eph.* iv. 15), but the weight of external evidence, if not also of internal, preponderates against it; see critical note.

11. ἐν πάσῃ κ.τ.λ.] ‘being strengthened with all (every form of) strength;’

πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν, μετὰ χαρᾶς
εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν 12

third participial clause parallel to and in co-ordination with ἐν παντί κ.τ.λ. 'Εν here seems purely *instrumental* (contrast ver. 9), the action being considered as involved in the means; see Jelf, *Gr.* § 623. 3: with this may be compared the simple dat. in Eph. iii. 16, see notes *in loc.* Alford regards ἐν as denoting the *element*, δύναμις being subjective: this is possible; the instrumental force however seems clearly recognized by Theod., τῇ θείᾳ βοῇ κρατυόμενοι, and appears to be more simple and natural. The simple form δυναμῶ occurs only here and Heb. xi. 34 (*Lachm.*) in the N. T. (see Psalm lxxiii. 29, Eccles. x. 10, Dan. ix. 27), ἐνδυναμῶ being the more usual form.

κατὰ τὸ κράτος κ.τ.λ.] 'according to the power of His glory;' not 'His glorious power,' Auth., Beza, al., but 'the power which is the peculiar characteristic of His glory,' the gen. belonging to the category of the gen. *possessivus*; comp. notes on Eph. i. 6. The prep. κατὰ represents, not the source (Daven.), nor the motive (Steig.), but, as usual, the *norma*, in accordance with which, and in correspondence with which, the *δυνάμις* would be effected. The power which is the attribute of the glory of God indicates the measure and degree in which the Colossians will be strengthened; οὐχ ἀπλῶς, φησί, δυναμοῦσθε, ἀλλ' ὡς ἐκὸς τοὺς οὕτως ἰσχυρῶς δεσπότῃ δουλεύοντες, Chrys. On the deriv. of κράτος, see notes on Eph. i. 19.

εἰς πᾶσαν κ.τ.λ.] 'unto all patience and longsuffering;' i.e. 'to ensure, to lead you into, every form of patience and longsuffering,' 'ut procreet in

nobis [vobis] patientiam,' &c., Daven., —the prep., as usual, marking the final destination of the *δυνάμις*. The distinction between these words is not very clear: neither that of Chrys. (μακροθυμία πρὸς ἀλλήλους, ὑπομονὴ πρὸς τοὺς ἑξῶ), nor that quoted but not adopted by Daven., —ὑπομ. ad illa mala quæ a Deo infiguntur, μακροθ. ad illa quæ ab hominibus inferuntur, —is quite satisfactory, as both, on different sides, seem too restrictive. Perhaps ὑπομονή is more general, designating that 'brave patience,' —not 'endurance,' with which the Christian ought to bear all trials, whether from God or men, from within or without (see notes on 2 Tim. ii. 10, and on Tit. ii. 2), while μακροθ. points more to forbearance, whether towards the sinner (see on Eph. iv. 2), the gainsayer, or even the persecutor: see on 2 Tim. iii. 10, and Trench, *Synon.* Part II. § 3. μετὰ χαρᾶς is joined by Theodoret, Olsh., De W., Alf., and others, with the preceding clause; so appy. Vulg., Copt., Goth., Syr.-Phil., and Æth. Viewed alone, this connexion seems very plausible,—the ὑπομ. and μακρ. are to be associated with joy, the resignation is to be genuinely Christian, comp. Daven. As however each preceding clause commences with a defining prepositional adjunct, and as both ὑπομονή and μακροθ. are perfectly distinct and are commonly used, whether in juxtaposition (2 Cor. vi. 4, 6, 2 Tim. iii. 10) or separately (Rom. v. 3, 2 Cor. xii. 12, al.; Gal. v. 22, Col. iii. 12, al.), without any further definition, it seems more natural with Syr., Chrys., Theoph., (Æcum., and recently Mey., *Lachm.*, and *Tisch.*, to connect

13 μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρρύσατο

the defining words with *εὐχαριστοῦντες*.

12. *εὐχ. τῷ Πατρὶ* 'giving thanks to the Father,' scil. 'of our Lord Jesus Christ,' participial clause, obviously not dependent on *οὐ πανόμ.* ver. 9 (Chrys., Theoph.), but co-ordinate with the preceding clauses. The meaning of *εὐχαρ.* is well discussed by Boeckh, *Corp. Inscr.* Vol. I. p. 521: it is there stated to have four meanings; (a) Attic, '*gratificari*,' *χάριν δίδοναι*; (b) non-Attic, '*gratias habere vel referre*,' but see Demosth. *de Cor.* p. 257. 2; (c) '*gratias agere verbis*,' used by Polyb. (xvi. 25. 1, xviii. 26. 4, xxx. 11. 1) and later writers; (d) '*gratias referre simul et agere gratificando*,' found in certain inscriptions: see also notes on *Phil.* i. 3. τῷ

ἱκανώσαντι κ.τ.λ. 'who made us meet for the portion of the inheritance of the saints in light.' These words deserve some consideration. In the first place the reading is slightly doubtful: D¹FG; 17. 80; Clarom., Goth.; Did.; Lat. Ff., read *καλέσαντι* for *ἱκαν.*, while *Lachm.* adopts the reading of B, τῷ *καλ. καὶ ἱκαν.* The preponderance of critical authority is however clearly in favour of *ἱκαν.*, for which *καλέσ.* would have formed a natural gloss. (2) *ἱκαν.* is not 'qui dignos fecit,' Vulg., but

قَوْنٌ [qui idoneos nos fecit] Syr., comp. Æth.; see 2 Cor. iii. 6, ὃς καὶ ἱκανώσεν ἡμᾶς, where the meaning is perfectly clear. Again the part. has not here a causal force 'quippe qui,' Mey. (comp. Theod., *ὅτι κοινωνοὺς ἀπέφηνε*),—a meaning which is precluded by the presence of the article (see notes on *Eph.* i. 12), but is distinctly predicative, and somewhat solemnly descriptive; πολλὰ τὸ βάρος *ἔδειξεν*, Chrys. The principal difficulty however lies in the construction,

as ἐν τῷ φωτί may admit of at least four connexions, (a) with *ἱκανώσαντι*, in an instrumental (Mey.) or semi-modal sense,—as appy. Chrys., Ecum., Theoph., who explain *φωτί* as = *γνώσει*; (b) with *τὴν μερίδα* (Beng.), ἐν having a local force, and defining the position of the *μερίδς*; (c) with *ἀγίων*, ἐν *φωτί* designating their abode; comp. Grot.; lastly and most probably, (d) with *κλήρου*, or more exactly *κλήρου τῶν ἀγίων*, the gen. specifying the possessors, and so indirectly the character of the *κλήρος*, the prepositional clause its 'situm et conditionem,' Corn. & Lap. Of these (a), though ably defended by Meyer, is harsh and improbable; (b) causes a dislocation in the order, unless *μερ. κ.τ.λ.* be all taken as one idea (Alf.), in which case the omission of the art. is not perfectly satisfactory; (c) gives to *τῶν ἀγίων* an undue prominence, comp. Alf.; (d) on the contrary seems to give to *κλήρου τῶν ἀγ.* exactly the qualifying, or possibly localizing definition it requires, and preserves a good antithesis with *ἐξ. τοῦ σκότους*, ver. 13, which (a) especially obscures; comp. Acts xxvi. 18. The art. before ἐν τῷ *φωτί* is not needed, as *κλήρ. τῶν ἀγ.* ἐν τῷ *φ.* forms a single idea; see Winer, *Gr.* § 20. 2, p. 123. We retain then (d) with De W., perhaps Theod., and appy. the majority of interpp. There remain only a few details for consideration.

τοῦ κλήρου] 'the inheritance,' Acts xxvi. 18; *κλήρος* being properly 'a lot' (Matth. xxvii. 35), thence anything obtained by lot (comp. Acts i. 17), and so, with a greater latitude, anything assigned or apportioned (*τόπος, κτήμα, οὐσία ἢ λαχμός*, Suid.), whether officially (1 Pet. v. 3; 'cleros appellat particulares ecclesias,' Calv.), or, as here, a posses-

ἡμῶς ἐκ τῆς ἐξουσίας τοῦ σκούτους, καὶ μετέστησεν εἰς

sion and inheritance; compare Heb. $\pi\lambda\eta\eta\alpha$. The κληρος ἐν τῷ φ. is represented as the joint inheritance of the saints, of which each individual has his μερίδα. The derivation is uncertain; perhaps from κλδew, i. e. a 'broken-off' portion (Pott, *Etym. Forsch.* Vol. II. p. 597), or, less probably, from Sanscr. *kṛt*, with sense of 'casting, or parting off' (Benfey, *Wurzellex.* Vol. II. p. 172). Its more specific use in eccl. writers is well illustrated by Suicer, *Thesaur.* s. v. Vol. II. p. 110 sq. ἐν τῷ φωτ[ι] It is not necessary to refer this specifically to the heavenly realm: φῶς marks its characteristics on the side, not merely of its glory (Huth., comp. Bp. Hall, *Invis. World*, II. 5), but, as the antithesis suggests, of its essential purity and perfections; comp. 1 John i. 5. This blessed inheritance may be entered upon in part even here on earth. For a good sermon on this text, see Beveridge, *Serm.* II. Vol. VI. p. 399.

13. $\delta\varsigma \epsilon\pi\acute{\epsilon}\rho\upsilon\sigma\alpha\tau\omicron \kappa\tau\lambda.$] Appositional relative-sentence (Winer, *Gr.* § 60. 7, p. 479), introducing a contrasted amplification of the preceding clause, and preparing for a transition to the doctrine of the Person, the glory, and the redeeming love of Christ, ver. 14—20. The special meanings that have been assigned to ἐρρύσατο ('eripuit; plus hoc est quam liberavit:... eripiuntursæpe inviti,' Zanch.), though in part philologically defensible (see Buttm. *Lexil.* s. v. § 53. 1, 2), cannot be certainly maintained in the *N. T.*, where for the most part the idea of 'dragging from a crowd of enemies' (comp. Luke i. 74, 2 Tim. iii. 11, iv. 17;—surely not in reference to unwilling persons) passes into the more generic idea of 'saving'; see Buttm. *l.c.* 3. The remark of Theoph. is

much more in point; οὐκ εἶπε δὲ ἐξέβαλεν, ἀλλ' ἐρρύσατο, δεικνὺς ὅτι ὡς αἰχμάλωτοι ἐταλαπιορροῦμεθα. The form ἐρύσατο is adopted here by Tisch. with B¹F (G εὔρύσ.). but ἐρρύσατο has the support of AB²CDEKLN; and is therefore to be retained: see 2 Tim. iii. 11, iv. 17.

τῆς ἐξουσίας τοῦ σκούτ[ος].] 'the power of darkness;' the power which is possessed and exerted by Darkness,—not however used merely *subjectively*, τῆς πλάνης, Chrys. 1, but representing evil and sin viewed *objectively* as the antithesis of φῶς, i. e. τοῦ διαβόλου τῆς τυραννίδος, Chrys. 2, Theod. μετέστησεν] 'translated, removed us;' redemption in its further and positive aspects. The verb clearly involves a local reference, the removing from one place and fixing in another; we were taken out of the realms of darkness and transferred to the kingdom of light: see Joseph. *Antiq.* IX. 11. 1, τοὺς οὐκ ἡγορας μετέστησεν εἰς τὴν αὐτοῦ βασιλείαν. The further idea 'migrate cogit ex natali solo,' Daven., though theologically true, is not necessarily involved in the word.

εἰς τὴν βασιλείαν] The term βασιλεία has here a reference neither purely metaphorical (e.g. the Church; comp. Huth.), nor ethical and inward (Olsb.; Luke xvii. 21), nor yet ideal and prophetic (Mey.),—but, as the image involved in μετέστ. suggests, semilocal and descriptive. Nor is this wholly future; the *vol* τοῦ φωτός, the pure and the holy (comp. Matth. v. 8, Heb. xii. 14), even while tarrying in these lower courts, are the subjects of that kingdom, the 'denizens' of that *πολιτευμα* (Phil. iii. 20), the sharers of that *υιοθεσία* (Eph. i. 5), just as the *vol* τῆς ἀπειθείας are even here on earth the occupants of the realm of

14 τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ἔχομεν
15 τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν ὅς ἐστιν

darkness and the vassals of its *κοσμοκράτορες* (Eph. vi. 12). A long and elaborate treatise on the *βασιλεία Θεοῦ* will be found in *Comment. Theol.* Vol. II. p. 107—173.

τῆς ἀγάπης αὐτοῦ] ‘*of His love*,’ i.e. who is the object of it, whom it embraces. This genitive has received different explanations; it has been regarded as (a) a gen. of the characterizing quality (comp. Winer, *Gr.* § 34. 3. b, p. 211), in which it differs little from *ἀγαπητός*, Matth. iii. 17, Mark xii. 6, al., or *ἡγαπημένος*, Eph. i. 6, comp. Chrys.; (b) a species of gen. *originis*, *ἀγάπη* being considered more as an essence than an attribute; see August. *de Trin.* xv. 19. 37 (cited by Est. and Just.), and Olsh. *in loc.*; (c) the gen. of the remoter object (comp. Winer, *Gr.* § 30. 2, p. 169), ‘the son who has His love,’ Steiger, comp. Wordsw.; or simply and more probably, (d) the gen. *subjecti*, *ἀγάπης* being classed under the general head of the possessive gen.; comp. Krüger, *Sprachl.* § 47. 7. 7: De W. and Mey. compare Gen. xxxv. 18, *υἱὸς δόνης μου*. It has been thought that the title is specially selected to imply some reference to the *υιοθεσία* (Huth.); this is possible, but the context and a comparison with Eph. i. 6, 7, do not favour the supposition.

14. ἐν ᾧ] ‘*in whom*,’ certainly not ‘by whom,’ but ‘in’ Him as the living source of redemption: see notes on Eph. i. 7. ἔχομεν τὴν ἀπολ.] ‘*we are having the redemption*,’ not ‘*our redemption*,’ Alf., but ‘*the red.*,’ or with idiomatic omission of the art., ‘redemption,’ Auth.,—the reference being to redemption from the wrath and punitive justice of God in its most comprehensive signification, whether

specially ours or common to us and to all mankind. The prep. *ἐν* is not intensive (*οὐκ εἶπε λύτρωσιν, ἀλλ’ ἀπολ., ὥστε μὴδὲ πεσεῖν λοιπόν*, Chrys.), but, with its usual force (‘*separationis remotioisque potestas*,’ Winer, *Verb. Comp.* iv. 5), points to the punishment and divine wrath from which we were redeemed in Christ and by His blood. On the four degrees of redemption,—viz. (a) payment of ransom for all, (b) admission into the Church, (c) exemption from the tyranny of sin here, and (d) exemption from hell and death hereafter,—see Jackson, *Creed*, ix. 5, Vol. VIII. p. 218 sq. (Oxf. 1844). For other details see notes on Eph. i. 7. There is some variation in reading; the addition of *διὰ τοῦ αἵματος αὐτοῦ* (*Rec.*) is only found in some mss., and is rightly omitted by nearly all modern editors.

τὴν ἄφεσιν τῶν ἁμαρτ.] ‘*the forgiveness of our sins*,’ apposition to the preceding *τὴν ἀπολ.*, defining more exactly its nature and significance. On the distinction between *ἀφεςις* and *ῥάψις*, see Trench, *Synon.* § 33, and on that between *ἁμαρτίαι* and *παραπτώματα*, notes on Eph. i. 7, and Trench, *Synon.* Part II. § 16.

15. ὅς ἐστιν κ.τ.λ.] Detailed description of the person of Christ, His dignity, and His exaltation, for which the preceding verse and the allusion to *βασιλεία* in ver. 13 form a suitable preparation. As this forms one of the three important passages in St Paul’s Epp. (Eph. i. 20—23, Phil. ii. 6—11) in which the doctrine of the person of Christ is especially unfolded, both the general divisions and the separate details will require very careful consideration. With regard to the former, it seems scarcely doubtful that there is a

εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,

twofold division, and that as in Phil. ii. 7 καὶ σχήματι κ.τ.λ. seemed to introduce a new portion of the subject, so here the second καὶ αὐτὸς (ver. 18) indicates a similar transition; and further, that just as in Phil. *l. c.* the first portion related to the λόγος σαρκος, the latter to the λόγος ἑσαρκος, so here in ver. 15—17 the reference is rather to the *pre-incarnate* Son in His relation to God and to His own creatures, in ver. 18—20 to the *incarnate* and now *glorified* Son in His relations to His Church: so Olsh., hastily condemned by Meyer, but, in effect and inferentially, supported by the principal Greek and majority of Latin Fathers: comp. Pearson, *Creed*, Vol. i. p. 14. See contra, Hofmann, *Schriftb.* Vol. i. p. 135, whose opposition however is based on the more than doubtful supposition that καὶ αὐτὸς (ver. 17) is dependent on the foregoing δτι. "Ὁς thus refers to the subject ὁ υἱὸς τῆς ἀγ. αὐτοῦ in its widest and most complex relations, whether as Creator or Redeemer, the immediate context defining the precise nature of the reference: see notes on Phil. ii. 6. The present ἔστιν cannot be pressed to imply that what is here said refers to our Lord in glory *after His incarnation*, in contradistinction to His eternal glory as the Word (Alf.).

εἰκὼν τοῦ Θεοῦ κ.τ.λ.] 'the image of the invisible God;' not 'an image,' Wakef., or 'image,' Alf.,—the article is idiomatically omitted after ἔστιν; see Middl. *Gr. Art.* III. 3. 2. With this expression comp. 2 Cor. iv. 4, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, Heb. i. 3, ὅς ὡν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ: Christ is the original image of God, 'bearing His figure and resemblance as truly, fully, and perfectly, as a son of man has all the features,

lineaments, and perfections, belonging to the nature of man,' Waterl. *Serm. Chr. Div.* v. Vol. II. p. 104, see esp. Athan. *Nicen. Def.* § 20.

Without overpassing the limits of this commentary, we may observe that Christian antiquity has ever regarded the expression 'image of God' as denoting the eternal Son's perfect equality with the Father in respect of His substance, nature, and eternity; 'perfectæ æqualitatis significantiam habet similitudo,' Hil. *de Syn.* § 73, ἀπαράλλακτος εἰκὼν τοῦ Πατρὸς τυγχάνων [on the subsequent Semi-arian use of this term, see *Oxf. Libr. of Ff.* Vol. VIII. p. 35, 106] καὶ τοῦ πρωτοτύπου ἐκτυπος χαρακτήρ, Alex. ap. Theod. *Hist. Eccl.* i. 4; see Athan. *contr. Arian.* i. 20. The Son is the Father's image in all things save only in being the Father, εἰκὼν φυσικὴ καὶ ἀπαράλλακτος κατὰ πάντα ὁμοία τῷ πατρί, πλὴν τῆς ἀγεννησίας καὶ τῆς πατρότητος, Damasc. *de Imag.* III. 18; comp. Athan. *contr. Arian.* i. 21.

The exact force of the emphatically placed τοῦ ἀοράτου ('who is invisible,' Wordsw.; Winer, *Gr.* § 20. i. 2, p. 120) is somewhat doubtful. Does it point to the primal invisibility of the εἰκὼν (Chrys., Orig. ap. Athan. *Nic. Def.* § 27), or, by a tacit antithesis, to its *visibility* (Daven., Mey., al.; comp. John xiv. 9, 2 Cor. iii. 18)? Apparently to the latter: Christ, as God and as the original image of God, was of course primarily and essentially ἀόρατος (ἐρεῖ οὐδ' ἂν εἰκὼν εἴη, Chrys.); but as the Son that declared the Father (John i. 18), as He that was pleased to reveal Himself visibly to the Saints in the O. T. (see esp. Bull. *Def. Fid. Nic.* i. 1. 1 sq.), He was ὁπατός, the manifestor of Him who dwells in φῶς ἀπρόσιτον

16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ

and whom no man hath seen or can see (1 Tim. vi. 16); comp. Beng. Whether there is here any approximation to views entertained by Philo concerning the Λόγος (Olah., Alf., see Usteri, *Lehrb.* II. 2. 4, p. 293) is very doubtful. We must at any rate remember that Philo was the uninspired exponent of the better theosophy of his day, St Paul the inspired Apostle revealing the highest and most transcendent mysteries of the Divine economy.

On the meaning of εἰκών, and its distinction from ὁμολοις, -ωμα, see Trench, *Synon.* § 15.

πρωτότοκος πάσης κτίσ. [*the first-born before every creature,* i.e. 'begotten, and that antecedently to everything that was created,' surely not 'the whole creation,' Waterl. (Vol. II. p. 57), comp. Alf.,—an inexact translation which here certainly (contrast notes on Eph. ii. 21) there seems no necessity for maintaining; comp. Middleton, *Gr. Art.* p. 373. As ver. 17 (πρὸ πάντων) expressly reiterates, our Lord is here solemnly defined as *πρωτότοκος* in relation to every created thing, animate or inanimate, human or superhuman; *πρωτότ.* τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων, Just. Martyr, *Dial.* § 100. This notable expression has received every variety of explanation. Grammatically considered, τῆς κτίσεως may perhaps be the *partitive* gen., the *possessive* gen. (Hofmann, *Schriftb.* Vol. I. p. 137), or, much more probably, the gen. of the *point of view*, 'in reference to,' 'in comparison to' (Scheuerl. *Synt.* § 18. 1, p. 129), the latent comparative force involved in the *πρώτος* rendering this last genitival relation still more intelligible and perspicuous; comp. Fritz. *Rom.* x. 18, Vol. II. p. 421. In the first two cases, *πάσα*

κτίσις must be considered as equiv.

to a plural (قَسَمٌ كُلٌّ)

[*omnium creaturarum*] Syr.), i.e. every form of creation (comp. Hofmann, *l.c.*), the expression compared with *πρωτότοκος τῶν νεκρῶν*, Rev. i. 5, and (especially in the last of these cases) the Arian deduction, that Christ is a *κτίσις*, held to be grammatically possible; see Usteri, *Lehrb.* II. 2. 4, and even Reuss, *Théol. Chrét.* IV. 10, Vol. II. p. 100, both which writers use language, which, without the limitation named by Thorndike (*Cov. of Grace*, II. 17. 5), must be pronounced simply and plainly Arian. In the last case, *πάσα κτίσις* retains its proper force, *πρωτότοκος* its comparative reference, and the conclusion of Athanasius, especially when viewed in connexion with the context (ὅτι ἐν αὐτῷ ἐκτ., ver. 16), perfectly *inevitable*; ἄλλος ἐστὶ τῶν κτισμάτων, καὶ κτίσμα μὲν οὐκ ἐστὶ, κτιστὴς δὲ τῶν κτισμάτων, *contr. Arian.* III. 62, — a passage of marvellous force and perspicuity: see a'so, both on this and ver. 16, Pearson, *Creed*, Vol. I. p. 148. The term *πρωτότοκος* (obs. not *πρωτόκτιστος* or *πρωτόπλαστος*) is studiously used to define our Lord's relation to His creatures and His brotherhood with them (comp. Rom. viii. 29), and is in this respect distinguished from *μονογενής* which more exactly defines His relation to the Father; *μονογενής μὲν διὰ τὴν ἐκ Πατρὸς γέννησιν· πρωτότοκος δὲ διὰ τὴν εἰς τὴν κτίσιν συγκατάβασιν* [condescension] καὶ τὴν τῶν πολλῶν ἀδελφοποίησιν, Athan. *contr. Arian.* II. 62: in a word, He was *begotten*, they were *created*,—the gulf infinite, yet as He stooped to wear their outward form, so He disdains not to institute, by the mouth of His

τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι

Apostle, a *temporal* comparison between His own generation from eternity and their creation in time; see Bull, *Def. Fid. Nic.* III. 9. 9, who however appears to have misunderstood the meaning of *συγκάθαρσις*, comp. Newman, in *Oxf. Libr. of Ff.* Vol. VIII. p. 288.

Lastly, as there seem to be two senses in Scripture in which our Lord is first-born in respect of every creature, viz. in its restoration after the fall as well as in its first origin (see Athan. ii. 63), we may possibly admit, as ver. 18 also partially suggests, a *secondary* and *inferential*,—certainly not a *primary* (Theod.-Mops.; Æth., '*supra omnia opera*'), nor even co-ordinate, reference to priority in dignity (*ἡπορίμνησις*): see Alf. in *loc.*, who however unduly presses this reference, and by referring the whole to Christ in His now glorified state (so Mey., and Hofmann, *Schriftb.* Vol. I. p. 135) certainly seems to impair the theological force and significance of this august passage. For further doctrinal comments see the good note of Wordsw. in *loc.*

16. Ἔτι] '*because*,' not '*for*,' Alf., a transl. better reserved for γὰρ,—logical elucidation of the preceding member: He, in the sphere of whose creative power all things were made and on whom all things depend, was truly the *πρωτόν. πρῶτος κτίσας*, and had an eternal priority in time and dignity. The objections of Schleiermacher (*Stud. u. Krit.* 1832, p. 502) to the logic of this causal explanation are unreasonable and pointless.

ἐν αὐτῷ] '*in Him*,' as the creative centre of all things, the causal element of their existence; comp. Winer, *Gr.* § 50. 6, p. 372. The preposition has received several different explanations,

three of which deserve consideration: ἐν has been referred to Christ as (a) the *causa instrumentalis* (ἐν = δίδ), creation being conceived as existing in the means, Jelf, *Gr.* § 622. 3; (b) the *causa exemplaris*, the κόσμος νοητός being supposed to be included, and to have its essentiality (Olsh.) in Him as the great exemplar; (c) the *causa conditionalis*, the act of creation being supposed to rest in Him, and to depend on Him for its completion and realization. Of these (a) is adopted by the Greek commentators, but is open to the serious objection that no distinction is preserved between ἐν αὐτῷ here and δι' αὐτοῦ below, which St Paul's known use of prepp. (see notes on *Gal.* i. 1) would lead us certainly to expect. The second (b) is adopted by the schoolmen and recently by Olsh., Neand., Bisp., but is highly artificial, and supported by no analogy of Scripture. We therefore adopt (c) which is theologically exact and significant, and in which St Paul's peculiar, yet somewhat varied use of ἐν Χριστῷ with verbs (comp. 2 Cor. v. 19, Gal. ii. 17, Eph. i. 4, al.) is suitably maintained: compare the similar usage of ἐν, esp. with pronouns, to denote the subject in which and on which ('den Haltpunkt') the action depends, e.g. ἐν σοὶ πᾶς ἔγωγε σώζομαι, Soph. *Ajax*, 519; see Rost u. Palm, *Lex.* s. v. ἐν, 2. b, Vol. I. p. 509, Bernhardt, *Synt.* v. 8. b, p. 210.

ἐκτίσθη] '*were created*,' with simple physical reference: observe the *aorist* of the past action, as contrasted with ἐκτίσται below, in which the duration and persistence of the act ('per effectus suos durat,' see notes on *Eph.* ii. 8) is brought into especial prominence; comp. 1 Cor. xv. 27, and Winer, *Gr.* § 40. 4, p. 243. The forced ethical meaning '*were*

εἴτε κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι'

arranged, re-constituted' (Schleierm.), though lexically admissible, is fully disproved by Meyer, who observes that *κτίω* always in the N. T. (even in Eph. ii. 10, 15, iv. 24) implies the bringing into existence, spiritually or otherwise, of what before was not. For an exposition of this important text see *Conc. Antioch.* ap. Routh, *Reliq. Sacr.* Vol. II. p. 468, referred to by Wordsw. *in loc.*

τὰ πάντα] 'all things that exist'—more specifically defined, first in regard of *place*, secondly in regard of *nature* and essential characteristics. On the use of the art. ('das All'), see Winer, *Gr.* § 18. 8, p. 105.

τὰ ἐν τοῖς οὐρ. κ.τ.λ.] 'the things in the heaven, and the things on the earth;' not in reference merely to intelligent beings (Huth.), nor to the exclusion of things under the earth (Phil. ii. 10), but, as in Eph. i. 10 (see notes), with the fullest amplitude,—'all things and beings whatsoever and wheresoever;' 'hæc distributione universam creaturam complectitur,' Daven. The following clauses carry out the universality of the reference, by specifying the two classes of things, the visible and material, and the invisible and spiritual,—which latter class is still further specified by disjunctive enumerations. The reading is doubtful. The τὰ before ἐν τοῖς οὐρ. is omitted by *Lachm.* with BD¹FGN¹; 2 mss.; —but retained by *Tisch.* with A(C rare)D³(?E)KLN⁴; most mss.; Gk. Ff. As the external authority is of importance, and the probability of omission owing to the τὰ in the πάντα that precedes not small (see Meyer, *crit. note*), we still retain, though not with full confidence, the reading of ed. 1 and ed. 2. τὰ ὁρατὰ καὶ τὰ ἀόρ.] 'the things visible and the things

invisible;' amplification—not exclusively of the former (διδάσκει σαφέστερον τίνα καλεῖ οὐράνια εἶτε ὁρατὰ [as sun, moon, and stars] εἶτε δόρατα, Theod.), or exclusively of the latter member (δόρατα τῆς ψυχῆς λέγων, ὁρατὰ πάντας ἀνθρώπους, Chrys.) of the previous clause, but of both, 'the visible and invisible world:' 'in cælo visibilia sunt sol, luna, stellæ; invisibilia angeli: in terrâ visibilia plantæ, elementa, animalia; invisibilia animæ humanæ,' Daven.,—unless indeed, as the following enumeration seems to imply, this last class, 'animæ humanæ,' be grouped with ὁρατὰ (Mey.). εἴτε θρόνοι κ.τ.λ.]

'whether Thrones, whether Dominions, whether Principalities, whether Powers,' disjunctive specification of the preceding δόρατα; 'lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, and in them comprehendeth the rest,' Pearson, *Creed*, Vol. I. p. 148. There seems to be no reason for modifying the opinion advanced in notes on Eph. i. 21, that four orders of heavenly Intelligences are here enumerated; see Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 226 sq., and the extremely good article in Suicer, *Thesaur. s. v. ἀγγελος*, Vol. I. p. 30—48. By comparing this passage with Eph. i. c., where the order seems descensive, we may possibly infer that the θρόνοι (not named elsewhere in N. T., but noticed in Dionys. Areop. *de Hier.*, and in *Test. XII. Patr.* p. 532, Fabric.) are the highest order of blessed spirits, those sitting round the eternal throne of God, κυριότητες the fourth, ἀρχαὶ and ἐξουσίαι the intermediate (Mey.), if indeed, as is

αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστιν πρὸ πάν- 17
των, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν· καὶ αὐτός ἐστιν 18

observed on *Eph. l. c.*, all such distinctions are not to be deemed precarious and presumptuous; comp. Bull, *Serm.* XII. p. 221, and Hofmann, *Schriftb.* Vol. I. p. 302. This enumeration may have been suggested by some known theosophic speculations of the Colossians (ch. ii. 18, comp. Maurice, *Unity of N. T.* p. 566), but more probably, as in *Eph. i. 21*, was an incidental revelation, which the term *dōpara* evoked. Of the other numerous interpretations which these words have received (see De Wette in *loc.*) none seem worthy of serious attention. τὰ πάντα κ.τ.λ.] '(yea) all things,' &c.; solemn recapitulation of the foregoing. The most natural punctuation after ἐξουσία seems to be neither a period (*Tisch.*), nor a comma (*Alf.*), least of all a parenthesis (ending with ἐκκλησίας, ver. 18, *Lachm.*), but, as in *Mill*, and in *Bultmann's* recent edition, a colon.

δι' αὐτοῦ καὶ εἰς αὐτόν] 'through Him and for Him;' resumption of ἐν αὐτῷ ἔκτ. with a change both in tense and prepositions: there the Son was represented as the 'causa conditionalis' of all things, here as the 'causa medians' of creation, and the 'causa finalis' (*Daven.*) or 'finis ultimus' (*Calov.*) to which it is referred. It was to enhance His glory, and to be subjected to His dominion (comp. *Matth. xxviii. 18*), that all things were created; εἰς αὐτὸν κρέματα ἢ πάντων ὑπόστασις..... ὥστε ἂν ἀποσπασθῇ τῆς αὐτοῦ προνοίας, ἀπόλωλε καὶ διέφθαρται, *Chrys.* We may observe that the mediate creation and final destination of the world, here referred to the Son, are in *Rom. xi. 36* referred to the Father. Such permutations deserve our serious consideration; if the Son had not been God,

such an interchange of important relations could never have been possible: comp. *Waterl. Def. Qu.* XI. Vol. I. p. 383 sq., Vol. II. p. 54, 56. On the force of the perf. ἔκτισται, see above; and in answer to the attempts to refer this passage to any figurative creation, see *Pearson, Creed*, Vol. I. p. 149, 150 (ed. *Burt.*).

17. καὶ αὐτός κ.τ.λ.] 'and He Himself,' &c.; contrast between the creator and the things created; αὐτός being emphatic, and καὶ having a gentle contrasting force (see notes on *Phil. iv. 12*) by which the tacit antithesis involved in αὐτός ('ipse oppositum habet alium,' *Herm. Dissert. αὐτός*, 1) between the things created (τὰ πάντα) and Him who created them is still more enhanced: they were created in time, He their creator is and was before all time. It may be observed that though αὐτός appears both in this and the great majority of passages in the N. T. to have its proper classical force ('ut rem ab aliis rebus discernendam esse indicet,' *Herm. Dissert. l. c.*), the use of the corresponding Aramaic pronoun should make us cautious in pressing it in every case. The vernacular tongue of the writers of the N. T. must have produced some effect on their diction.

πρὸ πάντων] 'before all things,' not 'all beings' ('omnes,' *Vulg., Clarom.*); the priority is not in rank, but, in accordance with the primary meaning of *πρωτόκοπος* and the immediate context,—in time; τοῦτο Θεῷ ἀρμοζον, *Chrys.* Theodoret with reason calls attention to the expression—not ἐγένετο πρὸ πάντων, but ἐστὶ πρὸ πάντων: contrast *John i. 14.* ἐν αὐτῷ συνίστ.] 'consist in Him,' as the

ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή,

causal sphere of their continued existence: not *exactly* identical with ἐν αὐτῷ above (Mey., Alf.), but, with the very slight change which the change of verb involves, in more of a directly causal reference; Christ was the conditional element of their *creation*, the causal element of their *persistence*; comp. Heb. i. 3, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. The declaration, as Waterland observes (*Serm. on Div.* VII. Vol. II. p. 164), is in fact tantamount to 'in Him they live, and move, and have their being' (Acts xvii. 28), which is and forms one of the great arguments for the omnipresence and the preserving and sustaining power of Christ; see ib. *Def.* Qu. XVIII. Vol. I. p. 430. The verb *συνιστάται* is well defined by Reiske, *Ind. Dem.* (quoted by Mey.), as 'corpus unum, integrum, perfectum, secum consentiens, esse et permanere,' comp. 2 Pet. iii. 5, and [Aristot.] *de Mundo*, § 6, ἐκ θεοῦ τὰ πάντα, καὶ διὰ θεοῦ ἡμῶν συνίστηται; see esp. Krebs, *Obs.* p. 334, and Loesner, *Obs.* p. 362, by both of whom this word is copiously illustrated from Josephus and Philo; comp. also Elsner, *Obs.* Vol. II. p. 255.

18. καὶ αὐτός κ.τ.λ.] Transition to the second part, in which the relation of the incarnate and glorified Son to His Church is declared and confirmed, not perhaps without some reference to the erroneous teaching and angel-worship that appy. prevailed in the Church of Colosse. Αὐτός is thus, as before, emphatic, possibly involving an antithesis to some falsely imagined κεφαλὴ or κεφαλὰι of the Church; 'He in whom all things consist, He and no other than He is the head of the Church.' The emphasis, as Meyer observes, rests on κεφαλὴ rather than ἐκκλησία; it was the headship of the

Church, not its supposed constitution, that formed the undercurrent of the erroneous teaching.

τοῦ σώματος ἐκκλ.] 'of His body, the Church,' τῆς ἐκκλ. being the genitive of *identity* or *apposition*; see Winer, *Gr.* § 59. 8, p. 470, Scheuerl. *Synt.* § 12. 1, p. 82. The Apostle does not say merely 'of the Church,' but 'of His body, the Church,' to show,—not the *φιλασθρία* of Christ (θεῶν ἡμῶν οὐκείνους δεῖξαι αὐτόν, Chrysa.), but the real, vital, and essential union which exists between the Church and its Head: comp. Eph. iv. 15, 16, and notes *in loc.*; see also Rom. xii. 5, 1 Cor. x. 17, Eph. i. 23, al.

ὅς ἐστιν] 'seeing He is;' the relative having a semi-argumentative force, and serving to confirm the previous declaration; see Jelf, *Gr.* § 836. 3. We can scarcely say that in such sentences 'ὅς is for *δρι*' (Jelf, *l.c.*, *Matth. Gr.* § 480. c), but rather that, like the more usual *δστις*, the simple relational force passes into the *explanatory*, which almost necessarily involves some tinge of causal or argumentative meaning; see notes on *Gal.* ii. 4.

ἀρχή] 'the beginning,' not merely in ref. to the following τῶν νεκρῶν (Mey., Hofmann, *Schriftb.* Vol. II. 1, p. 241; comp. Theod.), nor even to the spiritual resurrection (Daven.), both which interpretations seem too limited; nor yet, with a general and abstract reference, the 'first creative principle' (Steig., Huth.; comp. Clem.-Alex. *Strom.* iv. p. 638, ὁ Θεὸς δὲ ἀρχὸς ἀρχὴ τῶν ὄλων παντελῆς),—but, as the more immediate context and the reference to our Lord's Headship of His Church seem certainly to suggest, in ref. to the *new creation* (comp. Calv., Corn. a Lap.; 2 Cor. v. 17, Gal. vi. 15), the following πρωτότοκος ἐκ τῶν νεκρ.

πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτός
πρωτεύων, ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πληῖρωμα κατ-

serving to define that relation more closely, and to preserve the retrospective allusion to *πρωτότ.* in ver. 15: our Lord in His glorified humanity is the ἀρχηγός τῆς ζωῆς (Acts iii. 15) to His Church, the beginning, source, and origin, of the new and spiritual, even as He was of the former and material creation; see Olsh. and Bisp. *in loc.*, and comp. Usteri, *Lehrb.* II. 2. 4, p. 304. The plausible reading ἀπαρχή, adopted by Chrys. and a few mss., is a limiting gloss suggested by the next clause compared with 1 Cor. xv. 20, 23. The omission of the art. [inserted in B, 67**] before ἀρχή is due, not to the abstract form of the word (Olsh.), but simply to the preceding verb subst., *Middl. Gr. Art.* III. 3. 2. *πρωτότ. ἐκ τῶν νεκρῶν* [‘first born from among the dead,’] not exactly identical with *πρωτότ. τῶν νεκρῶν* Rev. i. 5 (partitive gen.), but with the proper force of the preposition, ‘the first-born, not only of, but out of the dead;’ He left their realm and came again as with a new begetting and new birth into life (see esp. Andrewes, *Serm.* Vol. III. p. 57); he was the true ἀπαρχή τῶν κεκοιμημένων, 1 Cor. xv. 20: comp. Hofmann, *Schriftb.* Vol. II. 1, p. 241. Others had been translated, or had risen to die again, He had risen with glorified humanity to die no more (Rom. vi. 9): hence He is ‘not called simply the first that rose, but with a note of generation, *πρωτ. ἐκ τῶν νεκρῶν*,’ Pearson, *Creed*, Vol. I. p. 136 (ed. Burt.). *ἵνα γένηται* κ.τ.λ.] ‘in order that in all things He might become (not ‘sit,’ Vulg.) pre-eminent, might take the first place,’ ‘primas teneat,’ Beza, Daven.; *πανταχοῦ* *πρώτος* *ὡν* *πρώτος*, ἐν τῇ ἐκκλησίᾳ

πρώτος, ἐν τῇ ἀναστάσει *πρώτος*, Chrys.: divine purpose (*ἵνα* having here its full telic force, comp. notes on Eph. i. 17) of His being the ἀρχή of the new creation, and having the priority in the resurrection,—a divine purpose already fulfilled in its temporal, and to be hereafter fulfilled in all conceivable relations, when all things are put under His feet, and ‘the kingdom of the world is become the kingdom of our Lord and His Christ’ (Rev. xi. 15). The tense γένηται cannot be safely pressed, as in the subj. the force of the aor. is considerably weakened and modified; see Bernhardt, *Synt.* x. 9, p. 382. The verb *πρωτεύειν* is an ἀπ. λεγόμεν. in the N.T., but is not uncommon elsewhere; comp. Zech. iv. 7 (*Aquil.*), Esth. v. 11, 2 Macc. vi. 18, xiii. 15, in all which passages an idea of *προτίμησης* seems clearly conveyed. This however does not require a similar meaning to be assigned to *πρωτότ.* (comp. De W., Alf.): *πρωτεύειν* was to be the result, Christ’s being *πρωτότοκος* κ.τ.λ. was one of the steps which led to it; comp. Meyer *in loc.* *ἐν πᾶσιν*] ‘in all things,’ surely not=‘inter omnes,’ Beza,—a restricted reference that completely mars the majesty of this passage, and contravenes the force of the neuter τὰ πάντα in the causal sentence which follows. Lastly, αὐτός, as above, must not be left unnoticed: ‘si quis alius mortem debellasset...tum Christus non tenuisset primatum in omnibus,’ Daven. We may observe that with this clause the predication respecting Christ seem to reach their climax (comp. 1 Cor. xv. 28), and thus lead us to admit, if not to expect, a modification of subject in the causal sentence which follows.

19. ὅτι] ‘because;’ confirmation of

20 οικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς

the divine purpose in reference to Christ's precedence *ἐν πᾶσιν*: He in whom the whole πλήρωμα (of the θεότης) was pleased to reside, must needs have had His precedence in all things eternally designed and contemplated. *ἐν αὐτῷ* [*in Him*], and in Him specially; connected with κατοικεῖν, and put forward in the sentence that it may receive its full emphasis. The reference, as the context seems to show, is *now* more especially to the incarnate Son. εὐδόκησεν κ.τ.λ.] [*'all the fulness (of the Godhead) was pleased to dwell;*'] 'in ipso complacuit omnis plenitudo inhabitare,' (Iarom. The first difficulty in this profound verse is to decide on the grammatical subject of εὐδόκησεν. This verb, a late and probably Macedonian-Greek word (Sturz, *de Dial. Maced.* p. 167), has four constructions in the N. T., all personal; with *ἐν* and a dat. (Matth. iii. 17, xvii. 5, al.: 2 Thess. ii. 12 is very doubtful), with *εἰς* and an accus. (2 Pet. i. 17), with a simple accus. (Heb. x. 6, 8), with an infin. referring to the subject (Rom. xv. 26, 1 Cor. i. 21, al.,—the principal and prevailing use in St Paul's Epp.); see Fritz. *Rom.* x. 1, Vol. II. p. 369 sq., where the uses of εὐδοκ. are fully investigated. In the present case three subjects have been proposed; (a) Χριστός, the preceding subject, Tertull. *Marc.* v. 19, and recently Conyb., and Hofm. *Schriftb.* Vol. II. 1, p. 242, where it is fairly defended; (b) Θεός, supplied from the context; so, it can scarcely be doubted, Syr., Vulg., Goth., Theod., and, by inference, Chrys., Theoph., and after them the bulk of modern expositors; (c) the expressed subject πᾶν τὸ πλήρωμα; Iarom., Copt., appy. Æth., and recently Peile, and, very decidedly, Scholef. *Hints*, p. 108. Of

these (a) involves indirect opposition to strong analogies of Scripture (e.g. 2 Cor. v. 19), and, equally with (b), a harsh change of subject in the transition to the two infinitives: the second (b) is dogmatically correct, but involves a very unusual construction of εὐδοκ. (comp. Polyb. *Hist.* I. 8. 4, VII. 4. 5, 2 Macc. xiv. 35), a different subject to κατοικ. and ἀποκ., and further an ellipsis of a word, which though not without classical parallel (see Jelf, *Gr.* § 373. 3) would here, in a passage of such dogmatical importance, be in a very high degree unnatural and improbable: the third (c) is syntactically simple: it is also in harmony with St Paul's regular usage of εὐδοκεῖν when associated with an infin., and,—what is still more important,—both in its causal connexion, the nature of the expressions, and the order of the words (Meyer's assertion that it would have been *ὅτι πᾶν τὸ πλ. εὐδ. κ.τ.λ.* cannot be maintained; observe also the order in 1 Cor. i. 21, x. 5, Gal. i. 15), stands in closest parallel with the authoritative interpr. in ch. ii. 9, *ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλ. τῆς θεότητος σωματικῶς*. We seem bound then to abide by (c),—possibly the interp. of the ancient Latin Church: it involves however, as will be seen, some grave, though appy. not insuperable difficulties.

πᾶν τὸ πλήρωμα] [*'all the fulness (of the Godhead),*'] 'omnes divinæ naturæ divitiæ,' Fritz. These words have been very differently explained. Lexically considered, πλήρωμα has three possible meanings, one active, (a) *implendi actio*, and two passive, (β) *id quod impletum est*, Eph. i. 23 (see notes), and the more common (γ) *id quo res impletur*, Gal. iv. 4, Eph. iii. 19 (see notes on both passages), which again often passes into the

αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐ-

neutral and derivative (γ₁), *affluentia*, *abundantia*, πλούτος,—especially in connexion with abstract genitives, Rom. xv. 29; see Fritz. *Rom.* xi. 12, Vol. II. p. 469 sq., Hofmann, *Schriftb.* Vol. II. 1, p. 26. Of these (γ₁), or perhaps simply (γ), alone is exegetically admissible. The real difficulty lies in the supplemental gen. Setting aside all doubtful and arbitrary explanations, e.g. ἐκκλησία (Theod., Sever.), ‘fulness of the Gentiles’ (Schleierm.), ‘fulness of the universe’ (Conyb., Hofm. l. c., p. 26), we have only one authoritative supplement, τῆς θεότητος, either exactly in the same sense as in ch. ii. 9, ‘plenitudo Deitatis,’ or in the more derivative sense, ‘plenitudo gratiæ habitualis’ (comp. Davenant, Mey., al.). The latter of these is adopted by those who advocate construction (h) of εὐδοκ., but has this great disadvantage, that it involves two interpretations of πλῆρωμα θεοῦ. (here in ref. to ‘divina gratia,’ there to ‘divina essentia,’ so Mey., Alf., al.), whereas on the constr. of εὐδοκ. already adopted, πλῆρ. will naturally be the same in both cases, and will imply ‘the complete fulness and exhaustless perfection of the Divine Essence,’ the ‘plenitudo Deitatis,’—an abstract term of transcendent significance, involving in itself the more concrete Θεός, which, as will be seen, seems probably to be the subject of the following participial clause.

When we consider the context in ch. ii. 9, there seem grave reasons for thinking that St Paul chose this august expression with special reference to some vague or perverted meaning assigned to it by the false teachers and theosophistic speculators at Colossæ; comp. Thordike, *Cov. of Grace*, II. 15. 12.

κατοικῆσαι] ‘to dwell;’ a term espe-

cially applied to the indwelling influence of the Father (comp. Eph. ii. 22), the Son (Eph. iii. 17), and the Spirit, and both here and in ch. ii. 9 enhancing the *personal* relations involved in the mysterious word πλῆρωμα; ἐκεῖ ὤκησεν οὐκ ἐνέργειά τις ἀλλ’ οὐσία, Theoph.

20. ἀποκατ. τὰ πάντα] ‘to reconcile all things;’ ἀποκατ. is not ‘prorsus reconciliare,’ Mey. (comp. Chrys., κατηλλαγμένοι, ἀλλὰ τελείως ἔδει), but, with the natural force of ἀπὸ in similar compounds (ἀποκαθιστάνειν, ἀπενεύειν), ‘in pristinam conditionem reconciliando reducere;’ see Winer, *de Verb. Comp.* IV. p. 7, 8. The subject of the inf. is of course the same as that of κατοικ., i.e., grammatically considered, the πλῆρ. above, but exegetically,—as the following αὐτὸν and other scriptural analogies (comp. 2 Cor. v. 19, Eph. i. 10) seem to suggest, the more definite Θεός, involved and included in the mystical and abstract designation. The revelation contained in these words is of the most profound nature, and must be interpreted with the utmost caution and reverence. Without presuming to dilute, or to assign any improper ‘elasticity’ (Mey.) to the significant ἀποκατ. (e.g. ‘reunionem creaturarum inter se invicem,’ Dalmæus), or to limit the comprehensive and unrestricted τὰ πάντα (e.g. ‘universam Ecclesiam,’ Beza, ‘omnes homines,’ Corn. & Lyp.), we must guard against the irreverence of far reaching speculations on the reconciliation of the finite and the infinite (Usteri, *Lehrb.* II. 1. 1, p. 129, Marheineke, *Dogm.* § 331 sq.), to which this mighty declaration has been supposed to allude. This, and no less than this, it *does* say,—that the eternal and incarnate Son is the ‘causa mediana’

τοῦ, ὡς αὐτοῦ, ἔτε τὰ ἐπὶ τῆς γῆς ἔτε τὰ ἐν τοῖς
οὐρανοῖς.

by which the absolute totality of created things shall be restored into its primal harmony with its Creator, —a declaration more specifically unfolded in the following clause: more than this it *does not* say, and where God is silent it is not for man to speak. See the sober remarks of Hofmann, *Schriftb.* Vol. I. p. 188 sq. The mysterious *ἐνκεφαλαιοῦσθαι*, Eph. i. 10 (obs. both the prep. and the voice), is a more general and perhaps more developed, while in 2 Cor. v. 19 *κτιστὸς καταλλάσσει* is a more limited and more specific representation of the same eternal truth: see *Destiny of the Creature*, p. 86 sq. *ἐς αὐτόν* [*unto Himself*], i.e. to God, couched in the foregoing *ἐλπίσμεν*: a ‘*prægnans constructio*,’ —the preposition marking the reconciled access to (comp. Eph. ii. 18), and union with the Creator; comp. Winer, *Gr.* § 66. 2, p. 547. The simple dative (Eph. ii. 16; comp. Rom. v. 10, 2 Cor. v. 19, al.) expresses the object to whom and for whom the action is directed, but leaves the further idea conveyed by the prep. unnoticed. There is no need to read *αὐτῷ* (Griesb., Scholz), as the reference to the subject is unemphatic; see notes on Eph. i. 4. *ἐφ’ ἡμεῖς* [*having made peace*], i.e. God,—a simple and intelligible change of gender suggested by the preceding *αὐτῷ* and the personal subject involved in the subst. with which the part is grammatically connected; in fact, ‘a construction *πρὸς τὸ ἐποσημασμένον*.’ The parallel passage Eph. ii. 15, *τοῦτον ἐφ’ ἡμῶν*, would almost seem to justify a reference to the Son (Theod., Œcum.) by the common participial anacoluthon (Steiger; comp. Winer, *Gr.* § 63. 2, p. 505), but as this would

seriously dislocate the sentence by separating the medial participial clause from the finite verb, and would introduce confusion among the pronouns, we retain the more simple and direct construction. Thus then the two constructions (b) and (c) noticed in ver. 19 ultimately coincide in referring ver. 20 to God, not Christ; and it is worthy of thought whether the ancient Syr. and Clarom. Vv. may not, by different grammatical processes, exhibit a traditional ref. of ver. 20 to God, of a very remote, and perhaps even authoritative antiquity.

ἐκ τοῦ αἵματος αὐτοῦ [*by the blood of* (i.e. shed upon) *His cross*]; more specific and circumstantial statement of the ‘*causa mediana*’ of the reconciliation. The gen. is what is termed of ‘*remoter reference*,’ forming in fact a species of *breriloquentia*: see esp. Winer, *Gr.* § 30. 2, p. 168, where numerous exx. are collected.

ἐν αὐτῷ [*by Him*]; it is scarcely necessary to say that *ἐν αὐτῷ* does not refer to the immediately preceding *ἐκ τοῦ αἵματος*, but to the more remote *ἐν αὐτῷ* of which it is a vivid and emphatic repetition. These words are omitted by BD¹FGL; 10 mss.; Vulg. (Lachm.), but almost obviously to facilitate the construction. *ἐτε τὰ ἐπὶ τῆς γῆς καὶ τὰ ἐν τοῖς οὐρανοῖς* [*whether the things upon the earth or the things in the heavens*]; disjunctive enumeration of the ‘*universitas rerum*,’ as in ver. 16, with this only difference, that the order is transposed,—possibly from the more close connexion of the death of Christ with *τὰ ἐπὶ τῆς γῆς*. It is hardly necessary to say that the language precludes any idea of reconciliation between the occupants of earth and heaven (as appy. Cyr.-Jer. *Catech.* XIV. 3, Chrys. [in part], Theod., al.) or, in

You who were alienated
He reconciled by His
death, if at least ye re-
main firm in the faith
and abide by the hope of the Gospel.

Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριω- 21
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς

reference to the latter, of any reconciliation of only a retrospectively preservative nature (Bramhall, *Disc.* iv. Vol. v. p. 148). How the reconciliation of Christ affects the spiritual world—whether by the annihilation of ‘posse peccare,’ or by the infusion of a more perfect knowledge (Eph. iii. 10), or (less probably) some restorative application to the fallen spiritual world (Orig., Neand. *Planting*, Vol. i. p. 531),—we know not, and we dare not speculate: this however we may fearlessly assert, that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things in earth and heaven, and that it is the blessed medium by which peace is wrought between God and His creatures, whether angelical, human, animate, or inanimate (Rom. viii. 19 sq.); see the valuable note of Harless on Eph. i. 10, esp. p. 52, Hofmann, *Schriftb.* Vol. i. p. 189, and comp. Wordsw. in loc.

21. Καὶ ὑμᾶς] ‘And you also:’ new clause, to be separated by a period (not merely a comma, *Lachm.*, Bisp.) from ver. 20, descriptive of the application of the universal reconciliation to the special case of the Colossians; comp. ch. ii. 13, and see notes on Eph. ii. 1. The structure involves a slight anacoluthon: the Apostle probably commenced with the intention of placing ὑμᾶς under the immediate regimen of ἀποκατῆλλ., but was led by ποτὲ ὄντας into the contrasted clause νυνὶ δὲ before he inserted the verb; comp. Winer, *Gr.* § 63. 1, p. 504. The reading ἀποκατῆλλάγητε adopted by *Lachm.* and *Mey.* with B (D¹FG; Clarom.; Iren., al., have ἀποκαταλλαγέντες) involves an equally intelligible, though much stronger anacoluthon, but

has not sufficient external support. ὄντας ἀπηλλοτριω.] ‘being alienated,’ ‘being in a state of alienation,’ scil. ‘from God;’ comp. Eph. iv. 18. The part. of the verb subst. is used with the perf. part. to express yet more forcibly the continuing state of the alienation; comp. Winer, *Gr.* § 45. 5, p. 311. For illustrations of the emphatic word ἀπαλλ. (‘abalienati,’ Beza), see notes on Eph. ii. 12, where the application is more expressly restricted. Both there and Eph. iv. 18, the Ephesians were represented as a portion of heathenism, here the Colossians are represented as a portion of the ‘universitas rerum,’ to whom the redeeming power of Christ extends. ἐχθρούς κ.τ.λ.]

‘enemies in your understanding,’ &c., not passive, ‘regarded as enemies by God’ (Mey., who compares Rom. v. 10), but, as the subjective tinge given by the limiting dative and the addition ἐν τοῖς ἐργ. seem to imply, active; ἐχθροὶ ἦτε, φησί, καὶ τὰ τῶν ἐχθρῶν ἐπαύτετε, Chrys. The dative διανοία is what is termed the dat. of reference to (see notes on Gal. i. 22), and represents, as it were, the peculiar spiritual seat of the hostility (comp. notes on Eph. iv. 18), while ἐν τοῖς ἐργοῖς marks the practical sphere and substratum in which the ἐχθρα was evinced; comp. Huther in loc. On the meaning of διάνοια, the ‘higher intellectual nature’ (διεξοδος λογικῆ, Orig.), especially as shown in its practical relations (contrast ἐννοια, Heb. iv. 12), see the good remarks of Beck, *Seelenl.* II. 19. b, p. 58.

The position of τοῖς πονηροῖς, not simply ἐν τοῖς πον. ἐργ., serves to give emphasis, and direct attention to the real character of the ἐργα; Winer, *Gr.*

22 ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ

§ 20. 1, p. 119.

νυνὶ δὲ ἀποκατ.] 'yet now *kathē He* (God, see next note) reconciled.' antithesis to the preceding *πρὸς ὄντας*, the opposite δὲ in the apodosis being evoked by the latent 'although' (Donalds. *Gr.* § 621) involved in the participial protasis; comp. Xen. *Mem.* III. 7. 8, *ἐκείνους... ἡρώδης χειροῦμενος, τοῦτοις δὲ μηδὲνα τρόπον οἷσι δυνήσασθαι προσερχθῆναι*, and see the note and ref. of Kühner, also Buttmann, *Mid. Excurs.* XII. p. 148: add Klotz, *Devar.* Vol. II. p. 374, Hartung, *Partik.* δέ, 5. 6, Vol. I. p. 186. Such a construction is not common in Attic writers. In this union of the emphatic particle of absolutely present time with the aor. (comp. Hartung, *Partik.* Vol. II. p. 24), the aor. is not equiv. to a pres. or perf., but marks, with the proper force of the tense, that the action followed a given event (here, as the context suggests, the atoning death of Christ), and is now done with; see Donalds. *Gr.* § 433, compared with Fritz. *de Aor.* VI. p. 6, 17. Meyer pertinently compares Plato, *Symp.* p. 193 A, *πρὸ τοῦ... ἐν ἡμεν, νυνὶ δὲ διὰ τὴν ἀδικίαν διωκίσθημεν ὑπὸ τοῦ θεοῦ*. This use of the aorist cannot be satisfactorily conveyed in English.

22. ἐν τῷ σώμ. κ.τ.λ.] 'in the body of His flesh,' i.e., as the language and allusion undoubtedly requires,—the flesh of Christ; the prep. ἐν pointing to the *substratum* of the action; see notes on Gal. i. 24, and comp. esp. Andoc. *de Myst.* p. 14, *ὁ μὲν ἀγὼν ἐν τῷ σώματι τῷ ἐμῷ καθέστηκεν*. It may justly be considered somewhat doubtful whether the subject of the present clause and of the verb ἀποκατήλλαξεν should be regarded as Christ (Chrys., Ecum., al.), or God. In favour of

the first supposition we have the use of σώματι (which seems to suggest an identity between the subject to which the σώμα refers and the subject of the verb), perhaps the use of *παραστήσαι* (comp. Eph. v. 27, but contrast 2 Cor. iv. 14), and the ready connexion of such a purpose with the fact specified by ἀποκατ. (comp. De Wette), and lastly, the semi-parallel passage Eph. ii. 13. Still the difficulty of a change of subject,—the natural transition from the more general act on the part of God alluded to in ver. 20 to the more particular application of the same to the Colossians,—the fuller amplification which this verse seems to be of the substance of ver. 14,—and the similarity between the circumstantial διὰ τοῦ αἵμ. τοῦ στ. αὐτοῦ above and the circumstantial ἐν τῷ σώμ. κ.τ.λ. in the present verse, seem to supply distinctly preponderant arguments, and lead us with Bengel, Huth., and others, to refer ἀποκατ. to the subject of ver. 20, i.e. to God. Many reasons have been assigned why St Paul adds the specifying gen. (*substantia*, Winer, *Gr.* § 30. 2. β, p. 170) τῆς σαρκός. Two opinions deserve consideration; (a) that it was to oppose some forms of *Docetic* error which were prevailing at Colossæ, Steiger, Huth., al.; (b) that it was directed against a *false spiritualism*, which, from a mistaken asceticism (ch. ii. 23), led to grave error with respect to the efficacy of Christ's atonement in the flesh; so Mey., followed by Alf. As there are no direct, and appy. no indirect (contrast Ignat. *Magnes.* § 9, 11, al.) allusions to Docetic error traceable in this Ep., the opinion (b) is on the whole to be preferred. That the addition is used to mark the distinction between this and the Lord's *spiritual*

σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι
 ὑμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον
 αὐτοῦ· εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ 23

σῶμα, the Church (Olah.), does not seem natural or probable.

διὰ τοῦ θαν.] 'by means of His death;' added to the preceding ἐν τῷ σώμ. to express the *means* by which the reconciliation was so wrought: it was by means of death, borne in, and accomplished in that blessed body, that reconciliation was brought about; compare some valuable remarks in Jackson, *Creed*, VIII. 8. 4. Αὐτοῦ is added after θανάτου by AN; 20 mss.; Copt., Syr. (both); and is inserted in brackets by Lachm.

παραστῆσαι] 'to present;' infin. expressing the actual purpose and *intent* of the action expressed in ἀποκ.; see Madvig, *Synt.* § 148, where this mood is extremely well discussed. Had ὥστε been inserted, the idea of manner or degree would rather have come into prominence (Madvig, § 166), and the meaning would literally have been 'as with the intention of, &c.,' the finite verb being in fact again mentally supplied; see on this point Weller, *Bemerk. z. Griech. Synt.* p. 14 (Mein. 1843). Meyer calls attention to the tense, but it must be observed that in the inf. the force of the aor., except after verbs *declarandi vel sentiendi*, is commonly obscured (Madv. § 172), especially as here in an aoristic sequence. On παραστῆσαι, which certainly conveys no sacrificial idea, comp. notes on Eph. v. 27. There the reference is more restricted, here more general.

ἀγίους καὶ ἄμ. καὶ ἀνεκλ.] 'holy and blameless and without charge;' designation of their contemplated state on its positive and negative side (Mey.), ἀγίους marking the former, ἄμώμ. καὶ ἀνεκλ. the latter. Strictly consi-

dered then, the first and second καὶ are not perfectly co-ordinate and similar: they do not connect three different ideas ('*erga Deum, respectu vestri, respectu proximi*,' Beng.), nor simply enumerate three similar ideas (Daven.); but, while the first connects the two members of the latent antithesis, the second is, as it were, under a vinculum joining the component parts of the second member. On the meaning of ἀμώμος (*inculpatus, not immaculatus*), see notes on Eph. i. 4: it is appy. less strong than the following ἀνεκλ.; ἀνέκκλ. γὰρ τότε λέγεται, ὅταν μὴδὲ μέχρι καταγνώσεως μὴδὲ μέχρι ἐγκλήματος ἢ τι πεπραγμένον ἡμῶν, Chrys. Lastly, on the distinction between ἀνέκκλητος and ἀνεπιληπτος ('in quo nulla *justa causa sit reprehensionis*'), see Tittm. *Synon.* I. p. 31.

κατενώπιον αὐτοῦ] 'before Him;' God,—not Christ (Mey.), a reference neither natural nor easily reconcilable with the very similar passage, Eph. i. 4. There may be here a faint reference to the 'day of Christ's appearing,' Alf., but it does not seem perfectly certain from the context. With respect to the question whether '*sanctitas imputata*' (Huth.), or perhaps more probably '*sanctitas inhærens*' (Chrys.; comp. notes on Eph. i. 4), is here alluded to, the remark of Davenant seems just,—'*cum dicit ut sistat nos sanctos, non ut sisteremus nos, manifestum est ipsos reconciliatos et renatos sanctitatem suam a Christo mutuari, sive de actuali, sive de inhærente, sive de imputatâ loquimur*,' p. 113 (ed. 3); 'whenever we have any of these we have all, they go together,' Hooker, *Serm. on Justif.* II. 21.

23. εἶγε ἐπιμ. τῇ πίστει] 'if at least

ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
εὐαγγελίου, οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει
τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

ye continue in the faith; a tropical use of ἐπιμ. peculiar to St Paul, Rom. vi. 1, xi. 22, 23, 1 Tim. iv. 16: in Acts xiii. 43 ἐπιμ. (Rec.) has scarcely any critical support. Like several compounds of ἐπι it has two constructions (see Winer, *Gr.* § 52. 7, p. 382), with prepp. *παρὰ, πρὸς, ἐν* (Acts xxviii. 14, 1 Cor. xvi. 7, Phil. i. 24), and with the simple dative (Rom. ii. cc., 1 Tim. l. c.) which appy. is semilocal (comp. notes on *Gal.* v. 1), or, perhaps more probably, under the influence of the prep. The prep. ἐπὶ is not per se intensive (Alf.), but appears to denote *rest* at a place, see notes on *Gal.* i. 18. On the meaning of ἐφε, see notes on *Eph.* iii. 2, and on the distinction between ἐφε (si quidem; not 'si tamen,' Vulg.) and ἐκπερ (si omnino), see notes on *Gal.* iii. 4. *τεθεμελ. καὶ ἑδραῖοι* 'grounded and firm;': specification on the *positive* side of the mode of the ἐπιμονή; comp. *Eph.* iii. 17, ἐρριζωμένοι καὶ τεθεμελιωμένοι, and 1 Cor. xv. 58, ἐδραῖοι... ἀμετακίνητοι. The qualitative termination -αῖος seems to justify the distinction of Beng., 'τεθεμ. affixi fundamento, ἑδρ. stabiles, firmi intus.' That there is any reference to the metaphor of a temple (Olah.), seems here very doubtful. *καὶ μὴ μετακιν.* 'and not being moved away;': nearly identical with ἀμετακίνητοι, 1 Cor. xv. 58, and representing their fixity on its *negative* side: the change to the *present pass.*—as marking by the tense the process that might be going on, and by the voice (*pass.*, not *act.*, as De W.) that of which they were now liable to be the victims,—is especially suitable and exact; see the suggestive *ex. cited* by Alf., viz. *Xen. Rep. Lac.*

xv. 1, πολιτείας...μετακεκινημένας καὶ ἐτι καὶ νῦν μετακινουμένας. On the μὴ with μετακ., which in a hypothetical sentence like the present is usual and proper, see, if necessary, Winer, *Gr.* § 55. 1, p. 422. *τῆς ἐλπ.* τοῦ εὐαγγ.] 'the hope of the Gospel,' i.e. arising from, evoked by, the Gospel, τοῦ εὐαγγ. being the gen. of the *origin* or rather the *originating agent*; see Hartung, *Causus*, p. 17, and comp. notes on 1 *Thess.* i. 6. To regard it as a possess. gen. (Alf.) gives an unnecessary vagueness to the expression. Such genitives as those of the *origin* (Hartung, p. 17), *originating agent*, and perhaps a shade stronger, the *causa efficiens* (Scheuerl. *Synt.* § 17), all belong to the general category of the gen. of 'ablation' (Donalds. *Gr.* § 448, 449): the context alone must guide us in our choice. Ἐλπις can hardly be here, except in a very derivative sense, equiv. to ὁ Χριστός, Chrys.; it seems only to have its usual subjective meaning; comp. notes on *Eph.* i. 18. *οὗ ἠκούσατε* 'which ye heard,' scil. when it was first preached to you: not 'have heard,' Auth.,—here certainly an unnecessary introduction of the auxiliary. This and the two following clauses serve to give weight to the foregoing μὴ μετακινούμενοι: they had heard the Gospel, the world had heard it (πᾶν αὐτοὺς φέρει μάρτυρας, εἰτα τὴν οἰκουμένην, Chrys.), and he the writer of this Epistle—who though probably not their founder (see on ver. 7), yet stood in close relation to them through Epaphras—was the preacher of it; καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ, Chrys. The Apostle gives weight to his assertions by the special mention of his

I rejoice in my sufferings for you and the Church; I am preaching the mystery of salvation and striving to present every man perfect before God.

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ 24

name, as in 2 Cor. x. 1, Gal. v. 2, Eph. iii. 1, 1 Thess. ii. 18, Philem. 19.

ἐν πάσῃ κτίσει] 'in the hearing of every creature,' surely not 'in the whole creation,' Alf., Vulg.,—a translation which, even if we concede that *πάσα κτίσις* may be equiv. to 'every form of creation,' i.e. 'all creatures' (Hofm. *Schriftb.* Vol. 1. p. 137), would be needlessly inexact. The art. is inserted before *κτίσει* in D³EKL⁸ (Rec.), but clearly has not sufficient critical support. This noble hyperbole only states in a slightly different form what the Lord had commanded, Mark xvi. 15: the inspired Apostle, as Olsh. well says, sees the universal tendency of Christianity already realized. The limitation, τῇ ὑπὲρ τὸν οὐρ. characterizes the *κτίσις* as *ἐπίγειος*, including however thereby all mankind. For the meaning of *ἐν*, *apud*, *coram*,—perhaps here with sing. reverting somewhat to the primary idea of *sphere* of operation, see Winer, *Gr.* § 48. a. d, p. 344. δουλκωνος] 'a minister;' see notes on Eph. iii. 7. The three practical deductions which Davenant draws from this clause are worthy of perusal.

24. Νῦν χαίρω] Transition, suggested by the preceding clauses, esp. by the last, to the Apostle's own services in the cause of the Gospel. The *νῦν* is not merely transitional (comp. Klotz, *Devar.* Vol. II. p. 667), but, as its position shows, purely temporal and emphatic (2 Cor. vii. 9), 'now, with the chain round my wrist' (Eadie), forming a contrast with the past time involved in the foregoing *κνηυχέρτος* and *ἐγε-νύμην*. The reading *ὅς νῦν κ.τ.λ.* (D¹ E¹FG; Vulg., Clarom., al.) seems either due to a repetition of the pre-

ceding letters, or was intended to keep up the supposed connexion between ver. 25 and ver. 23.

ἐν τοῖς παθήμασιν] Not exclusively 'de iis quæ patior,' Beza, but simply 'in passionibus,' Vulg.; the *παθήματα* were not only the subject whereupon he rejoiced, but the sphere, the circumstances, in which he did so; *χαίρω πάσχω*, Chrys. The brief and semi-adverbial *ἐν τούτῳ* (Phil. i. 18) is perhaps *slightly* different. The omission of the article before *ὑπὲρ ὑμῶν* arises from *πάσχω* *ὑπὲρ* being a legitimate construction; see notes on Eph. i. 15.

ὑπὲρ ὑμῶν] 'for you,' not 'in your place,' Steig., nor, with a causal reference, 'on your account,' Eadie, 'vestra causâ,' Just. (comp. Est. and Corn. a Lap.), but 'vestro commodo atque fructu,' Beza, 'zum Vortheil,' Winer, *Gr.* § 47. 1, p. 342, as the more usual meaning of the prep. in the N.T. and its use below both suggest. On the uses of the prep. comp. notes on Gal. i. 4, iii. 13, Phil. i. 7. The reading of Rec. *παθ. μου ὑπὲρ ὑμ.* is only supported by *8⁴*; many mss.; Syr.-Phil.

ἀντανάπλ. κ.τ.λ.] 'amplifying fully up the lacking measures of the afflictions of Christ.' The meaning of these words has formed the subject both of exegetical discussion and polemical application; comp. Cajet. *de Indulg.* Qu. 3, Bellarm. *de Indulg.* Cap. 3. Without entering into the latter, we will endeavour briefly to state the grammatical and contextual meaning of the words.

(1) αἱ θλίψεις τοῦ Χριστοῦ are clearly not 'afflictiones propter Christum subeundæ,' Elsner (Vol. II. p. 260), Schoettg., al., nor 'calamitates quas Christus perferendas imposuit,' Fritz. *Rom.* Vol. III. p. 275,—a somewhat

ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ

artificial gen. *auctoris*,—but simply and plainly ‘the afflictions of Christ,’ i.e. which appertain to Christ, not however, with corporeal reference, *ὅσα ὑπέμεινε*, Theod., but which are His (Χρ. being a pure *possessive* gen.; comp. Winer, *Gr.* § 30. 2, p. 170 note), of which He is the mystical subject; see below.

But (2) how are the *ὑστερήματα* of these afflictions filled up by the Apostle? Not (a) by the endurance of afflictions *similar* (ὡσαύτως, Theod.) to those endured (ὁποσताτικῶς) by his Master (comp. Heb. xiii. 13, 1 Pet. iv. 13), and by drinking out of the same cup (Matth. xx. 23), as Huth., Mey.,—for, independently of all other considerations, vicarious suffering (Olah.), the distinctive feature of the Lord’s *θλίψεις*, was lacking in those of His Apostle (οὐ γὰρ ἴσον τοῦτο οὐδὲ ὁμοιον, πολλοῦ γε καὶ δεῖ, *Ecum.*),—but (b), in the deeper sense given to it by Chrys., Theoph., *Ecum.*, and recently adopted by De W., Eadie, Alf., al.,—by the endurance of afflictions which Christ endures in His suffering Church (*σχετικῶς*), and of which the *πλήρωμα* has not yet come; see Olah. *in loc.*, who has well defended this vital and consolatory interpretation, and comp. August. *in Psalm.* lxi. 4, Vol. iv. p. 731 (ed. Migne).

(3) The meaning of *ἀνταναπληροῦν* has yet to be considered; this is not ‘vicissim explore’ (Beza, comp. Tittm. *Synon.* II. p. 230), nor ‘cum Christo calamitates imponente in malis perferendis æmulare’ (Fritz),—a somewhat artificial interpretation, nor even ‘alterius ὑστερήματα de suo explore’ (Winer, *de Verb. Comp.* III. 22), but, as Meyer suggests, ‘to meet and fill up the ὑστερήματα with a corresponding πλήρω-

μα;’ the *ἀντι* contrasting not the actors or their acts (opp. to Xen. *Hell.* II. 4. 12, *ἀνταπέλησαν* compared with a previous *ἐμπλήσαι*), but the *defect* with the *supply* by which it is met: see the *exx.* cited by Winer, esp. Dio Cass. XLIV. 8, *ὅσον ἐνέδει τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντέλειας ἀνταναπληρωθῆ*. The simpler *ἀναπληρῶ* [found in FG; *ms.*; Orig. in allusion] would have expressed nearly the same; the double compound however specifies more accurately the intention of the action, and the circumstances (the *ὑστερήματα*) which it was intended to meet. For a practical sermon on this text, see Donne, *Serm.* XCVII. Vol. IV. p. 261 sq. (ed. Alf.), and comp. *Destiny of the Creature*, p. 41 sq.

ἐν τῇ σαρκί μου clearly belongs to *ἀνταναπλ.*, defining more closely the seat, and thence inferentially the mode, of the *ἀνταναπλήρωσις* (comp. 2 Cor. iv. 11, Gal. iv. 14); the word *σάρξ*, which thus involves the predication of manner, standing, as Mey. acutely observes, in exquisite contrast with the *σῶμα*, which defines the *object* of the action. Steiger, Huth., al., connect this clause with *θλίψεων τοῦ Χρ.*: this *may* be grammatically possible (Winer, *Gr.* § 20. 2, p. 124), but is exegetically untenable, as it would but reiterate what is necessarily involved in the use of the first person of the verb. ὃ ἐστίν ἡ ἐκκλ.] As ἐκκλ. might be thought the word of importance, the construction *ἥτις ἐστίν ἡ ἐκκλ.*, 1 Tim. iii. 15, might have seemed more natural; comp. Winer, *Gr.* § 24. 3, p. 150. The present construction is however perfectly correct, as the article and defining gen. associated with *σῶμα*, as well as the antithetical contrast in which it stands with *σάρξ*,

ἔστιν ἡ ἐκκλησία· ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν 25
οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσάν μοι εἰς ὑμᾶς πληρῶσαι

point to *σῶμα* as the subst. on which the chief moment of thought really dwells. It would seem as if the appositional ἡ ἐκκλ. was introduced to form an easy and natural transition-word to the next verse. For *δ' ἔστ.*, CD¹E; 10 mss. (*Lachm.* in marg.) read *δς ἔστ.*

25. *ἧς ἐγενόμην κ.τ.λ.* [*of which I became a minister:*] statement of the relation in which he stands to the ἐκκλησία just mentioned, the *ἧς* having a faintly causal, or rather explanatory force (see notes on ver. 18, and Ellendt, *Lex. Soph.* s. v. Vol. II. p. 371), and indirectly giving the reason and moving principle of the ἀνταναπλήρωσις; 'I fill up the lacking measures of the sufferings of Christ in behalf of His body the Church, being an appointed minister thereof, and having a spiritual function in it committed to me by God.' The ἐγὼ continues, in a slightly changed relation, the ἐγὼ Παῦλος of ver. 23: there the διακονία referred to the εὐαγγ., here to the Church by which the εὐαγγ. is preached; 'idem plane est ministerium Ecclesiae esse et Evangelii,' Just.

κατὰ τὴν οἰκον. τοῦ Θ.] [*in accordance with the dispensation, i. e. the spiritual stewardship, of God;*] τῆς ἐκκλησίας ἐνεπιστεύθην τὴν σωτηρίαν, καὶ τὴν τοῦ κηρύγματος ἐνεχειρίσθην διακονίαν, Theod. The somewhat difficult word οἰκονομ. seems here, in accordance with τὴν δοθείσαν κ.τ.λ. which follows, to refer, not to the 'disposition

of God,' Syr. ܡܕܢܬܐ [gubernationem], Goth. 'ragina,' Æth. 'ordinationem,' but, as Just., Mey., al., to the 'spiritual function,' the 'office of an οἰκονόμος' (see 1 Cor. ix. 17, compared with 1 Cor. iv. 1), originating

from, or assigned by God; the more remote gen. τοῦ Θεοῦ denoting either the origin of the commission (Hartung, *Casus*, p. 17), or, with more of a possessive force, Him to whom it belonged and in whose service it was borne: see Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 93, and notes on Eph. i. 10, where the meanings of οἰκονομ. in the N. T. are briefly noticed and classified.

τὴν δοθείσαν κ.τ.λ.] [*which was given me for you;*] further definition of the οἰκον. τοῦ Θεοῦ, the meaning of which, owing to the different senses in which οἰκον. is used, might otherwise have been misunderstood: 'this οἰκονομία was specially assigned to me, and you, — you Gentiles, were to be its objecta.' The connexion of εἰς ὑμᾶς with πληρ. (Scholef. *Hints*, p. 110) does not seem plausible: the juxtaposition of the pronouns (μοι εἰς ὑμᾶς) suggests their logical connexion.

πληρῶσαι τὸν λόγ. τοῦ Θ.] [*to fulfil the word of God;*] i. e. 'to perform my office in preaching unrestrictedly, to give all its full scope to, the word of God:' infin. of design (see notes on ver. 22) dependent either on ἧς ἐγεν. δίακονος (Huth.), or perhaps more naturally on τὴν δοθείσαν κ.τ.λ., thus giving an amplification to the preceding εἰς ὑμᾶς. The glosses on πληρῶσαι are exceedingly numerous; the most probable are, (a) 'ad plene exponendam totam salutis doctrinam,' Daven. 1, comp. Olsh., and Tholuc., *Bergpr.* p. 136; (b) 'to spread abroad,' Huth., — who compares Acts v. 28; (c) 'to give its fullest amplitude to, to fill up the measures of its fore-ordained universality,' not perhaps without some allusion to the οἰκονομία which would thus be fully discharged; comp. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-

20 οικῆσαι καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς

the divine purpose in reference to Christ's precedence *ἐν πᾶσιν*: He in whom the whole πλήρωμα (of the θεότης) was pleased to reside, must needs have had His precedence in all things eternally designed and contemplated. *ἐν αὐτῷ* [*in Him*], and in Him specially; connected with κατοικεῖν, and put forward in the sentence that it may receive its full emphasis. The reference, as the context seems to show, is now more especially to the incarnate Son. εὐδόκησεν κ.τ.λ.] [*'all the fulness (of the Godhead) was pleased to dwell*]; [*'in ipso complacuit omnis plenitudo inhabitare*'] (Clarom. The first difficulty in this profound verse is to decide on the grammatical subject of εὐδόκησεν. This verb, a late and probably Macedonian-Greek word (Sturz, *de Dial. Maced.* p. 167), has four constructions in the N. T., all personal; with *ἐν* and a dat. (Matth. iii. 17, xvii. 5, al.: 2 Thess. ii. 12 is very doubtful), with *εἰς* and an accus. (2 Pet. i. 17), with a simple accus. (Heb. x. 6, 8), with an infin. referring to the subject (Rom. xv. 26, 1 Cor. i. 21, al.,—the principal and prevailing use in St Paul's Epp.); see Fritz. *Rom.* x. 1, Vol. II. p. 369 sq., where the uses of εὐδοκ. are fully investigated. In the present case three subjects have been proposed; (a) Χριστός, the preceding subject, Tertull. *Marc.* v. 19, and recently Conyb., and Hofm. *Schriftb.* Vol. II. 1, p. 242, where it is fairly defended; (b) Θεός, supplied from the context; so, it can scarcely be doubted, Syr., Vulg., Goth., Theod., and, by inference, Chrys., Theoph., and after them the bulk of modern expositors; (c) the expressed subject πᾶν τὸ πλήρωμα; Clarom., Copt., appy. Æthi., and recently Peile, and, very decidedly, Scholef. *Hints*, p. 108. Of

these (a) involves indirect opposition to strong analogies of Scripture (e.g. 2 Cor. v. 19), and, equally with (b), a harsh change of subject in the transition to the two infinitives: the second (b) is dogmatically correct, but involves a very unusual construction of εὐδοκ. (comp. Polyb. *Hist.* I. 8. 4, VII. 4. 5, 2 Macc. xiv. 35), a different subject to κατοικ. and ἀποκ., and further an ellipsis of a word, which though not without classical parallel (see Jelf, *Gr.* § 373. 3) would here, in a passage of such dogmatical importance, be in a very high degree unnatural and improbable: the third (c) is syntactically simple: it is also in harmony with St Paul's regular usage of εὐδοκεῖν when associated with an infin., and,—what is still more important,—both in its causal connexion, the nature of the expressions, and the order of the words (Meyer's assertion that it would have been *ὅτι πᾶν τὸ πλ. εὐδ. κ.τ.λ.* cannot be maintained; observe also the order in 1 Cor. i. 21, x. 5, Gal. i. 15), stands in closest parallel with the authoritative interpr. in ch. ii. 9, *ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλ. τῆς θεότητος σωματικῶς*. We seem bound then to abide by (c),—possibly the interp. of the ancient Latin Church: it involves however, as will be seen, some grave, though appy. not insuperable difficulties. πᾶν τὸ πλήρωμα] [*all the fulness (of the Godhead)*], [*'omnes divinæ naturæ divitiæ*'] Fritz. These words have been very differently explained. Lexically considered, πλήρωμα has three possible meanings, one active, (a) *implendi actio*, and two passive, (β) *id quod impletum est*, Eph. i. 23 (see notes), and the more common (γ) *id quo res impletur*, Gal. iv. 4, Eph. iii. 19 (see notes on both passages), which again often passes into the

αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐ-

neutral and derivative (γ₁), *affluentia*, *abundantia*, πλοῦτος,—especially in connexion with abstract genitives, Rom. xv. 29; see Fritz. *Rom.* xi. 12, Vol. II. p. 469 sq., Hofmann, *Schriftb.* Vol. II. 1, p. 26. Of these (γ₁), or perhaps simply (γ), alone is exegetically admissible. The real difficulty lies in the supplemental gen. Setting aside all doubtful and arbitrary explanations, e.g. ἐκκλησία (Theod., Sever.), ‘fulness of the Gentiles’ (Schleierm.), ‘fulness of the universe’ (Conyb., Hofm. *l. c.*, p. 26), we have only one authoritative supplement, τῆς θεότητος, either exactly in the same sense as in ch. ii. 9, ‘plenitudo Deitatis,’ or in the more derivative sense, ‘plenitudo gratiæ habitualis’ (comp. Davenant, Mey., al.). The latter of these is adopted by those who advocate construction (*b*) of εὐδοκ., but has this great disadvantage, that it involves two interpretations of πλήρωμα θεότη. (here in ref. to ‘divina gratia,’ there to ‘divina essentia,’ so Mey., Alf., al.), whereas on the constr. of εὐδοκ. already adopted, πλήρ. will naturally be the same in both cases, and will imply ‘the complete fullness and exhaustless perfection of the Divine Essence,’ the ‘plenitudo Deitatis,’—an abstract term of transcendent significance, involving in itself the more concrete Θεός, which, as will be seen, seems probably to be the subject of the following participial clause.

When we consider the context in ch. ii. 9, there seem grave reasons for thinking that St Paul chose this august expression with special reference to some vague or perverted meaning assigned to it by the false teachers and theosophistic speculators at Colossæ; comp. Thordike, *Cov. of Grace*, II. 15. 12.

κατοικήσαι.] ‘to dwell,’ a term espe-

cially applied to the indwelling influence of the Father (comp. Eph. ii. 22), the Son (Eph. iii. 17), and the Spirit, and both here and in ch. ii. 9 enhancing the *personal* relations involved in the mysterious word πλήρωμα; ἐκεῖ ὤκησεν οὐκ ἐνέργειά τις ἀλλ’ οὐσία, Theoph.

20. ἀποκατ. τὰ πάντα.] ‘to reconcile all things;’ ἀποκατ. is not ‘prorsus reconciliare,’ Mey. (comp. Chrys., κατηλλαγμένοι, ἀλλὰ τελείως ἔδει), but, with the natural force of ἀπὸ in similar compounds (ἀποκαθιστάνειν, ἀπευθεύνειν), ‘in pristinam conditionem reconciliando reducere;’ see Winer, *de Verb. Comp.* iv. p. 7, 8. The subject of the inf. is of course the same as that of κατοικ., i.e., grammatically considered, the πλήρ. above, but exegetically,—as the following αὐτόν and other scriptural analogies (comp. 2 Cor. v. 19, Eph. i. 10) seem to suggest, the more definite Θεός, involved and included in the mystical and abstract designation. The revelation contained in these words is of the most profound nature, and must be interpreted with the utmost caution and reverence. Without presuming to dilute, or to assign any improper ‘elasticity’ (Mey.) to the significant ἀποκατ. (e.g. ‘reunionem creaturarum inter se invicem,’ Dal-læus), or to limit the comprehensive and unrestricted τὰ πάντα (e.g. ‘universam Ecclesiam,’ Beza, ‘omnes homines,’ Corn. & Lyp.), we must guard against the irreverence of far reaching speculations on the reconciliation of the finite and the infinite (Usteri, *Lehrb.* II. 1. 1, p. 129, Marheineke, *Dogm.* § 331 sq.), to which this mighty declaration has been supposed to allude. This, and no less than this, it *does* say,—that the eternal and incarnate Son is the ‘causa medians’

τοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

by which the absolute totality of created things shall be restored into its primal harmony with its Creator, —a declaration more specifically unfolded in the following clause: more than this it *does not* say, and where God is silent it is not for man to speak. See the sober remarks of Hofmann, *Schriftb.* Vol. 1. p. 188 sq. The mysterious ἀνακεφαλαιώσασθαι, Eph. i. 10 (obs. both the prep. and the voice), is a more general and perhaps more developed, while in 2 Cor. v. 19 κόσμον καταλλάσσω is a more limited and more specific representation of the same eternal truth: see *Destiny of the Creature*, p. 86 sq. εἰς αὐτόν] 'unto Himself,' i.e. to God, couched in the foregoing πλήρωμα: a 'prægnans constructio,' —the preposition marking the reconciled access to (comp. Eph. ii. 18), and union with the Creator; comp. Winer, *Gr.* § 66. 2, p. 547. The simple dative (Eph. ii. 16; comp. Rom. v. 10, 2 Cor. v. 19, al.) expresses the object to whom and for whom the action is directed, but leaves the further idea conveyed by the prep. unnoticed. There is no need to read αὐτόν (*Griesb., Scholz*), as the reference to the subject is unemphatic; see notes on Eph. i. 4. εἰρηνοποιήσας] 'having made peace,' i.e. God,—a simple and intelligible change of gender suggested by the preceding αὐτόν and the personal subject involved in the subst. with which the part. is grammatically connected; in fact, 'a construction πρὸς τὸ ὑποσημαίνον.' The parallel passage Eph. ii. 15, ποιῶν εἰρήνην, would almost seem to justify a reference to the Son (Theod., Œcum.) by the common participial anacoluthon (Steiger; comp. Winer, *Gr.* § 63. 2, p. 505), but as this would

seriously dislocate the sentence by separating the modal participial clause from the finite verb, and would introduce confusion among the pronouns, we retain the more simple and direct construction. Thus then the two constructions (b) and (c) noticed in ver. 19 ultimately coincide in referring ver. 20 to God, not Christ; and it is worthy of thought whether the ancient Syr. and Clarom. Vv. may not, by different grammatical processes, exhibit a traditional ref. of ver. 20 to God, of a very remote, and perhaps even authoritative antiquity.

διὰ τοῦ αἵμ. κ.τ.λ.] 'by the blood of (i.e. shed upon) His cross,' more specific and circumstantial statement of the 'causa medians' of the reconciliation. The gen. is what is termed of 'remoter reference,' forming in fact a species of *breviloquentia*: see esp. Winer, *Gr.* § 30. 2, p. 168, where numerous exx. are collected.

δι' αὐτοῦ] 'by Him,' it is scarcely necessary to say that δι' αὐτοῦ does not refer to the immediately preceding διὰ τοῦ αἵμ., but to the more remote δι' αὐτοῦ of which it is a vivid and emphatic repetition. These words are omitted by BD¹FGL; 10 mss.; Vulg. (*Lachm.*), but almost obviously to facilitate the construction. εἴτε τὰ ἐπὶ τῆς γῆς κ.τ.λ.] 'whether the things upon the earth or the things in the heavens;' disjunctive enumeration of the 'universitas rerum,' as in ver. 16, with this only difference, that the order is transposed,—possibly from the more close connexion of the death of Christ with τὰ ἐπὶ τῆς γῆς. It is hardly necessary to say that the language precludes any idea of reconciliation between the occupants of earth and heaven (as appy. Cyr.-Jer. *Catech.* xiv. 3, Chrys. [in part], Theod., al.) or, in

You who were alienated
He reconciled by His
death, if at least ye re-
main firm in the faith
and abide by the hope of the Gospel.

Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριω- 21
μένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς

reference to the latter, of any reconciliation of only a retrospectively preservative nature (Bramhall, *Disc.* iv. Vol. v. p. 148). *How* the reconciliation of Christ affects the spiritual world—whether by the annihilation of ‘posse peccare,’ or by the infusion of a more perfect knowledge (Eph. iii. 10), or (less probably) some restorative application to the fallen spiritual world (Orig., Neand. *Planting*, Vol. i. p. 531),—we know not, and we dare not speculate: this however we may fearlessly assert, that the efficacy of the sacrifice of the Eternal Son is infinite and limitless, that it extends to all things in earth and heaven, and that it is the blessed medium by which peace is wrought between God and His creatures, whether angelical, human, animate, or inanimate (Rom. viii. 19 sq.); see the valuable note of Harless on *Eph.* i. 10, esp. p. 52, Hofmann, *Schriftb.* Vol. i. p. 189, and comp. Wordsw. in loc.

21. Καὶ ὑμᾶς] ‘And you also:’ new clause, to be separated by a period (not merely a comma, *Lachm.*, Bisp.) from ver. 20, descriptive of the application of the universal reconciliation to the special case of the Colossians; comp. ch. ii. 13, and see notes on *Eph.* ii. 1. The structure involves a slight anacoluthon: the Apostle probably commenced with the intention of placing ὑμᾶς under the immediate regimen of ἀποκατάλλ., but was led by ποτὲ ὄντας into the contrasted clause νυνὶ δὲ before he inserted the verb; comp. Winer, *Gr.* § 63. 1, p. 504. The reading ἀποκαταλλάττετε adopted by *Lachm.* and *Mey.* with B (D¹FG; Clarom.; Iren., al., have ἀποκαταλλάττετε) involves an equally intelligible, though much stronger anacoluthon, but

has not sufficient external support. ὄντας ἀπηλλοτριω.] ‘being alienated,’ ‘being in a state of alienation,’ scil. ‘from God;’ comp. Eph. iv. 18. The part. of the verb subst. is used with the perf. part. to express yet more forcibly the continuing state of the alienation; comp. Winer, *Gr.* § 45. 5, p. 311. For illustrations of the emphatic word ἀπαλλ. (‘abalienati,’ Beza), see notes on *Eph.* ii. 12, where the application is more expressly restricted. Both there and Eph. iv. 18, the Ephesians were represented as a portion of heathenism, here the Colossians are represented as a portion of the ‘universitas rerum,’ to whom the redeeming power of Christ extends.

ἐχθροὺς κ.τ.λ.] ‘enemies in your understanding,’ &c., not passive, ‘regarded as enemies by God’ (Mey., who compares Rom. v. 10), but, as the subjective tinge given by the limiting dative and the addition ἐν τοῖς ἐργ. seem to imply, active; ἐχθροὶ ἦτε, φησὶ, καὶ τὰ τῶν ἐχθρῶν ἐπράττετε, Chrys. The dative διανοία is what is termed the dat. of reference to (see notes on *Gal.* i. 22), and represents, as it were, the peculiar spiritual seat of the hostility (comp. notes on *Eph.* iv. 18), while ἐν τοῖς ἐργοῖς marks the practical sphere and substratum in which the ἐχθρα was evinced; comp. Huther in loc. On the meaning of διάνοια, the ‘higher intellectual nature’ (διέξοδος λογική, Orig.), especially as shown in its practical relations (contrast ἐννοια, Heb. iv. 12), see the good remarks of Beck, *Seelenl.* II. 19. b, p. 58.

The position of τοῖς πονηροῖς, not simply ἐν τοῖς πον. ἐργ., serves to give emphasis, and direct attention to the real character of the ἐργα; Winer, *Gr.*

22 ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ

§ 20. I, p. 119. νυνὶ δὲ ἀποκατ.] 'yet now hath He (God, see next note) reconciled;' antithesis to the preceding ποτὲ ὄντας, the opposite δὲ in the apodosis being evoked by the latent 'although' (Donalds. *Gr.* § 621) involved in the participial protasis; comp. Xen. *Mem.* III. 7. 8, ἐκείνους... ῥαδίως χειρούμενος, τοῦτοις δὲ μηδένα τρόπον οἷσι δυνήσασθαι προσερχθῆναι, and see the note and reff. of Kühner, also Buttmann, *Mid. Excurs.* XII. p. 148: add Klotz, *Devar.* Vol. II. p. 374, Hartung, *Partik.* δέ, 5. 6, Vol. I. p. 186. Such a construction is not common in Attic writers. In this union of the emphatic particle of absolutely present time with the aor. (comp. Hartung, *Partik.* Vol. II. p. 24), the aor. is not equiv. to a pres. or perf., but marks, with the proper force of the tense, that the action followed a given event (here, as the context suggests, the atoning death of Christ), and is now done with; see Donalds. *Gr.* § 433, compared with Fritz. *de Aor.* VI, p. 6, 17. Meyer pertinently compares Plato, *Symp.* p. 193 A, πρὸ τοῦ... ἐν ἡμεν, νυνὶ δὲ διὰ τὴν ἀδικίαν διωκίσθημεν ὑπὸ τοῦ θεοῦ. This use of the aorist cannot be satisfactorily conveyed in English.

22. ἐν τῷ σώμ. κ.τ.λ.] 'in the body of His flesh,' i.e., as the language and allusion undoubtedly requires,—the flesh of Christ; the prep. ἐν pointing to the *substratum* of the action; see notes on Gal. i. 24, and comp. esp. Andoc. *de Myst.* p. 14, ὁ μὲν ἀγὼν ἐν τῷ σώματι τῷ ἐμῷ καθέστηκεν. It may justly be considered somewhat doubtful whether the subject of the present clause and of the verb ἀποκατήλλαξεν should be regarded as Christ (Chrys., Ecum., al.), or God. In favour of

the first supposition we have the use of σώματι (which seems to suggest an identity between the subject to which the σώμα refers and the subject of the verb), perhaps the use of παραστῆσαι (comp. Eph. v. 27, but contrast 2 Cor. iv. 14), and the ready connexion of such a purpose with the fact specified by ἀποκατ. (comp. De Wette), and lastly, the semi-parallel passage Eph. ii. 13. Still the difficulty of a change of subject,—the natural transition from the more general act on the part of God alluded to in ver. 20 to the more particular application of the same to the Colossians,—the fuller amplification which this verse seems to be of the substance of ver. 14,—and the similarity between the circumstantial διὰ τοῦ αἵμ. τοῦ στ. αὐτοῦ above and the circumstantial ἐν τῷ σώμ. κ.τ.λ. in the present verse, seem to supply distinctly preponderant arguments, and lead us with Bengel, Huth., and others, to refer ἀποκατ. to the subject of ver. 20, i.e. to God. Many reasons have been assigned why St Paul adds the specifying gen. (*substantia*, Winer, *Gr.* § 30. 2. β, p. 170) τῆς σαρκός. Two opinions deserve consideration; (a) that it was to oppose some forms of *Docetic* error which were prevailing at Colossæ, Steiger, Huth., al.; (b) that it was directed against a *false spiritualism*, which, from a mistaken asceticism (ch. ii. 23), led to grave error with respect to the efficacy of Christ's atonement in the flesh; so Mey., followed by Alf. As there are no direct, and appy. no indirect (contrast Ignat. *Magnes.* § 9, 11, al.) allusions to *Docetic* error traceable in this Ep., the opinion (b) is on the whole to be preferred. That the addition is used to mark the distinction between this and the Lord's *spiritual*

σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι
 ὑμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον
 αὐτοῦ· εἶγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ 23

σῶμα, the Church (Olsh.), does not seem natural or probable.

διὰ τοῦ θαν.] 'by means of His death;' added to the preceding ἐν τῷ σώμ. to express the *means* by which the reconciliation was so wrought: it was by means of death, borne in, and accomplished in that blessed body, that reconciliation was brought about; compare some valuable remarks in Jackson, *Creed*, VIII. 8. 4. Αὐτοῦ is added after θανάτου by AN; 20 mss.; Copt., Syr. (both); and is inserted in brackets by Lachm.

παραστήσαι] 'to present;' infin. expressing the actual purpose and *intent* of the action expressed in ἀποκ.; see Madvig, *Synt.* § 148, where this mood is extremely well discussed. Had ὥστε been inserted, the idea of manner or degree would rather have come into prominence (Madvig, § 166), and the meaning would literally have been 'as with the intention of, &c.,' the finite verb being in fact again mentally supplied; see on this point Weller, *Bemerk. z. Griech. Synt.* p. 14 (Mein. 1843). Meyer calls attention to the tense, but it must be observed that in the inf. the force of the aor., except after verbs *declarandi vel sentiendi*, is commonly obscured (Madv. § 172), especially as here in an aoristic sequence. On παραστήσαι, which certainly conveys no sacrificial idea, comp. notes on *Eph.* v. 27. There the reference is more restricted, here more general.

ἀγίους καὶ ἀμ. καὶ ἀνεκλ.] 'holy and blameless and without charge;' designation of their contemplated state on its positive and negative side (Mey.), ἀγίους marking the former, ἀμώμ. καὶ ἀνεκλ. the latter. Strictly consi-

dered then, the first and second καὶ are not perfectly co-ordinate and similar: they do not connect three different ideas ('*erga Deum, respectu vestri, respectu proximi*,' Beng.), nor simply enumerate three similar ideas (Daven.); but, while the first connects the two members of the latent antithesis, the second is, as it were, under a vinculum joining the component parts of the second member. On the meaning of ἀμωμος (*inculpatus*, not *immaculatus*), see notes on *Eph.* i. 4: it is appy. less strong than the following ἀνεκλ.; ἀνεκλ. γὰρ τότε λέγεται, ὅταν μὴδὲ μέχρι καταγνώσεως μὴδὲ μέχρι ἐγκλήματος ἢ τι πεπραγμένον ἡμῶν, Chrys. Lastly, on the distinction between ἀνεκλήτος and ἀνεπίληπτος ('in quo nulla *justa causa* sit reprehensionis'), see Tittm. *Synon.* I. p. 31.

κατενώπιον αὐτοῦ] 'before Him;' God,—not Christ (Mey.), a reference neither natural nor easily reconcilable with the very similar passage, *Eph.* i. 4. There may be here a faint reference to the 'day of Christ's appearing,' Alf., but it does not seem perfectly certain from the context. With respect to the question whether '*sanctitas imputata*' (Huth.), or perhaps more probably '*sanctitas inherens*' (Chrys.; comp. notes on *Eph.* i. 4), is here alluded to, the remark of Davenant seems just,—'*cum dicit ut sistat nos sanctos, non ut sisteremus nos, manifestum est ipsos reconciliatos et renatos sanctitatem suam a Christo mutuari, sive de actuali, sive de inherente, sive de imputatâ loquimur*,' p. 113 (ed. 3); 'whenever we have any of these we have all, they go together,' Hooker, *Serm. on Justif.* II. 21.

23. εἶγε ἐπιμ. τῇ πίστει] 'if at least

ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
εὐαγγελίου, οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει
τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

ye continue in the faith; a tropical use of ἐπιμ. peculiar to St Paul, Rom. vi. 1, xi. 22, 23, 1 Tim. iv. 16: in Acts xiii. 43 ἐπιμ. (Rec.) has scarcely any critical support. Like several compounds of ἐπι it has two constructions (see Winer, *Gr.* § 52. 7, p. 382), with prepp. *παρὰ*, *πρός*, *ἐν* (Acts xxviii. 14, 1 Cor. xvi. 7, Phil. i. 24), and with the simple dative (Rom. ii. cc., 1 Tim. l. c.) which appy. is semilocal (comp. notes on *Gal.* v. 1), or, perhaps more probably, under the influence of the prep. The prep. ἐπὶ is not per se intensive (Alf.), but appears to denote *rest* at a place, see notes on *Gal.* i. 18. On the meaning of *ἐπε*, see notes on *Eph.* iii. 2, and on the distinction between *ἐπε* (si quidem; not 'si tamen,' Vulg.) and *ἐπερ* (si omnino), see notes on *Gal.* iii. 4.

τεθεμελ. καὶ ἑδραῖοι 'grounded and firm,' specification on the *positive* side of the mode of the ἐπιμονή; comp. *Eph.* iii. 17, ἐρριζωμένοι καὶ τεθεμελιωμένοι, and 1 Cor. xv. 58, ἑδραῖοι... ἀμετακίνητοι. The qualitative termination -αῖος seems to justify the distinction of Beng., 'τεθεμ. affixi fundamento, ἑδρ. stabiles, firmi intus.' That there is any reference to the metaphor of a temple (Olsh.), seems here very doubtful.

καὶ μὴ μετακιν. 'and not being moved away;' nearly identical with ἀμετακίνητοι, 1 Cor. xv. 58, and representing their fixity on its *negative* side: the change to the *present pass.*—as marking by the tense the process that might be going on, and by the voice (*pass.*, not *act.*, as De W.) that of which they were now liable to be the victims,—is especially suitable and exact; see the suggestive ex. cited by Alf., viz. *Xen. Rep. Lac.*

xv. 1, πολιτείας... μετακινημένas καὶ ἐπὶ καὶ νῦν μετακινουμένas. On the μὴ with μετακ., which in a hypothetical sentence like the present is usual and proper, see, if necessary, Winer, *Gr.* § 55. 1, p. 422.

τῆς ἐλπ. τοῦ εὐαγγ.] 'the hope of the Gospel,' i.e. arising from, evoked by, the Gospel, τοῦ εὐαγγ. being the gen. of the *origin* or rather the *originating agent*; see Hartung, *Causus*, p. 17, and comp. notes on 1 *Thess.* i. 6. To regard it as a possess. gen. (Alf.) gives an unnecessary vagueness to the expression. Such genitives as those of the *origin* (Hartung, p. 17), *originating agent*, and perhaps a shade stronger, the *causa efficiens* (Scheuerl. *Synt.* § 17), all belong to the general category of the gen. of 'ablation' (Donalds. *Gr.* § 448, 449): the context alone must guide us in our choice. 'Ἐλπις can hardly be here, except in a very derivative sense, equiv. to ὁ Χριστός, Chrys.; it seems only to have its usual subjective meaning; comp. notes on *Eph.* i. 18.

οὗ ἠκούσατε] 'which ye heard,' scil. when it was first preached to you: not 'have heard,' Auth.,—here certainly an unnecessary introduction of the auxiliary. This and the two following clauses serve to give weight to the foregoing μὴ μετακινούμενοι: they had heard the Gospel, the world had heard it (πᾶν αὐτοὺς φέρει μάρτυρας, εἰτα τὴν οἰκουμένην, Chrys.), and he the writer of this Epistle—who though probably not their founder (see on ver. 7), yet stood in close relation to them through Epaphras—was the preacher of it; καὶ τοῦτο εἰς τὸ ἀξιόπιστον συντελεῖ, Chrys. The Apostle gives weight to his assertions by the special mention of his

I rejoice in my sufferings for you and the Church; I am preaching the mystery of salvation and striving to present every man perfect before God.

Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ 24

name, as in 2 Cor. x. 1, Gal. v. 2, Eph. iii. 1, 1 Thess. ii. 18, Philem. 19.

ἐν παντί κτίσιν] 'in the hearing of every creature,' surely not 'in the whole creation,' Alf., Vulg.,—a translation which, even if we concede that *πάντα κτίσις* may be equiv. to 'every form of creation,' i.e. 'all creatures' (Hofm. *Schriftb.* Vol. I. p. 137), would be needlessly inexact. The art. is inserted before *κτίσις* in D³EKL^N (Rec.), but clearly has not sufficient critical support. This noble hyperbole only states in a slightly different form what the Lord had commanded, Mark xvi. 15: the inspired Apostle, as Olsh. well says, sees the universal tendency of Christianity already realized. The limitation, *τῇ ὑπὸ τὸν οὐρ.* characterizes the *κτίσις* as *ἐκτίετος*, including however thereby all mankind. For the meaning of *ἐν*, *apud*, *coram*,—perhaps here with sing. reverting somewhat to the primary idea of *sphere* of operation, see Winer, *Gr.* § 48. a. d, p. 344.

διδάκωνος] 'a minister,' see notes on Eph. iii. 7. The three practical deductions which Davenant draws from this clause are worthy of perusal.

24. Νῦν χαίρω] Transition, suggested by the preceding clauses, esp. by the last, to the Apostle's own services in the cause of the Gospel. The *νῦν* is not merely transitional (comp. Klotz, *Devar.* Vol. II. p. 667), but, as its position shows, purely temporal and emphatic (2 Cor. vii. 9), 'now, with the chain round my wrist' (Eadie), forming a contrast with the past time involved in the foregoing *κηρυχθέντος* and *ἐγενήμην*. The reading *ὅς νῦν κ.τ.λ.* (D¹ E¹ FG; Vulg., Clarom., al.) seems either due to a repetition of the pre-

ceding letters, or was intended to keep up the supposed connexion between ver. 25 and ver. 23.

ἐν τοῖς παθήμασιν] Not exclusively 'de iis quæ patior,' Beza, but simply 'in passionibus,' Vulg.; the *παθήματα* were not only the subject whereupon he rejoiced, but the sphere, the circumstances, in which he did so; *χαίρω πάσχω*, Chrys. The brief and semi-adverbial *ἐν τούτῳ* (Phil. i. 18) is perhaps *slightly* different. The omission of the article before *ὑπὲρ ὑμῶν* arises from *πάσχω ὑπὲρ* being a legitimate construction; see notes on Eph. i. 15.

ὑπὲρ ὑμῶν] 'for you,' not 'in your place,' Steig., nor, with a causal reference, 'on your account,' Eadie, 'vestra causâ,' Just. (comp. Est. and Corn. a Lap.), but 'vestro commodo atque fructu,' Beza, 'zum Vortheil,' Winer, *Gr.* § 47. 1, p. 342, as the more usual meaning of the prep. in the N.T. and its use below both suggest. On the uses of the prep. comp. notes on Gal. i. 4, iii. 13, Phil. i. 7. The reading of Rec. *παθ. μου ὑπὲρ ὑμ.* is only supported by *N⁴*; many mss.; Syr.-Phil.

ἀνταναπλ. κ.τ.λ.] 'am filling fully up the lacking measures of the afflictions of Christ.' The meaning of these words has formed the subject both of exegetical discussion and polemical application; comp. Cajet. *de Indulg.* Qu. 3, Bellarm. *de Indulg.* Cap. 3. Without entering into the latter, we will endeavour briefly to state the grammatical and contextual meaning of the words.

(1) αἱ θλίψεις τοῦ Χριστοῦ are clearly not 'afflictiones propter Christum subeundæ,' Elsner (Vol. II. p. 260), Schoettg., al., nor 'calamitates quas Christus perferendas imposuit,' Fritz. *Rom.* Vol. III. p. 275,—a somewhat

ύμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ
Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ

artificial gen. *auctoris*,—but simply and plainly ‘the afflictions of Christ,’ i.e. which appertain to Christ, not however, with corporeal reference, *ὅσα ὑπέμεινε*, Theod., but which are His (Χρ. being a pure *possessive* gen.; comp. Winer, *Gr.* § 30. 2, p. 170 note), of which He is the mystical subject; see below.

But (2) how are the *ὑστερήματα* of these afflictions filled up by the Apostle? Not (a) by the endurance of afflictions *similar* (ὡσαύτως, Theod.) to those endured (ὑποστατικῶς) by his Master (comp. Heb. xiii. 13, 1 Pet. iv. 13), and by drinking out of the same cup (Matth. xx. 23), as Huth., Mey.,—for, independently of all other considerations, vicarious suffering (Olsh.), the distinctive feature of the Lord’s *θλίψεις*, was lacking in those of His Apostle (οὐ γὰρ ἴσον τοῦτο οὐδὲ ὅμοιον, πολλοῦ γε καὶ δεῖ, Ecum.),—but (b), in the deeper sense given to it by Chrys., Theoph., Ecum., and recently adopted by De W., Eadie, Alf., al.,—by the endurance of afflictions which Christ endures in His suffering Church (σχετικῶς), and of which the *πλήρωμα* has not yet come; see Olsh. *in loc.*, who has well defended this vital and consolatory interpretation, and comp. August. *in Psalm.* lxi. 4, Vol. iv. p. 731 (ed. Migne).

(3) The meaning of *ἀνταναπληροῦν* has yet to be considered; this is not ‘vicissim explore’ (Beza, comp. Tittm. *Synon.* II. p. 230), nor ‘cum Christo calamitates imponente in malis perferendis æmulare’ (Fritz),—a somewhat artificial interpretation, nor even ‘alterius ὑστέρημα de suo explore’ (Winer, *de Verb. Comp.* III. 22), but, as Meyer suggests, ‘to meet and fill up the ὑστέρημα with a corresponding πλήρω-

μα;’ the *ἀντὶ* contrasting not the actors or their acts (opp. to Xen. *Hell.* II. 4. 12, *ἀντανέπλησαν* compared with a previous *ἐμπλήσαι*), but the *defect* with the *supply* by which it is met: see the *exx.* cited by Winer, esp. Dio Cass. XLIV. 8, *ὅσον ἐνέδει τοῦτο ἐκ τῆς παρὰ τῶν ἄλλων συντελείας ἀνταναπληρωθῆναι*. The simpler *ἀναπληρῶ* [found in FG; mss.; Orig. in allusion] would have expressed nearly the same; the double compound however specifies more accurately the intention of the action, and the circumstances (the *ὑστερήματα*) which it was intended to meet. For a practical sermon on this text, see Donne, *Serm.* XCII. Vol. iv. p. 261 sq. (ed. Alf.), and comp. *Destiny of the Creature*, p. 41 sq.

ἐν τῇ σαρκί μου clearly belongs to *ἀνταναπλ.*, defining more closely the seat, and thence inferentially the mode, of the *ἀνταναπλήρωσις* (comp. 2 Cor. iv. 11, Gal. iv. 14); the word *σάρξ*, which thus involves the predication of manner, standing, as Mey. acutely observes, in exquisite contrast with the *σῶμα*, which defines the *object* of the action. Steiger, Huth., al., connect this clause with *θλίψεων τοῦ Χρ.*: this *may* be grammatically possible (Winer, *Gr.* § 20. 2, p. 124), but is exegetically untenable, as it would but reiterate what is necessarily involved in the use of the first person of the verb.

ὃ ἔστιν ἡ ἐκκλ.] As ἐκκλ. might be thought the word of importance, the construction *ἡτις ἔστιν ἡ ἐκκλ.*, 1 Tim. iii. 15, might have seemed more natural; comp. Winer, *Gr.* § 24. 3, p. 150. The present construction is however perfectly correct, as the article and defining gen. associated with *σῶμα*, as well as the antithetical contrast in which it stands with *σάρξ*,

ἔστιν ἡ ἐκκλησία· ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν 25
οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσάν μοι εἰς ὑμᾶς πληρῶσαι

point to σῶμα as the subst. on which the chief moment of thought really dwells. It would seem as if the appositional ἡ ἐκκλ. was introduced to form an easy and natural transition-word to the next verse. For δ ἔστ., CD¹E; 10 mss. (*Lachm.* in marg.) read δς ἔστ.

25. ἧς ἐγενόμην κ.τ.λ.] 'of which I became a minister:' statement of the relation in which he stands to the ἐκκλησία just mentioned, the ἧς having a faintly causal, or rather explanatory force (see notes on ver. 18, and Ellendt, *Lex. Soph.* s. v. Vol. II. p. 371), and indirectly giving the reason and moving principle of the ἀναπλήρωσις; 'I fill up the lacking measures of the sufferings of Christ in behalf of His body the Church, being an appointed minister thereof, and having a spiritual function in it committed to me by God.' The ἐγὼ continues, in a slightly changed relation, the ἐγὼ Παῦλος of ver. 23: there the διακονία referred to the εὐαγγ., here to the Church by which the εὐαγγ. is preached; 'idem plane est ministerium Ecclesiae esse et Evangelii,' Just.

κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ.] 'in accordance with the dispensation, i. e. the spiritual stewardship, of God;' τῆς ἐκκλησίας ἐνεπιστεύθην τὴν σωτηρίαν, καὶ τὴν τοῦ κηρύγματος ἐνεχειρίσθην διακονίαν, Theod. The somewhat difficult word οἰκονομ. seems here, in accordance with τὴν δοθείσαν κ.τ.λ. which follows, to refer, not to the 'disposition

of God,' Syr. ܡܕܢܝܬܐ [gubernationem], Goth. 'ragina,' Æth. 'ordinationem,' but, as Just., Mey., al., to the 'spiritual function,' the 'office of an οἰκονόμος' (see 1 Cor. ix. 17, compared with 1 Cor. iv. 1), originating

from, or assigned by God; the more remote gen. τοῦ Θεοῦ denoting either the origin of the commission (Hartung, *Casus*, p. 17), or, with more of a possessive force, Him to whom it belonged and in whose service it was borne: see Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 93, and notes on Eph. i. 10, where the meanings of οἰκονομ. in the N. T. are briefly noticed and classified.

τὴν δοθείσαν κ.τ.λ.] 'which was given me for you;' further definition of the οἰκον. τοῦ Θεοῦ, the meaning of which, owing to the different senses in which οἰκον. is used, might otherwise have been misunderstood: 'this οἰκονομία was specially assigned to me, and you, —you Gentiles, were to be its objecta.' The connexion of εἰς ὑμᾶς with πληρ. (Scholef. *Hints*, p. 110) does not seem plausible: the juxtaposition of the pronouns (μοι εἰς ὑμᾶς) suggests their logical connexion.

πληρῶσαι τὸν λόγον τοῦ Θεοῦ.] 'to fulfil the word of God;' i. e. 'to perform my office in preaching unrestrictedly, to give all its full scope to, the word of God:' infin. of design (see notes on ver. 22) dependent either on ἧς ἐγεν. δίακονος (Huth.), or perhaps more naturally on τὴν δοθείσαν κ.τ.λ., thus giving an amplification to the preceding εἰς ὑμᾶς. The glosses on πληρῶσαι are exceedingly numerous; the most probable are, (a) 'ad plene exponendam totam salutis doctrinam,' Daven. 1, comp. Olsh., and Tholuel, *Bergpr.* p. 136; (b) 'to spread abroad,' Huth.,—who compares Acts v. 28; (c) 'to give its fullest amplitude to, to fill up the measures of its fore-ordained universality,' not perhaps without some allusion to the οἰκονομία which would thus be fully discharged; comp. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ πεπληρω-

26 τὸν λόγον τοῦ Θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον
ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη
27 τοῖς ἀγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τί τὸ

26. νῦν] So *Lachm.* with BCFGN; mss.; Did. *Tisch.* reads *νυνί* with ADEKL; most mss.; Eus., Cyr., al. (*Rec.*). The addition of N seems just to turn the scale, and to warrant the change from *νυνί*, the reading of ed. 1, 2.

κέναι τὸ εὐαγγέλιον τοῦ Χρ. Of these (b) has an advantage over (a) in implying a *πλήρωσις* viewed *extensively*, in having, in fact, a quantitative rather than a qualitative reference, but fails to exhaust the meaning and completely satisfy the context: (c) by carrying out the idea further, and pointing to the λόγος as something which was to have a universal application, and not be confined to a single nation (hence the introduction of *eis ὑμᾶς*), seems most in accordance with the spirit of the passage and with the words that follow; comp. the somewhat analogous expression, ὁ λόγος τοῦ Θεοῦ ἠδύνατο, Acts vi. 7, xii. 24. It need hardly be added that the λόγος τοῦ Θεοῦ does not imply the 'promissiones Dei, partim de Christo in genere, partim de vocatione Gentium,' Beza, but simply and plainly τὸ εὐαγγέλιον, as in 1 Cor. xiv. 36, 2 Cor. ii. 17, 1 Thess. ii. 12, al.

26. τὸ μυστήριον τὸ ἀποκ.] 'the mystery which hath been hidden;' apposition to the preceding τὸν λόγον τοῦ Θεοῦ. The μυστήριον was the divine purpose of salvation in Christ, and more especially, as the context seems to show, 'de salvandis Gentibus per gratiam evangelicam,' Daven.; see Eph. iii. 4 sq., and comp. Eph. i. 9. On the meanings of μυστήριον in the N.T., see notes on Eph. v. 32, and Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 88.

ἀπὸ τῶν αἰώνων κ.τ.λ.] 'from the ages and from the generations (that have pass-

ed);' measuring from the long temporal periods (*aiōnes*) and the successive generations that made them up (*geneæ*; see notes on Eph. iii. 21), which have elapsed (observe the article) since the 'arcanum decretum' was concealed. The expression is not identical with *πρὸ τῶν αἰώνων*, 1 Cor. ii. 7; the counsel was *formed* *πρὸ τῶν αἰώνων*, but *concealed* *ἀπὸ τῶν αἰώνων*; comp. Rom. xvi. 25, and see Eph. iii. 9, where the same expression occurs.

νῦν δὲ ἐφανερώθη] 'but now has been made manifest;' transition from the participial to the finite construction, suggested by the importance of the predication; see notes on Eph. i. 20, and Winer, *Gr.* § 63. 2. b, p. 505 sq., where other examples are noticed and discussed. The *φάνερωσις*, the actual and historical manifestation (*De W.*), took place, as Mey. observes, in different ways, partly by revelation (Eph. iii. 5), partly by preaching (ch. iv. 4, Tit. i. 3) and prophetic exposition (Rom. xvi. 26), and partly by all combined. On the connexion of this particle with the aor., comp. notes on ver. 21, and for a good distinction between *νῦν* (*ἐπὶ τῶν τριῶν χρόνων*) and *νυνί*, the reading of *Rec.* (*ἐπὶ μόνου ἑσπερώτος*), see Ammonius, *Voc. Diff.* p. 99, ed. Valck.

τοῖς ἀγίοις αὐτοῦ] To limit these words to the Apostles, from a comparison with Eph. iii. 5 (Steiger, Olsh.: FG actually read *ἀποστόλοις* for *ἀγίοις*), or to the elect, 'quos Deus in Christo consecrandos decrevit' (Daven. 1), is

πλούτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνε-
σιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· ὃν 28

highly unsatisfactory, and quite contrary to St Paul's regular and unrestricted use of the word; so Theod., who however shows that he remembered Eph. iii. 5, τοῖς ἀποστόλοις καὶ τοῖς διὰ τούτων πεπιστευκόσι. On the meaning of ἄγιος, see notes on ver. 2, and on Eph. i. 1.

27. οἷς ἠθέλησεν ὁ Θεός.] 'to whom God did will;' i.e. 'seeing that to them it was God's will,' &c., the relative having probably here, as in ver. 25, an indirectly causal or explanatory force ('rationem adjungit,' Daven.), and reiterating the subject in order to introduce more readily the specific purpose, γνωρίσαι κ.τ.λ., which was contemplated by God in the φανερώσεις. The most recent commentators, Mey., Eadie, Alf., rightly reject any reference of ἠθέλησεν to the free grace of God (comp. Eph. i. 9, κατὰ τὴν εὐδοκίαν αὐτοῦ), no such idea being here involved in the context: what ἠθέλησεν here implies is, not on the one hand that God 'was pleased' ('propensionem voluntatis indicat,' Est.), nor on the other that He 'was willing,' Hamm., but simply and plainly that 'it was God's will' to do so. On the distinction between θέλω and βούλομαι, see notes on 1 Tim. v. 14.

γνωρίσαι.] 'to make known:' practically but little different from φανερώσαι. The latter perhaps is slightly more restricted, as involving the idea of a previous concealment (see above and comp. 2 Tim. i. 10), the former more general and unlimited: see Meyer *in loc.*

τί τὸ πλοῦτος κ.τ.λ.] 'what are the riches of the glory of this mystery:' not exactly 'how great,' Mey., but with the simple force of τίς,—'what,' referring alike to nature and degree;

comp. Eph. i. 18, and see notes *in loc.* The gen. τῆς δόξης is no mere genitive of quality which may be resolved into an adjective, and appended either to πλοῦτος ('der herrliche Reichthum,' Luth.) or to μυστήριον ('gloriosi hujus mysterii,' Beza), but, as always in these accumulated genitives in St Paul's Epp., specially denotes that peculiar attribute of the μυστήριον (gen. *subjecti*) which more particularly evinces the πλοῦτος; see notes and reff. on Eph. i. 6, 18. The δόξα itself is not to be limited to the transforming nature of the mystery of the Gospel in its effects on men (διὰ ψιλῶν ρημάτων καὶ πίστεως μόνως, Chrys.), nor yet, on the objective side, to the δόξα τοῦ Θεοῦ, the grace, glory, and attributes of God which are revealed by it,—but, as the weight of the enunciation requires, to *both* (see esp. De W.), perhaps more particularly to the latter. To make its reference identical with that of the δόξα below (Mey., Alf.), where the preceding words introduce a new shade of thought, does not seem so exegetically satisfactory. The former δόξα gains from its collocation a more general and abstract force, the latter, from its association with ἐλπίς, has a more specific reference. For τί τὸ πλ., Rec. with CN; most mss; Chrys., Theod., reads τίς ὁ πλ. D¹FG omit τί, D¹ reading τὸν πλοῦτον.

ἐν τοῖς ἔθνεσιν] 'among the Gentiles;' semilocal clause appended to τί (ἐστὶ) τὸ πλοῦτος κ.τ.λ., defining the sphere in which the πλοῦτος τῆς δόξης τοῦ μυστ. is more especially evinced; φαίνεται δὲ ἐν ἑτέροις, πολλῶ δὲ πλεον ἐν τοῖς ἡ πολλῇ τοῦ μυστηρίου δόξα, Chrys.; see esp. Eph. i. 18, where the construction is exactly similar.

ὅς ἐστιν Χρ.] The reading is here

ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον καὶ

somewhat doubtful; *δς* is found in CDEKLN; nearly all mss.; Chrys., Theod. (*Tisch.*, *Rec.*), and, as being the more difficult reading, is to be preferred to *δ*, adopted by *Lachm.* with ABFG; 17.67^{**}, and perhaps Clarom., Vulg., al. But to what does it refer? Three interpretations have been suggested; (a) the complex idea of the entire clause,—Christ in his relation to the Gentile world, De W., Eadie; (b) the more remote τὸ πλοῦτος κ.τ.λ., Œcum., Daven., Mey.; (c) the more immediately preceding μυστηρίου τοῦτου, Chrys., Alf., al. Of these (a) is defensible (comp. Phil. i. 28), but too vague; (b) is plausible (comp. Eph. iii. 8), but rests mainly on the assumption that πλοῦτος is the leading word (Mey., Winer), whereas it seems clear from ver. 26 that μυστήρ. is the really important word in the sentence. We retain then the usual reference to μυστήριον; Christ who was preached, and was working by grace among them, was in Himself the true and real mystery of redemption; comp. notes on Eph. iii. 4. In any case the masc. *δς* results from a simple attraction to the predicate; see Winer, *Gr.* § 24. 3, p. 150. ἐν ὑμῖν] ‘among you;’ not exclusively ‘in vobis inhabitans per fidem,’ Zanch. (comp. Eph. iii. 17), but in parallelism to the preceding ἐν τοῖς ἔθν. As however this parallelism is not perfectly exact (Alf.),—for ἐν ὑμῖν is in close association with the preceding substantive, whereas ἐν τοῖς ἔθνεσιν is not,—we may admit that ‘in you’ is also virtually and by consequence involved in the present use of the preposition; comp. Olsh., Eadie. The connexion adopted by Syr. ܩܕܝܫܐ ܕܥܡܝܐ [qui in vobis est spes] involves an un-

necessary and untenable trajection.

ἡ ἐλπίς τῆς δόξης] ‘the hope of glory;’ apposition to the preceding Χριστὸς ἐν ὑμῖν; not either the ‘spei causa’ (Grot.), or the object of it (Vorst), but its very element and substance; see 1 Tim. i. 1, and notes *in loc.* The second gloss of Theoph., ἡ ἐλπίς ἡμῶν ἐνδοξος, is unusually incorrect; δόξα is a pure substant., and refers to the future glory and blessedness in heaven, see Rom. v. 2, 1 Cor. ii. 7 (appy.), 2 Cor. iv. 17, al. For a list of the various words with which ἐλπίς is thus joined, see Reuss, *Théol. Chrét.* iv. 20, Vol. II. p. 221.

28. ὃν ἡμεῖς καταγγ.] ‘whom we preach;’ whom I and Timothy, with other like-minded teachers (comp. Steig.), do solemnly preach; the ἡμεῖς being emphatic, and instituting a contrast between the accredited and the non-accredited preachers of the Gospel. On the *intensive* (surely not *local*, ἀνωθεν αὐτὸν φέροντες, Chrys.) force of καταγγ., see Rost u. Palm, *Lex. a. v.* IV. 4. νουθετοῦντες] ‘admonishing,’ ‘warning,’ ‘corripientes,’ Vulg., Æth.; participial clause defining more nearly the manner or accompaniments of the καταγγελία. The verb νουθετεῖν has its proper force and meaning of ‘admonishing with blame’ (νουθετικοὶ λόγοι, Xen. *Mem.* 1. 2. 21, comp. notes on Eph. vi. 4), and, as Mey. (comp. De W.) rightly observes, points to the μετανοεῖν of the evangelical message, while διδάσκ. lays the foundation for the πιστεῖν; sc., inferentially, Theoph., νουθεσία μὲν ἐπὶ τῆς πράξεως, διδασκαλία δὲ ἐπὶ τοῦ νοῦ. On the meaning of νουθετεῖν, which primarily implies correction by word, an appeal to the νοῦς (comp. 1 Sam. iii. 13), and derivatively correction by act, comp. Judith viii. 27;

διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παρ-
στήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς δὲ 29
καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

see Plato, *Legg.* ix. p. 879 D, and Trench, *Synon.* § 32.

πάντα ἄνθρ.] Thrice repeated and emphatic; appy. not without allusion to the exclusiveness and Judaistic bias of the false teachers at Colossæ. The message was universal, it was addressed to every one, whether in every case it might be received or no: τί λέγεις; πάντα ἄνθρωπον; ναί, φησί, τοῦτο σπουδάζομεν· εἰ δὲ μὴ γένηται οὐδὲν πρὸς ἡμᾶς, Theoph. ἐν πάσῃ σοφίᾳ] 'in all, i. e. in every form of, wisdom;' see notes on *Eph.* i. 8: mode in which the διδάσκειν was carried out, μετὰ πάσης σοφίας, Chrys. (comp. ch. iii. 16), or perhaps, more precisely, the characteristic element in which the διδασχὴ was always to be, and to which it was to be circumscribed. The meaning is thus really the same, but the manner in which it is expressed slightly different. The lines of demarcation between sphere of action (*Eph.* iv. 17), accordances (*Eph.* iv. 16), and characterizing feature (*Eph.* vi. 2), all more or less involving some notion of modality, are not always distinctly recognizable. The influence of the Aramaic ܐܢܝܢ in the various usages of ἐν in the N.T. is by no means inconsiderable.

ἵνα παρστήσωμεν] 'in order that we may present,' exactly as in ver. 22, with implied reference, not to a sacrifice, but to the final appearance of every man before God: 'en metam et scopum Pauli, atque adeo omnium verbi ministrorum,' Davenant,—whose remarks on the propriety of the intention,—as coming from one who sat at the Council of Dort,—are not un-

deserving of perusal. The concluding words ἐν Χρ., define as usual the sphere in which the τελείωσις, 'l'ensemble de toutes les qualités naturelles au Chrétien' (Reuss, *Théol. Chrét.* Vol. II. p. 182), is to consist; comp. notes on ch. iv. 12, and on *Eph.* iv. 13. The polemical antithesis which Chrys. here finds, οὐκ ἐν νόμῳ οὐδὲ ἐν ἀγγέλοις, is perhaps more than doubtful, owing to the continual recurrence of ἐν Χρ. The addition of Ἰησοῦ after Χρ. (*Rec.*) is rightly rejected by *Lachm.* and *Tisch.* with ABCD¹FGN¹; mss.; Clarom.; Clem., and Lat. Ff.

29. εἰς δὲ] 'to which end,' the prep. with its usual and proper force denoting the object contemplated in the κοπιᾶν; comp. notes on *Gal.* ii. 8. καὶ κοπιῶ] 'I also toil;' 'beside preaching with *vous* et al. and διδασχὴ, I also sustain every form of κόπος (2 Cor. vi. 5) in the cause of the Gospel,' the καὶ contrasting (see notes on *Phil.* iv. 12) the κοπιῶ with the previous καταγγ. κ. τ. λ. The relapse into the first person has an individualizing force, and carries on the reader from the general and common labours of preaching the Gospel (δὲ ἡμεῖς καταγγ.), to the struggles of the individual preacher. On the meaning and derivation of κοπιῶ, see notes on 1 *Tim.* iv. 10.

ἀγωνιζόμενος] 'striving;' comp. ch. iv. 12, 1 *Tim.* iv. 10 (*Lachm.*,—a doubtful reading), vi. 12, 2 *Tim.* iv. 7, and in a more special sense, 1 Cor. ix. 25. It is doubtful whether this is to be referred to an outward or an inward ἀγών. The former reference is adopted by Chrys., Theoph., Daven.,

II. Θέλω γάρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα I am earnestly striving
for you, that you may
come to the full knowledge of Christ. Let no one de-
ceive you, but as you received Christ, walk in Him.

al.; the latter by Steig., Olsh., and most modern commentators. The use of κοπιῶ (see notes on 1 Tim. iv. 10) perhaps may seem to point to the older interpretation; the immediate context (ch. ii. 1) however, and the use of ἀγωνίζομαι in this Ep. (see ch. iv. 12, ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς) seem here rather more in favour of modern exegesis, unless indeed with Ecum. and De Wette we may with good show of reason admit both interpretations.

κατὰ τὴν ἐνέργειαν κ.τ.λ.] 'according to His working which worketh in me;' measure of the Apostle's spiritual κόπος (comp. notes on Eph. i. 19); it was not his own ἐνέργεια but, as the context seems to suggest, that of Christ; τὸν αὐτοῦ κόπον καὶ ἀγῶνα τῷ Χριστῷ ἀνατιθεῖς, Ecum., who alone of the Greek commentators (Theod. silet) expressly refers the αὐτοῦ to Christ, the others appy. referring it back to ὁ Θεός (ver. 27). On the construction of the verb ἐνεργ., see notes on Gal. ii. 8, v. 6, and on its meaning, notes on Phil. ii. 13. The passive interpretation 'quæ agitur, exercetur, perfitur' (Bull, Exam. Cens. II. 3), though lexically defensible, is not in accordance with St Paul's regular use of the verb; see on Phil. l. c.

ἐν δυνάμει.] 'in power,' i. e. powerfully; modal adjunct to ἐνεργουμένην. Though it seems arbitrary to restrict δυνάμεις to miraculous gifts (Michael.), it still seems equally so (with Mey. and Alf.) summarily to exclude them; comp. Gal. iii. 5. The principal reference, as the singular suggests (contrast Rom. i. 4 and Acts ii. 22), is to inward operations; a secondary ref. to outward manifestations of power seems however fairly admissible; 'quum res

postulat, etiam miraculis,' Calv.; comp. Olsh. *in loc.*

CHAPTER II. 1. γάρ] Description of the nature and objects of the struggle previously alluded to, introduced by the γάρ argumentative (not trans-

itional, ⤵? Syr. [probably not a different reading, see Schaaf, *Lex.* s.v.], and partially even Alf.), which confirms and illustrates,—not merely the foregoing word ἀγωνιζόμενος (Beng.), but the whole current of the verse: 'meminerat in calce superioris capitis suorum laborum et certaminum, eorum nunc causam et materiam explicat,' Just.

ἡλίκον ἀγῶνα] 'how great a struggle;' not 'solicitudinem,' Vulg., but 'certamen,' Clarom., ἵσος] Syr., 'quan-

tum colluctor,' Æth. The struggle, as the circumstances of the Apostle's captivity suggest, was primarily inward,—'intense and painful anxiety,' Eadie (comp. ch. iv. 12), yet not perhaps wholly without reference to the outward sufferings which he was enduring for them (ch. i. 24), and for all his converts. The qualitative adj. ἡλίκος (Hesych. ποταπός, μέγας, ὁποῖος; comp. Donalds. *Cratyl.* § 254) occurs only here and James iii. 5.

καὶ τῶν ἐν Λαοδίᾳ.] The Christians in the neighbouring city of Laodicea are mentioned with them, as possibly being subjected to the same evil influences of heretical teaching. The rich (Rev. iii. 17) commercial (comp. Cicero, *Epist. Fam.* III. 5. 4) city of Laodicea, formerly called Diospolis, afterwards Rhœas, and subsequently Laodicea, in honour of Laodice, wife of Antiochus II., was situated on the river Lycus,

ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑώρα-

1. *ὑπέρ*] So *Lachm.* with ABCD²N; 6 mss. In former editions *περὶ* was retained with D¹D²EFG²KL; nearly all mss. (*Rec.*, *Tisch.*). This is *perhaps* one of those cases in which the authority of may be allowed to turn the scale. On the distinction between them, see notes on *Gal.* i. 4, and *Phil.* i. 7.

about eighteen English miles to the west of Colossæ, and about six miles south of Hierapolis, which latter city is not improbably hinted at in *καὶ ὅσοι κ. τ. λ.*; see Wieseler, *Chronol.* p. 441 note. Close upon the probable date of this Ep. (A.D. 61 or 62), the city suffered severely from an earthquake, but was restored without any assistance from Rome; Tacit. *Ann.* xiv. 27, comp. Strabo, *Geogr.* xii. 8. 16 (ed. Kramer): a place bearing the name of Eski-hissar is supposed to mark the site of this once important city. For further notices of Laodicea see Winer, *RWB.* s. v. Vol. II. p. 5, Pauly, *Real-Encycl.* Vol. iv. 1, p. 764, and Arundell, *Seven Churches*, p. 84 sq., ib. *Asia Minor*, Vol. II. p. 180 sq. *καὶ ὅσοι κ. τ. λ.*] 'and (in a word) as many as, &c.,' the *καὶ* probably annexing the general to the special (comp. Matth. xxvi. 59, notes on *Eph.* i. 21, *Phil.* iv. 12, and Winer, *Gr.* § 53. 3. c, p. 388), and including, with perhaps a thought of Hierapolis (see above), all in those parts who had not seen the Apostle. The ordinary principles of grammatical perspicuity seem distinctly to imply that the *ὑμεῖς* and the *οἱ ἐν Λαοδ.* belong to the general class *καὶ ὅσοι κ. τ. λ.*, and consequently that the Colossians were not personally acquainted with the Apostle. Recent attempts have been made to refer the *ὅσοι* either to a third set of persons distinct from the Coloss. and Laod. (Schulz, *Stud. u. Krit.* 1829, p. 538; so Theod. and a schol. in Matthæi, p. 168), or to a portion only of those two Churches

(Wiggers, *Stud. u. Krit.* 1838, p. 176), but as all the words are in fact under the vinculum of a common preposition, and as *ὅσοι* if dissociated from *ὑμῶν καὶ τῶν ἐν Λαοδ.* (comp. Schulz) would leave the mention of these two former classes most aimless and unnatural, we seem justified in concluding with nearly all modern editors (exc. Wordsw.) that the Colossians and Laodiceans had not seen the Apostle in the flesh; see the good note of Wieseler, *Chronol.* p. 440 sq., and Neander, *Planting*, Vol. I. p. 171 (Bohn).

The form *ἐώρακαν*, adopted by *Lachm.* and *Tisch.* [with ABD¹ (CN¹ *ἐορ.*)] instead of *ἐωράκασι* (*Rec.*), is decidedly Alexandrian (see Winer, *Gr.* § 13. 2. c, p. 71), and probably the true reading. The 'sonstige Gebrauch Pauli' urged against it by Mey. is imaginary, as the third pers. plur. perf. of this verb does not elsewhere occur in St Paul's Epp.

ἐν σαρκί seems naturally connected with the preceding *πρόσωπόν μου* (Vulg., Copt., Æth.), not with *ἐώρακαν* (Syr., but not Syr.-Phil., where the order is changed), forming with it one single idea. It is almost obvious that there is here no implied antithesis to *ἐν πνεύματι* (*δελκνυσιν ἐν τὰ ὅρα δρι ἐώρων συνεχῶς ἐν πν.*, Chrys., Theoph., comp. ver. 5): the bodily countenance is not in opposition with 'the spiritual physiognomy,' Olah., but seems a concrete touch added to enhance the nature of his struggle; it was not for those whom he personally knew and who personally knew him, but for those for whom his interest was purely

2 καν τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβασθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν

spiritual and ministerial.

2. ἵνα παρακλ. κ.τ.λ.] 'in order that their hearts may be comforted;' not 'may be strengthened,' 'inveniant robur,' Copt. [literally, but it is doubtful whether the derivative meaning 'consol. accipere' is not the most common, e.g. Psalm cxix. 52], De W., Alf., al.,—but 'consolentur' (consolationem accipiant), Vulg., **نَضَاحَ** [consol. accipiant], Syr., 'gaudeant,' Æth.,—the fuller meaning which in passages of this nature παρακ. appears to bear always in St Paul's Epp., and from which there does not here seem sufficient reason to depart (contr. Bisp., Alf.): surely those exposed to the sad trial of erroneous teaching needed consolation; comp. Davenant *in loc.* For exx. of παρακλ. comp. ch. iv. 8, Eph. vi. 22, and even 2 Thess. ii. 17, where the associated στήληται is not a repetition, but an amplification of the preceding παρακαλέσαι. The final ἵνα is obviously dependent on δγῶνα ἔχω (comp. Chrys. δγ. ἔχω ἵνα τί γένηται;), and introduces the aim of the struggle,—the consolation and spiritual union of those believers previously mentioned who had not seen the Apostle in the flesh.

συνβιβασθέντες ἐν ἀγ.] 'they being knit together in love;' relapse to the logical subject by the common participial anacoluthon (Eph. iv. 2; see notes on Eph. i. 18, and Phil. i. 30), the participle having its modal force, and defining the manner whereby, and circumstances under which, the παράκλησις was to take place; see Madvig, *Synt.* § 176. b. The verb συνβιβ. has not here its derivative sense, 'instructi,' Vulg., Copt., but its primary

meaning of *aggregation*, 'knit together,' Auth. (comp. Syr. **نَضَاحَ** [accedant], Æth. 'confirmetur'), as in ver. 19, and Eph. iv. 16, where see notes. The reading *συνβιβασθέντων* [Rec. with D³E³KL (N⁴, sed rursus abstersit); al.] seems certainly only a grammatical emendation.

Ἐν ἀγάπῃ, with the usual meaning of the prep., denotes not the instrument ('per caritatem,' Est.), but the sphere and element in which they were to be knit together, and is associated by means of the copulative καὶ (not 'etiam,' Beng.) with εἰς πᾶν κ.τ.λ. which defines the object of the union; see next note.

εἰς πᾶν τὸ πλοῦτος] 'unto all the riches;' prepositional member defining the object and purpose contemplated in the *συνβιβασίς*, and closely connected with the preceding definition of the ethical sphere of the action; deep understanding and insight into the mystery of God is the object of the union in love. The connexion with παρακληθ. (Baumg.-Crus.) mars the union of the prepositional members, and adds nothing in point of exegesis. The reading πάντα πλοῦτον (Rec.), though fairly supported [D (D¹ π. τὸν πλ.) EKL^N], seems clearly to have had a *paradiplomatic* origin (see Pref. to Gal. p. xxii), the τα being a clerical error for το, and πλοῦτον a corresponding correction. The reading of BN¹ is πᾶν πλοῦτος. On this neuter form, see notes on Eph. i. 7.

τῆς πληροφορίας τῆς συνέσεως.] 'of the full assurance of the understanding;' not 'certo persuasæ intelligentiæ,' Daven., a resolution of the gen. which is wholly unnecessary: comp. notes on ch. i. 27.

τοῦ μυστηρίου τοῦ Θεοῦ, Χριστοῦ, ἐν ᾧ εἰσὶν πάντες οἱ 3

2. τοῦ Θεοῦ Χριστοῦ] This passage deserves our attentive consideration. The reading of the text is that of B; Hil. (*Lachm.*, *Tisch.* ed. 1, *Mey.*, *Huth.*, *Wordsw.*), and has every appearance of being the original reading, from which the many perplexing variations have arisen. The principal other readings are (a) τοῦ Θεοῦ, D³; 37. 67^{ss}. 71. 80^{ss}. 116 (*Griesb.*, *Scholz*, *Tisch.* ed. 2, 7), followed by Olah., De W., Alf., and the majority of modern comment.: (b) τοῦ Θεοῦ ὁ ἐστὶν Χριστός, with D¹; Clarom. (*Æth. quod de Christo*): (c) τοῦ Θεοῦ πατρὸς τοῦ Χριστοῦ with AC (N¹ omits τοῦ before Χρ., N⁴ reads καὶ πατρ.); al.; Vv.; and lastly, (d) τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χρ. with D³EKL; many mss.; Syr.-Phil.; Theod., Dam., al. (*Rec.*). The Greek text of FG is here deficient. Now of these (a) is undoubtedly too weakly supported; (b) seems very like a gloss of the assumed true reading τοῦ Θεοῦ Χρ.; (c) and (d) still more expanded or explanatory readings. As all four may be so simply derived from the text, the first by omission, the rest by gloss and expansion, we adopt with considerable confidence the reading of *Lachm.* and also, we believe, *Tregelles*.

The word πληροφ. (1 Thess. i. 5, Heb. vi. 11, x. 22) denotes on the qualitative side (as πλοῦτος does on the quantitative, De W.) the completeness of the persuasion which was to be associated with the σύνεσις,—which the σύνεσις was to have and to involve (gen. possess.),—and, as Olah. observes, may denote that the σύνεσις was not to be merely outward, dependent on the intellect, but inward, resting on the testimony of the Spirit; comp. Clem.-Rom. 1 Cor. § 42. On the meaning of σύνεσις, see notes on ch. i. 9: that it is here *Christian σύνεσις* is certain from the context (*Mey.*).

ἐς ἐπίγνωσιν κ.τ.λ.] ‘unto the full knowledge of the mystery of God, even Christ;’ prepositional member exactly parallel to the preceding ἐς πᾶν τὸ πλ. κ.τ.λ. The construction of the last three words is somewhat doubtful. Three connexions present themselves; (a) ‘the mystery of the God of Christ,’ *Huth.*, *Mey.*, Χριστοῦ being the possessive gen. of relationship, &c.; see *Scheuerl. Synl.* § 16. 7, p. 123 sq., and comp. Eph. i. 17, and notes in loc.; (β) ‘the mystery of God, even of Christ,’ Χρ. being a gen. in simple ap-

position to, and more exactly defining Θεοῦ; so in effect Hil., ‘Deus Christus sacramentum est;’ (γ) ‘the mystery of God, even Christ;’ Χρ. being in apposition, not to Θεοῦ, but to μυστηρίου, and so forming a very close parallel to ch. i. 27. Of these (a) seems hopelessly hard and artificial; (β), though dogmatically true, seems here to be an unnecessary specification, and exegetically considered is much inferior to (γ), which stands in harmony with the preceding expression μυστηρίου...ὁς ἐστὶν Χριστός (ch. i. 27), and has the indirect support of D¹ (see crit. note); Clarom.; Aug., and *Æth. za-baenta Chrestos* [quod de Christo]. It seems singular that these words have not given rise to more discussion (South has a doctrinal sermon on the text, Vol. II. p. 174 sq., but does not notice the readings), for (β), though in point of collocation somewhat doubtful, seems still, considered apart from the context, not indefensible, and at any rate is not to be disposed of by Meyer’s summary ‘entbehrt aller Paulinischen analogie.’ We adopt (γ) however, on what seem to be well defined exegetical grounds.

4 θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. τοῦτο

On the meaning and applications of *μυστήριον*, see notes on *Eph.* v. 32, Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 89; and for the exact force of *ἐπιγνώσις* ('accurata cognitio'), here appy. confirmed by the juxtaposition of the simple *γνώσις*, ver. 3, see notes on *Eph.* i. 17, 2 *Tim.* ii. 25 (*Transl.*), and Trench, *Synon.* Part II. § 25.

3. ἐν ᾧ] 'in whom,' relative sentence explaining the predication involved in the preceding apposition (*μυστηρ.* = *Χριστοῦ*), the relative having its *explanatory* force; see notes on ch. i. 25. To follow the reading of the text, and yet to refer ἐν ᾧ to *μυστηρίου* (Mey.), seems unusually perplexed, unless (with Mey.) we adopt the unsatisfactory construction (a), previously discussed. De Wette and Mey. urge the implied antithesis between *μυστ.* and *ἀπόκρ.*, but to this it may be said,—*first*, that what is applicable to *μυστ.* is equally so to that to which it is equivalent (comp. Bisp.); *secondly*, that the secondary predicate *ἀπόκρυφοι* (see below) logically elucidates the equivalence of *Χριστός* with the *μυστήριον*, but would seem otiose if only added to enhance the nature of the *μυστήριον* or the *ἐπιγνώσις* thereof: comp. Waterl. *Christ's Div.* Sermon. VII. Vol. II. p. 156.

ἐσθλν πάντες κ.τ.λ.] 'are all the treasures of wisdom and knowledge, hidden;' not 'the secret treasures, &c.', Mey., Alf., which obscures the secondary predication of manner, and in fact confounds it with the usual 'attributive' construction (Krüger, *Sprachl.* § 50. 8). The position of the substantive verb and the order of the words seem to show that *ἀπόκρυφοι* is not to be joined with *ἐσθλν* as a direct predication (Syr., Copt., De W., al.), but that it is subjoined to it (Vulg., Æth.)

as the predication of manner, and is in fact equivalent to an adverb, the most distinct type of the secondary predicate; see esp. Donaldson, *Cratyl.* § 304, and comp. Müller, *Kleine Schrift.* Vol. I. p. 310 (Donalds.), who has the credit of first introducing this necessary distinction between 'adjectiva attributa, predicata, and apposita;' see also Donalds. *Gr.* § 436—447. It will be seen that the translation of Mey. and Alf., and esp. the explanation based upon it, is unsatisfactory from these important distinctions not having been observed.

Exegetically considered, the expression seems to convey that all treasures of wisdom and knowledge are in Christ, and are *hiddenly* so, 'quo verbo innuitur, quod pretiosum et magnificum est in Christo non prominere, aut protinus in oculos incurrere hominum carnalium, sed ita latere ut conspiciatur tantummodo ab illis quibus Deus oculos dedit aquilinos, id est spirituales ad videndum,' Daven.; *ὥστε παρ' αὐτοῦ δεῖ πάντα αἰεῖν*, Chrys. There is thus no need with Bähr and others to modify the simple meaning of the adjective.

τῆς σοφίας καὶ τῆς γνώσεως] 'The exact distinction between these words is not perhaps very easy to substantiate. We can hardly say that 'σοφία res credendas, γνώσις res agendas complectitur' (Daven.), but rather the contrary. It would seem, as in the case of *σοφία* and *φρόνησις* (see notes on *Eph.* i. 9), that *σοφία* is the more general, 'wisdom' in its completest sense, *κοινῶς ἀνάντων μάθησις*, Suid., *γνώσις* the more restricted and special 'knowledge,' as contrasted with the results and applications of it; see Trench, *Synon.* Part II. § 25, Neander, *Planting*, Vol. I. p. 139 (Bohn), De-

δὲ λέγω ἵνα μὴδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.
εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν 5

litssch, *Bibl. Psychol.* iv. 7, p. 166, and on the meaning of 'wisdom,' comp. H. Taylor, *Notes from Life*, p. 95. The article is omitted before γνώσεως by Lachm. with BCD¹N¹; authority of considerable weight,—but retained by Tisch. with AD³EKL N⁴ (Rec.). The omission by mss. seems more probable than the insertion.

4. τοῦτο δὲ λέγω] 'Now this I say,' transition, by means of the δὲ μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165), to the warnings which, with some intermixture of exhortation and doctrinal statements, pervade the chapter. The τοῦτο seems clearly to refer not merely to ver. 3, but to the whole introductory paragraph, ver. 1—3. The reading is here not quite certain, as δὲ is omitted by A¹ (appy.) BN¹; Ambrosiast., Aug. In the following clause however μὴδεὶς is certainly the right reading, as μὴ τις (Rec.) has only the support of KLN⁴; most mss.; Clem., al. παραλογίζεται] 'may deceive'; only here and James i. 22, though not uncommon in the LXX, e.g. Josh. ix. 22 (28), 1 Sam. xxviii. 12, 2 Sam. xxi. 5, al. The verb παραλογ. is of common occurrence in later Greek, and properly denotes, either simply 'to reckon wrong' (Demosth. *Aphob.* i. p. 822), or 'to reason falsely' (Isocr. *Ep.* iv. p. 420 c), and thence generally, ἀπατᾶν, ψεύσασθαι (Hesych.); comp. Arrian, *Epict.* ii. 20, ἐξαπατῶσιν ὑμᾶς καὶ παραλογίζονται, and exx. in Elsner, *Obs.* Vol. ii. p. 261, Loesn. *Obs.* p. 335. ἐν πιθανολογίᾳ] 'with enticing speech,' comp. 1 Cor. ii. 4, ἐν πειθοῖς σοφίας λόγοις, the prep. ἐν having that species of instrumental force in which the object is conceived to exist in the means; comp. Jelf, *Gr.* § 622. 3. The

subst., an δτ. λεγόμεν. in the N.T., occurs in Plato, *Theæt.* p. 162 E, and the verb in Aristot. *Eth. Nic.* i. 1, but with a more special and technical reference to probability as opposed to demonstration or mathematical certainty.

5. εἰ γὰρ καὶ κτλ.] 'For if I am absent verily in the flesh,' reason for the foregoing warning, founded on the fact of his spiritual presence with them; εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλ' ὅμως οἶδα τοὺς ἀπατεῶνας, Chrys. The καὶ does not belong, strictly speaking, to εἰ (comp. Raphael in loc.), but to σαρκὶ, on which it throws a slight emphasis, contrasting it with the following πνεύματι: see notes on Phil. ii. 17. The dative σαρκὶ is the dat. 'of reference,' and, with the regular limiting power of that case, marks that to which the ἀπουσία was restricted; see notes on Gal. i. 22. ἀλλὰ] 'yet on the contrary,' 'nevertheless,' the hypothetical protasis being followed by ἀλλὰ at the commencement of the apodosis; see exx. in Hartung, *Partik.* ἀλλὰ, 2. 8, Vol. II. p. 40. In these cases, which are not uncommon, the ἀλλὰ preserves its primary and proper force; 'per istam particulam quasi transitus ad rem novam significatur quæ ei quæ membro orationis conditionali erat declarata jam opponatur,' Klotz, *Devar.* Vol. II. p. 93. τῷ πνεύματι] 'in the spirit,' dative exactly similar to τῇ σαρκὶ. It need scarcely be said that this is St Paul's human spirit (Beck, *Seelenl.* II. 11, p. 28 sq.), not any influence of the Holy Spirit, Pseud-Ambr. (comp. Grot.; Daven. unites both), which would here violate the obvious antithesis. The deduction of Wiggers (*Stud. u. Krit.* 1838, p. 181) from this passage and esp. from the use of ἄπειμι, that

εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα

there had been a previous *παρουσία* with the Colossians on the part of St Paul, is rightly rejected by De Wette and Mey.: the verb itself simply implies *absence* without any ref. to a previous *presence*; the accessory thought is supplied by the context. Contrast the other instances in the N.T., 1 Cor. v. 3, 2 Cor. x. 1, 11, xiii. 2, 10, Phil. i. 27, in all of which *πάρειμι* or an equivalent is distinctly expressed.

σὺν ὑμῖν 'with you,' 'joined with you,' in a true and close union; comp. Gal. iii. 9, where see remarks on the difference between *σὺν* and *μετὰ*: comp. notes on Eph. vi. 23.

χαίρων κ.τ.λ. 'rejoicing (with you), and seeing your order,' modal and circumstantial clause defining the feelings with which his presence in spirit was accompanied, and the accessory circumstances. There is some difficulty in the union of these two participles. After rejecting all untenable assumptions, of an *ἐν δὲ δυνάμει* ('gaudeo dum video,' Wolf),—a zeugmatic construction of the accus. with both verbs ('mit Freuden sehend,' De W.),—a trajection ('seeing...and rejoicing,' see Winer, *Gr.* § 54. 5, p. 417 and note),—a causal use of *καὶ* ('gaudens quia cerno,' Daven., compare Syr.

ܠܢ ܠܝܢܐ), &c., we have three plausible interpretations, (α) 'rejoicing, to wit, seeing,' &c., *καὶ* being used purely explicatively, Olsh., Winer 2, *l.c.*; (β) 'rejoicing (thereat), i.e. at being with you in spirit, and seeing, &c.,' the subject of the *χαίρων* being deduced from the words immediately preceding, and the *καὶ* being simply copulative; so Mey., and after him Eadie and Alf.; (γ) 'rejoicing (about you) and seeing,' *ἐφ' ὑμῖν* being suggested by the preceding *σὺν ὑμῖν*, Winer 1,

l.c., Fritz. *Rom.* Vol. II. p. 425 note.

Of these (α) seems hard and artificial; (β) imports a somewhat alien thought, for surely it was the state of the Colossians rather than the being with them in spirit that made the Apostle rejoice; (γ) preserves the practical connexion of *χαίρ.* with the latter part of the sentence, but assumes an ellipse which the context does not very readily supply. It seems best then (δ) so far to modify (γ) as to assume a continuation of *σὺν ὑμῖν*; the modal *χαίρων* expressing the Apostle's general feeling of joyful *sympathy* (suggested by the state in which he found them), while the circumstantial *βλέπων κ.τ.λ.* adds a more special, and, in fact, explanatory accessory: for this use of *καὶ* (special after general), comp. notes on Eph. v. 18, and Phil. iv. 12.

τὴν τάξιν 'order,' i.e. 'orderly state and conduct;' *τὴν τάξιν, τὴν εὐταξίαν φησί*, Chrys.; specification of their state *outwardly* considered in reference to church-fellowship, and to the attention and obedience shown by the good soldier of Christ: *ὡς γὰρ ἐπὶ παρατάξεως ἡ εὐταξία τὴν φάλαγγα στερεὰν καθίστησιν, οὕτω καὶ ἐπὶ τῆς ἐκκλησίας ὄντων εὐταξία ἡ, τῆς ἀγάπης πάντα καθιστώσης καὶ μὴ ὄντων σχισμάτων, τότε καὶ τὸ στερέωμα γίνεται*, Theoph. The allusion may be to a well organized body politic (Mey., Alf.; comp. Demosth. *de Rhod. Lib.* p. 200), or perhaps more probably, in accordance with the Apostle's metaphors elsewhere (Eph. vi. 11 sq.), to military service; see Wolf *in loc.*

τὸ στερέωμα 'the solid foundation,' 'firm attitude,' *καθάπερ πρὸς στρατιώτας εὐτακτῶς ἐστῶτας καὶ βεβαίως*, Chrys.; specification of their state *inwardly* considered: not 'firmity,' Syr., Æth.

τῆς εἰς Χριστὸν πίστεως ὑμῶν. Ὡς οὖν παρελάβετε 6
τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε,
ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμε- 7

[both which languages have another word more exactly answering to the concrete], followed by Huth., De Wette, al., but 'firmamentum,' Vulg., Copt.—there being no lexical ground for regarding the more concrete στερεώμα ('effect of the verb as a *concretum*,' Buttm. *Gr.* § 119. 7; nearly = part. in -μενον) as identical in meaning with the purely abstract στερεότης. The word is an ἀπ. λεγόμεν. in the N. T. (comp. 1 Pet. v. 9, Acts xvi. 5), but occurs frequently in the LXX, and nearly always in its proper sense, though occasionally showing the tendency of later Greek by a partial approximation to the verbal in -σις; comp. Esth. ix. 29. The gen. may be a gen. of apposition (see Winer, *Gr.* § 59. 8, p. 470, comp. Scheuerl. *Synt.* § 12. 1, p. 82), but seems more naturally a gen. *subjecti* referable to the general category of the possessive genitive. On the constr. of πλὴρ. with εἰς, see notes on 1 Tim. i. 16, and Reuss, *Théol. Chrét.* iv. 14, Vol. II. p. 129.

After these words we have no reason for doubting that the Church of Colossæ, though tried by heretical teaching, was substantially sound in the faith.

6. Ὡς οὖν παρελάβετε] 'As then ye received:' exhortation founded on the words of blended warning and encouragement in the two preceding verses, οὖν having its common *retrospective* and *collective* force ('ad ea quæ antea reverâ posita sunt lectorem revocat,' Klotz), and thus answering better to 'then' (Peile) than 'therefore' (Alf.): see Klotz, *Devar.* Vol. II. p. 717, comp. Donalds. *Gr.* § 604. The παρὰ in παρελάβετε can hardly be

'from me,' Alf. (see on ver. 1), but from Epaphras (ch. i. 7) and your first teachers in Christianity. Though the reference seems mainly to be to reception by teaching (comp. ἐδιδάχθητε, ver. 7), the object is so emphatically specified, τὸν Χρ. Ἰησ. τὸν Κύρ., as appy. to require a more inclusive meaning; they *received* not merely the ἀκήρατον διδασκαλίαν (Theod.), the 'doctrinam Christi' (Daven.), but Christ *Himself*, in Himself the sum and substance of all teaching (Olah., Bisp.); comp. Eph. iv. 20, and notes in loc.

τὸν Κύριον] 'THE LORD;' not without emphasis; yet not so much as 'for your Lord,' Alf., after Huth. and Mey.—an interpretation which, independently of grammatical difficulties (in 2 Cor. iv. 5 Κύριον has no article, see Middleton, *Gr. Art.* III. 3. 4), would make παραλαβεῖν imply rather the recognition of a principle of doctrine, than the spiritual reception of the personal Lord. The title, as both the position and article show, is plainly emphatic,—it marks Him as Lord of all, above all Principality and Power (Eph. i. 21), the Creator of men and *angels* (ch. i. 16), but cannot be safely regarded as forming a tertiary predication; comp. Donalds. *Cratyl.* § 305.

ἐν αὐτῷ περιπατεῖτε] 'walk in Him,' as the sphere and element of your Christian course. Christ is not here represented as an ὁδός (ἡ προσάγουσα εἰς τὸν Πατέρα, Chrys.), but as an encompassing 'Lebens-Element' (Mey.), to which the περιπατεῖν, i. e. life and all its principles and developments, was to be circumscribed; comp. Gal.

νοι τῇ πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ
ἐν εὐχαριστίᾳ.

7. ἐν αὐτῇ] So *Rec.*, *Lachm.*, and now *Tisch.* (ed. 7) with BD³EKL; great mass of mss.; Chrys., Theod., al.: ἐν αὐτῷ is the reading of D¹N⁴; mss.; Clarom., Aug., Vulg. (ed.), and perhaps some Vv., the inflexions of which often leave it uncertain whether ἐν αὐτῇ or ἐν αὐτῷ was in the original. The two words were omitted by *Tisch.* (ed. 2) with ACN¹; 15 mss.; Am., Fuld., Tol. (certainly not Copt., as *Tisch.*, *Alf.*); Archel., al.,—but are now restored. The authority for their omission does not seem sufficient, especially when we remember that such an omission might so easily have been suggested by the difficulty of the construction.

ii. 20, Phil. i. 20. For a practical sermon on this text, see Farindon, *Serm.* XXXII. Vol. II. p. 165 (Tegg).

7. ἔρριζωμένοι καὶ ἔκτοι ἐν αὐτῷ] ‘having been rooted and being built up in Him;’ modal definitions appended to the preceding περιπατεῖν; the first under the image of a root-fast tree (hence the *perf. part.*), the second under that of a continually arising building (hence the *pres. part.*), marking the stable growth and organic solidity of those who truly walk in Christ. The ἐν αὐτῷ is attached to both: Christ, as Mey. observes, is both the ground in which the root is held (comp. Eph. iii. 18), and the solid foundation on which (1 Cor. iii. 11) the building is raised,—the prep. ἐν (not ἐντ, Eph. ii. 20) being studiously continued to enhance the idea ἐν Χριστῷ that pervades the passage; comp. Eph. ii. 21, 22. The accessory idea of the *foundation* is admirably conveyed by the ἐντ in the compound verb ἐκτοι; comp. 1 Cor. iii. 12, Eph. ii. 20. In a passage of such force and perspicuity we need not pause on the slight mixture of metaphors: it would be difficult indeed to imagine such fruitful and suggestive thoughts conveyed in so few words. καὶ βεβαιούμε. τῇ πίστει] ‘and being stabilised in your faith;’ the idea (τὸ βεβαιον) in-

volved in the preceding participles being still more clearly brought out,—and, as the nature of the case requires, expressed in the *present* tense. The dat. τῇ πίστει is not the instrumental dat. (Mey.), but the dat. ‘of reference to’ (De W.), faith being naturally regarded as the principle which needed βεβαίωσις, and to which it might most appropriately be restricted: see notes on Gal. i. 22. The prep. ἐν is inserted before τῇ πίστει in *Rec.* [with ACD³EKL³], but apparently is rightly rejected by *Lachm.* and *Tisch.*, though only with BD¹; 5 mss.; Clarom., Aug., Vulg.,—the probability of its insertion being very great.

καθὼς ἐδιδάχθ.] ‘even as ye were taught;’ scil. to become firmly established in faith: this they might have learnt from Epaphras, or some of their early instructors (ch. i. 7, where see also notes on καθὼς). περισσ. ἐν αὐτῇ κ.τ.λ.] ‘abounding in it with thanksgiving;’ participial clause subordinate to βεβαιούμε., mainly reiterating with a quantitative, what had been previously expressed with a qualitative reference. Of the two prepositional adjuncts, the first ἐν αὐτῇ is united closely with περισσ., specifying the element and item in which the increase takes place (equiv. to abundare with an abl.; see notes on Phil. i. 5), the second as ‘the field

Let not worldly wisdom lead you away from Him who is the Head of all, who has quickened you, and forgiven you, and triumphed over all the Powers of evil.

Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς

8. ὑμᾶς ἔσται] Tisch. (ed. 2) silently adopted ἔσται ὑμᾶς with ADEN (Lachm.), but has now (ed. 7) rightly reversed the position of the words. The order of the text is that of BCKL; all mss.; Chr., Theod., al.,—and is appy. to be preferred as the less obvious order; so Rec. and Scholz.

of operation, or element, in which' (Alf.), or perhaps rather the accompaniment with which (σὺν εὐχαρ., Œcum.), the περισσ. ἐν πίστει was associated and as it were environed: comp. Luke xiv. 31, 1 Cor. iv. 21, in which the gradual transition from the more distinct idea of *environment* to the less defined idea of *accompaniment* may be easily traced; see Green, *Gr.* p. 289, and notes on ch. iv. 2.

8. Βλέπετε μή τις κ.τ.λ.] 'Take heed lest there shall be any one that maketh you his booty,'—you as well as the others that have been led away; ὑμᾶς, as the order suggests, being slightly emphatic: see critical note. The cautionary imper. βλέπετε is found in at least six combinations in the N.T.; (a) with a dependent accus., Mark iv. 24, Phil. iii. 2; (b) with ἀπὸ and a gen., Mark viii. 15, xii. 38; (c) with πῶς and the indic., Luke viii. 18, 1 Cor. iii. 10; (d) with ὅσα and the subj., 1 Cor. xvi. 10; (e) with μὴ and the subjunctive,—the prevailing construction, Matth. xxiv. 4, Gal. v. 15, al.; (f) with μὴ and the future, only here and Heb. iii. 12. The last construction is adopted in the present case as implying the fear that the case contemplated will really occur, 'ne futurus sit qui;' see Winer, *Gr.* § 56. 2, p. 446, Hartung, *Partik. μὴ*, 5. 6, Vol. II. p. 140, and comp. Herm. Soph. *Elect.* 993. Numerous exx. of μὴ in different constructions after ὅρα κ.τ.λ. will be found in Gayler, *Partik. συλαγωγῶν* Neg. p. 316 sq.

'bearing away as a booty;' an ἀπ. λεγόμεν in the N.T., found only in later Greek, both directly with an accus. *persona*, e.g. παρθένου, Heliod. *Æth.* x. 35, and, in a more derivative sense, with an accus. *rei*, e.g. αἵματος, Aristæn. *Ep.* II. 22. There seems no reason for diluting ὑμᾶς (συλαγωγῶν τὸν νοῦν, Theoph.) or adopting the weaker force of the verb (ἀποσουλᾶν τὴν πίστιν, Theod., still worse 'vos decipiat,' Vulg.): the false teachers sought to lead them away captive, body and mind; the former by ritualistic restrictions (ver. 16), the latter by heretical teaching (ver. 18). On the use of the art. after the indef. τις, see notes on Gal. i. 7.

διὰ τῆς φιλοσοφ. κ.τ.λ.] 'by means of philosophy and vain deceit,' i.e. a philosophy that is essentially and intrinsically vain and deceitful, the absence of both prep. and article before κενῆς ἀπάτης showing that it belongs to the same category as the foregoing φιλοσοφία, and forms with it a joint idea; ἐπειδὴ δοκεῖ σεμνὸν εἶναι τὸ τῆς φιλοσοφίας προσέθηκε καὶ κενῆς ἀπ., Chrys.: see Winer, *Gr.* § 19. 4, p. 116. Such φιλοσοφία was but a κενὴ ἀπάτη, an empty, puffed-out [comp. Benfey, *Wurzellez.* Vol. II. p. 165] system of deceit and error; comp. Eph. v. 6.

The term φιλοσοφία in this passage has been abundantly discussed. There seems no sufficient reason for referring it, on the one hand, to Grecian philosophy, whether Epicurean (Clem.-Alex.

ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ
9 στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ὅτι ἐν αὐτῷ

Strom. i. 11 [50], Vol. i. p. 346, ed. Pott.), Stoic and Platonic (Tertull. *Præscr.* § 7), or Pythagorean (Grot.), or on the other, to the 'religio Judæica' (Kypke, *Obs.* Vol. ii. p. 322; so Loessn. and Krebs),—but, as the associated terms and the general contrast seem to suggest, to that hybrid theosophy of Jewish birth and Oriental affinities (τῆς φιλοσ.,—the popular current philosophy of the day), which would be nowhere likely to have taken firmer root than among the speculative and mystery-loving Phrygians of the first century; see Neander, *Planting*, Vol. i. p. 321 sq. (Bohn), and the good note of Wordsw. on this verse.

In estimating the errors combated in St Paul's Epp. which were allied with Judaism, it becomes very necessary to distinguish between, (a) Pharisaical Judaism, such as that opposed in the Ep. to the Galatians; (b) Christianity tinged with Jewish usages and speculations as condemned in the Pastoral Epp.,—not heresy proper, but an adulterated Christianity (see notes on 1 Tim. i. 4), which afterwards merged into (c) the speculative and heretical Judaism noticed in this Ep., which was perhaps of a more decided Cabbalistic origin, and was associated more intimately with the various forms of Oriental theosophy: see Neander, *l.c.*, Röthe, *Anfänge*, p. 320 sq., Burton, *Lectures*, III. Vol. i. p. 76 (ed. 2), Reuss, *Théol. Chrét.* vi. 13, Vol. ii. p. 642 sq. κατὰ τὴν παράδ. τῶν ἀνθ.] 'according to the tradition of men;' modal predication attached, not to τῆς φιλοσοφίας κ.τ.λ. (a construction in a high degree doubtful in respect of grammar), but to the part. συλαγωγῶν, defining first positively and then negatively the characteristics of the συλα-

γωγία. Philosophy was the 'causa mediana,' παράδ. τῶν ἀνθ. the 'norma' and 'modus agendi.' The gen. τῶν ἀνθ. is appy. that of the origin (Hartung, *Causa*, p. 23), the παράδοσις took its rise from, and was received from men; comp. Gal. i. 12, 2 Thess. iii. 6. Meyer presses the art. τῶν ἀνθ. ('τῶν markirt die Kategorie, die traditio humana als solche der Offenbarung entgegengesetzt'), but appy. unduly: the article is probably only introduced on the regular principle of correlation; see Middleton, *Gr. Art.* III. 3. 6, p. 48 (ed. Rose).

κατὰ τὰ στοιχ. κ.τ.λ.] 'according to the rudiments of the world;' second modal predication parallel to the foregoing. The antithesis οὐ κατὰ Χρ. seems clearly to show that this expression here includes all rudimental religious teaching of non-Christian character, whether heathen or Jewish, or a commixture of both,—the first element possibly slightly predominating in thought here, the second in ver. 20. On the various meanings assigned to this difficult expression, see notes on Gal. iv. 3. κατὰ Χριστόν] 'according to Christ;' clearly not, as Grot., Corn. & Lap., 'secundum doctrinam Christi,' but 'secundum Christum,' ὡς τοῦ Χριστοῦ χωρίζοντας, Theod. (comp. Chrys.): Christ Himself, the personal Christ, was the substance, end, and norma, of all evangelical teaching. A good lecture on the 'ten points of faith' is based on this text by Cyr.-Jer. *Catech.* iv.

9. ὅτι ἐν αὐτῷ] 'because in Him;' reason for the implied exclusion of all other teaching except that κατὰ Χριστόν, ἐν αὐτῷ being prominent and emphatic, and standing in close connexion with the preceding Χριστόν,

κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, καὶ 10

'in Him, and in none other than Him.' *Mill* and *Griesb.* by placing a period after Χρ. would seem rather to imply a reference to βλέπετε (comp. *Huth.*), to which however the emphatic ἐν αὐτῷ seems decidedly opposed.

κατοικεῖ] 'dwell, dwell,'—now and evermore: observe both the tense and the compound form. The former points to the present, abiding, κατοίκησις of the Godhead in the glorified son of God (comp. *Hofmann, Schriftb.* Vol. II. 1, p. 24); the latter to the permanent indwelling, the κατοικία, not παροικία, of the πλήρωμα θεότητος, comp. *Deyling, Obs.* IV. 1, Vol. IV. p. 591, and see notes on ch. i. 19 and on *Eph.* iii. 17.

πᾶν τὸ πλήρ. τῆς θεότης.] 'all the fullness of the Godhead,' all the exhaustless perfections of the essential being of God; not without emphasis; ἐν ἡμῖν μὲν γὰρ ἀπαρχὴ καὶ ἀρραβὼν θεότητος κατοικεῖ, ἐν Χρ. δὲ πᾶν τὸ πλήρ. τῆς θεότητος, *Athan.*; see notes on ch. i. 19, where the meaning of πλήρωμα in this connexion is briefly investigated. Any reference to the Church (*Theod.*, but with some hesitation) is here wholly out of the question. It is only necessary to add that θεότης must not be confounded with θεϊότης (*Rom.* i. 20), as *Copt.*, *Syr.*, *Æth.*, and, what is more to be wondered at, *Vulg.*, which has certainly two distinct words: the former is *Deitas*, 'die Gottheit,' 'statum [essentiam] ejus qui sit Deus,' (comp. *August. Civ. Dei.* VII. 1), and points to the nature of God on the side of its actual *essentia* (τὸ εἶναι Θεόν); the latter 'divinitas,' 'die Göttlichkeit,' 'conditionem ejus qui sit θεῖος,' and points to the divine nature on the side of its *qualitas* (τὸ εἶναι θεῖον); see *Fritz. Rom.* i. 20, Vol. I. p. 62, *Trench, Synon.* § 2. The real

difficulty of the verse lies in the next word.

σωματικῶς] 'in

bodily fashion,' *Διψύχως* [corporaliter], *Syr.*, 'corporaliter,' *Vulg.* The meanings assigned to this word are very numerous. If we follow the plain lexical meaning of the word, and the true qualitative force of the termination -ικός ('like what!' *Donalds. Cratyl.* § 254), we must certainly decide that it signifies neither ἀληθῶς, sc. οὐ τοπικῶς ἢ σκιατικῶς, 'vere, non umbratice' (*August.*, comp. *Hammond* 2),—ὅλως, 'totaliter' (*Capell.*),—οὐσιωδῶς sc. οὐ σχετικῶς, 'essentialiter, non relative' (*Ecum.*, *Usteri, Lehrb.* p. 308),—nor even ὑποστατικῶς, 'personaliter' (comp. *Cyr.-Alex. adv. Nest.* I. 8, p. 28), but—with reference not so much to that which in-dwells as to that which is dwelt in (*Hofmann, Schriftb.* Vol. II. 1, p. 25)—'bodily wise,' 'in bodily fashion,' in the once mortal and now glorified body of Christ; comp. *Phil.* iii. 21.

The πλήρωμα θεότητος, which once dwelt οὐ κατὰ σωματικὸν εἶδος in the λόγος ἀσαρκος, now dwells for evermore σωματικῶς (*Chrys.* calls attention to the precision of the language; *μη νομίσας Θεὸν συγκεκλεισθαι ὡς ἐν σώματι*) in the λόγος ἐσαρκος: comp. *Mey. in loc.*, and *Hofm. Schriftb. l.c.* So *De W.*, *Eadie, Alf.*, most modern commentators, and anciently *Æth.* 'in carne seu corpore hominis,' and appy. *Athan. contr. Arrian.* III. 8, *de Susc. Hum.* Vol. I. p. 60, *Damaso. Orthod. Fid.* III. 6, except that the reference is perhaps not sufficiently extended to the present glorified body of our Redeemer: see the copious ref. in *Suicer, Thesaur.* s. v. Vol. II. p. 1216, and comp. *Wordsw. in loc.*

10. καὶ ἔστε κ.τ.λ.] 'and (because)

ἐστε ἐν αὐτῷ πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ πάσης
 11 ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ καὶ περιετμήθητε περιτομῇ
 ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός,

ye are in Him filled full; not exactly 'ye are made full in Him' (Eadie), but, as the position of ἐστε and the order of the words seem to require, 'ye are in Him made full,'—there being in fact a double predication, 'ye are united with Christ (and therefore need not seek help of subordinate power), yea and filled with all His plenitude (and so can want nothing supplementary).' There is no necessity to supply any definite genitive, τῆς θεότητος (Theoph.), τοῦ πληρ. τῆς θεότη. (De W.), τῆς ζωῆς (Olah.): all wherewith Christ is full, all His gifts, and graces, and communicable perfections, are included in the πλήρωσις; compare the somewhat parallel text Eph. iii. 19, and see notes *in loc.* Grotius and a few others regard ἐστε as an imper. parallel to βλέπετε, but are rightly opposed by all modern commentators. ὃς ἐστὶν κ.τ.λ.]

'who is, i.e. seeing He is, the head of every Principality and Power,' the ὃς having a slight explanatory force (see 1 Tim. ii. 4, notes on ch. i. 25, and comp. Bernhardt, *Synt.* vi. 12. a, p. 291 sq.), and tacitly evincing the folly of seeking a πλήρωσις from any subordinate source, or by any ceremonial agency (comp. ver. 11). The reading is somewhat doubtful: *Lachm.* reads δ with BDEFG; *Clarom.*, al., and encloses καὶ—πεπληρ. in a parenthesis, as the neuter relative would seem to have arisen from a mistaken ref. of ἐν αὐτῷ to πλήρωμα, we seem justified in retaining δς with ACKLN; nearly all mss.; Chrys., Theod., al., followed by *Rec.* and *Tisch.* On the use of the abstract terms ἀρχὴ and ἐξουσία to denote orders of heavenly Intelligences, see notes and *reff.* on

Eph. i. 21, and Suicer, *Thesaur.* s. v. ἄγγελος, Vol. I. p. 30—48. For ἀρχ. καὶ ἐξουσ. D¹E¹ read ἐκκλησίας, and δς¹, by a still more curious confusion, ἀρχ. ἐκκλησίας.

11. ἐν ᾧ] 'in whom,' i.e. 'seeing that in Him,' not 'per quem,' Schoettg., ἐν ᾧ being exactly parallel to ἐν αὐτῷ (ver. 10), and the use of the relative similar to that of ὃς in the foregoing clause: all that the believer can receive in spiritual blessings is already given to him in Christ (Olah.). καὶ περιετμήθητε] 'ye were also circumcised,' viz. at your conversion and baptism, 'quum primum facti estis Christiani,' Schoettg.: not 'in whom too ye, &c.,' Eadie, which tends to separate καὶ from the verb on which it throws emphasis. The Colossians seem to have been exposed to the influence of two fundamental errors; first, the belief that they were under the influence, or at any rate needed the assistance, of intermediate intelligences; secondly, the persuasion that circumcision, the symbol of purification appointed by God, must still be necessary. Both are in fact met by the single clause καὶ ἐστε ἐν αὐτῷ πεπληρ. (see above); this however is further expanded in two explanatory relational clauses, ὃς ἐστὶν κ.τ.λ. being directed against the first error, ἐν ᾧ καὶ κ.τ.λ. against the second; see Hofmann, *Schriftb.* Vol. II. 2, p. 153. ἀχειροποιήτῳ] 'not hand-wrought,' they were indeed circumcised—in a spiritual and anti-typical manner, as the two characterizing definitions which follow still more clearly show. The epithet ἀχειρ. puts the spiritual περιτομῇ [Baptism, see below], in obvious contrast with the legal, typi-

ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ 12

cal, περιτομή χειροποίητος, performed outwardly ἐν σαρκί, Eph. ii. 11. Several ref. to a spiritual circumcision will be found in Schoettg. *Hor. Hebr.* Vol. I. p. 815; comp. Deut. x. 16, xxx. 6 (not LXX), al. The word ἀχειροπ. occurs again in Mark xiv. 58 (in expressed contrast to χειροπ.), and 2 Cor. v. 1.

ἐν τῇ ἀπεκδόσει κ.τ.λ.] 'in the putting off of the body of the flesh;' not 'by means of, &c.,' Mey., the prep. ἐν not having any quasi-instrumental force, but simply specifying that in which the περιτομή consisted (De W.), the external act in which it took place; comp. notes on ver. 7, and Winer, *Gr.* § 48. a. 3, p. 345. In all such cases the real use of the preposition is local, but the application ethical. Τὸ σῶμα τῆς σαρκὸς has been somewhat differently explained. Grammatically considered, the expression is exactly the same as in ch. i. 22; σαρκὸς is the gen. of the material or specifying element (see notes), but its meaning and application are necessarily different. There it was the material σὰρξ of the Redeemer without any ethical significance; here it is the material σὰρξ *quod* the seat of sinful motions, σῶμ. τῆς σαρκὸς being practically synonymous with the more generic σῶμα τῆς ἀμαρτίας (Rom. vi. 6), and designedly used in this place to keep up the antithetical allusion to legal circumcision: the περιτ. χειροπ. consisted in the ἀπέκδοσις and περιτομή of a part (Exod. iv. 25), the περιτ. Χριστοῦ in the ἀπέκδοσις of the whole σῶμα τῆς σαρκὸς; see Hofmann, *Schriftb.* Vol. II. 2, p. 154, and Wordsw. *in loc.*, who pertinently cites the good doctrinal comments of Hilary, *de Trin.* ix. 7.

It is somewhat perverse in Müller, *Doctr. of Sin*, Vol. I. p. 359 (Transl.), p. 435

(Germ.), to salve his general interpr. of σὰρξ by here giving to σῶμα a figurative meaning ('massa,' Calv., al.), which, even if lexically admissible, is obviously out of harmony with the concrete references (συνταφέντες, συντηγέρθητε) in the context. No writer has more ably vindicated the prevailing meaning of σὰρξ (see notes on Gal. v. 16), but that there are some passages in the N. T. in which σὰρξ has a reference to *sensationalism* generally, to weakness, fleshliness, and sinful motions, cannot safely be denied; comp. with this expression ἀπεκδύσμενοι τὸν παλαιὸν ἄνθρ. κ.τ.λ., ch. iii. 9, and see esp. the excellent article of Tholuck in *Stud. u. Krit.* for 1855, p. 488—492. The reading of Rec. σῶμ. τῶν ἀμαρτιῶν τῆς σ. [D²D³E³KLN⁴; most mss.] is rightly rejected by Tisch. and nearly all modern critics.

ἐν τῇ περιτ. τοῦ Χρ.] 'in the circumcision of Christ,' communicated by, and appertaining unto Christ; second characterizing definition, parallel to ἐν τῇ ἀπεκ. κ.τ.λ., specifying more exactly the nature of the περιτομή ἀχειροποίητος. Χριστοῦ is not precisely a gen. auctoris (ὁ Χριστὸς περιτέμνεται ἐν τῷ βαπτισματι, Theoph.), but of the origin, or perhaps, still more exactly, the *originating cause* (see Hartung, *Casus*, p. 17, and notes on ch. i. 23); τούτων αὐτὸς ὁ δεσπότης Χριστός, Theod.: Christ, by union with Himself, brings about the circumcision and imparts it to believers. To give the gen. a strongly *possessive* ref., *c.* 'the circumcision undergone by Christ,' Schoettg., seems, exegetically considered, very unsatisfactory; comp. Olsh. *in loc.* The reference of ἀπεκ. κ.τ.λ. and περιτ. τοῦ Χρ. to the death of Christ (Schneckenburger, *Theol. Jahrb.* for 1848, p. 286 sq.) is con-

βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς

vincingly refuted by Meyer. Even Müller (*on Sin*, Vol. I. p. 359) will take no refuge in such an interpretation.

12. *συνταφίντες αὐτῷ* [*having been buried together with Him*, 'when you were, &c.'], the action described in the participle being contemporaneous with that of *πρῆναι*. (Mey.); comp. *ἐλθοντες*. ch. i. 20, and see Bernhardt, *Synt.* x. 9, p. 383, Stallb. on Plato, *Phædo*, p. 62 D. The temporal force seems however here clearly secondary and subordinate, the primary force of the part. being appy. modal, and serving to define the manner in which the *περιτομή* Χρ. was communicated to the believer: comp. esp. Rom. vi. 4. There seems no reason to doubt, as Eadie does, that both here and in Rom. l. c. there is an allusion to the *κατάδυσσις* and *ἀνάδυσσις* in Baptism; see Suicer, *Thesaur.* s. v. *ἀνάδ.* Vol. I. p. 259, Bingham, *Antiq.* xi. 11. 4, and comp. Jackson, *Creed*, xi. 17. 6. That this burial with Christ is spiritually real and actual (*τὸ βάπτισμα κοινωνοῦς ποιεῖ τοῦ θανάτου Χρ.*, Theod.-Mops. on Rom. l. c.), not symbolical or commemorative, seems certain from the plain unrestricted language of the Apostle; comp. Waterl. *Euchar.* vii. Vol. iv. p. 577. The reading is very doubtful, for *βαπτίσματι* Lachm. in marg. reads *βαπτισμῷ* with BD¹FG N⁴; a rare form, only found elsewhere in the plural (Mark vii. 4, 8 [but see Tisch. in loc.], Heb. vi. 2, ix. 10), in the sense of 'washings,' and therefore deserving of attention here where it would so naturally be altered to the more usual form *βαπτίσματι*. Neither word is found in the LXX. If *βαπτισμῷ* be the true reading, it will mean 'the act of baptizing,' corresponding to *ἀπέκδυσις* 'the act of putting off.'

ἐν ᾧ καὶ συνηγ. [*wherein ye were also raised with Him*: 'ἀλλ' οὐ τὰφος μόνον ἐστὶ [τὸ βάπτισμα], ὅρα γὰρ τί φησι, Chrys. (comp. Theoph.),—noticed by Mey., Alf. and others as referring ᾧ to Χριστός, but appy. without sufficient reason. The reference of ᾧ to Χρ. (Mey., Eadie) is at first sight structurally plausible (ὁ... ἐν ᾧ... ἐν ᾧ), but on a closer consideration certainly not exegetically satisfactory; the two spiritual characteristics, the *τὸ συνταφῆναι* as shown in the *κατάδυσσις*, the *τὸ συνηγερθῆναι* as shown in the *ἀνάδυσσις*, must surely stand in close reference and connexion with Baptism. The counter-arguments of Mey. founded on the use of the prep. (*ἐν ᾧ* not *ἐξ οὗ*), and the parallelism of the prepositional clauses (*συνταφ. αὐτῷ ἐν κ.τ.λ., συνηγέρθ. διὰ κ.τ.λ.*) are not convincing. In the first place no other prep. would be so appropriate as the semilocal *ἐν*; and in the second place, *διὰ κ.τ.λ.*, the statement of the *causa mediana*, can scarcely be conceived as forming any logical parallelism with the foregoing semilocal *ἐν τῷ βαπτ.* Lastly the *καὶ* seems to keep both *συντ.* and *συνηγ.* in close correlative reference to each other.

By comparing Rom. vi. 4, it would seem that the primary ref. of *συνηγ.* is clearly to a *present* and *spiritual* resurrection, but again by comparing Eph. ii. 6 (in which the converse seems true; see notes), it would also appear that a secondary ref. to a *future* and *physical* resurrection ought not to be excluded: as Jackson well says, 'of our resurrection unto glory we receive the pledge or earnest when we receive the grace of regeneration which enables us to walk in newness of life; and this is called the *first resurrection*,' *Creed*, xi. 17. 7; comp. Waterl.

ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντός αὐτὸν ἐκ τῶν νεκρῶν
καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ 13

Euchar. VII. Vol. IV. p. 577, Reuss,
Théol. Chrét. IV. 21, Vol. II. p. 235.

διὰ τῆς πίστεως [*through your faith*]: subjective medium by which the objective grace is received: 'faith is not the mean by which the grace is wrought, effected, or conferred; but it may be and is the mean by which it is accepted or received,' Waterl. on *Justif.* Vol. vi. p. 23; comp. Usteri, *Lehrb.* II. 1. 3, p. 216. The image of Alf., 'the hand which held on, not the plank that saved,' is in more than one respect dogmatically unsatisfactory.

gen. of the agent or causa efficiens (De Wette, al.), but more simply and intelligibly the gen. objecti;

2. **ᾧ πιστεύετε** [qui credidistis in]
 Syr., sim. Æth. 'in fide in auxilio'
 (Platt; p. 100. Inverts). **ἐπιστεύετε** **ὁ**
δὲ **θεὸς** **ἐλεῖται**, **καὶ** **οὗτος**
ἠγάπησθε, Chrys.,—as in all cases
 where **πιστός** is thus associated with
 a gen. *rei*, the gen. appears to denote
 the object of faith; comp. Acts iii.
 16, Phil. i. 27, 2 Thess. ii. 13. The
 statement of Mey., that this is true in
 every case except where the gen. refers
 to the believer, does not seem
 perfectly certain; see notes on Gal. ii.
 16, iii. 22, and Stier on Eph. Vol. i.
 p. 477. **τοῦ ἐλεῶντος** Clause

p. 477. τοῦ ἐλεφαντος] Clause appended to give a sure and certain pledge (ἐν ἔχρῳ ἔχοντες τοῦ δεσπότης Χριστοῦ τῇ ἀνάστασι, Theod.) of the almighty ἐνέργεια of God, both in the present vivification to new life and the future vivification to glory (comp. Eph. i. 20 and notes in *loc.*); —‘that nothing may be done or suffered by our Saviour in these great transactions but may be acted in our

souls and represented in our spirits,' Pearson, *Creed*, Vol. I. p. 265 (ed. Burt.). *τῶν* is omitted by ACKL⁸; many mss.; but is certainly to be retained as the less usual reading: indeed *ἐκ τῶν* is only found in ch. i. 18, Eph. v. 14, 1 Thess. i. 10 (not *Rec.*), the article being everywhere else omitted.

13. καὶ ὑμεῖς] 'and you also,' 'et vos etiam,' Copt.; application of the foregoing to the Colossians, especially with reference to their formerly *heathen* state, καὶ being associated with ὑμεῖς and *accusative*, not with *οὐρεῖς*. in a merely copulative sense; see notes on *Eph.* ii. 1. The pronoun is repeated after *οὐρεῖς*. with ACKL^N; more than 40 mss.; Copt., Æth., al.; Theod. (ms.), Dam., Æcum. (ἡμεῖς, B; 20 mss.), and rightly adopted by Tisch. and most modern editors; the omission [Rec. with DEFGN⁴; al.] was obviously suggested by the apparent syntactic difficulty. This however is very slight, as a rhetorical pleonasm of the pronoun for the sake of emphasis is not uncommon; see Bernhardt, *Synt.* vi. 4, p. 275.

νεκροὺς ὄντας] 'being dead,' or 'when you were dead,' 'cum mortui essetis,' Vulg. (not, 'who were dead,' Alf.), the past sense attributed to ὄντας being justified by the aorists which are associated with it in the sentence (Winer, *Gr.* § 41. 1, p. 305); see also notes on *Eph.* ii. 1 (*Transl.*). It seems extremely unsatisfactory in *May.*, both here and *Eph.* ii. 1, to give νεκροὺς a proleptic reference to *physical* death, scil. 'certo morituri,' ὡς τὴν δίκην ἐκείσε ἀποβαίνει, Chrys.: a remote inferential reference to physical death may possibly be included (see Alf. on *Eph.* i. c.), but any primary ref. seems

ἀκροβυστία τῆς σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς σὺν

wholly irreconcilable with the context. ἐν τοῖς παραπτ.]

'in your transgressions;' the prep. as usual marking the element in which the dead state was experienced; contrast Eph. ii. 1, where the ἐν is omitted and the dat. is appy. instrumental. The prep. is actually omitted in BLN¹; 20 mss.; Goth.; Greek Ff., but appy. either by accident, or conformation to Eph. i. c. There does not seem to be any reason for receding from the general distinction between παραπτ. and ἀμαρ. (esp. when they are associated) advanced in notes on Eph. i. c.: see Trench, *Synon.* Part II. § 16.

τῇ ἀκροβ. κ. τ. λ.] 'the uncircumcision of your flesh,' i. e. that appertained to, was the distinctive feature of—the gen. not being either of apposition (Storr), or quasi-material (B.-Crus., comp. Alf.), but simply possessive. The associated words (obs. the omission of the prep. before τῇ ἀκροβ.; it is inserted however by D'E¹FG; mss.; Clarom.) and the foregoing use of σὰρξ (ver. 11) may perhaps justify us in assigning some ethical reference to σὰρξ here,—not merely your material (Eadie), but your sinful, unpurified, flesh, of which the ἀκροβυστία was the visible and external mark; they were heathens, unconverted sinful heathens, as their very bodies could attest: this ἀκροβυστία however had now lost its significance; they were περιτετμημένοι in Christ. Ἀκροβυστία is thus not necessarily spiritual (comp. Deut. x. 16, Jer. iv. 4), but retains its usual and proper sense; on the derivation (not ἀκρον, βύω, but a corruption of ἀκροσθέντα) see Fritz. *Rom.* ii. 25, Vol. I. p. 136.

συνεζωοποίησεν] 'He together quickened,' spiritually,—with ref. to the life of grace; a secondary and in-

ferential reference to the physical resurrection need not however be positively excluded: see above, and notes on Eph. ii. 5, where the force of the aor. (what is wrought in Christ is wrought ipso facto in all united with Him) is briefly noticed; see esp. Waterland, *Euchar.* ix. Vol. IV. p. 643.

The great difficulty in this clause is the subject. On the one hand, a comparison with Rom. viii. 11, and still more Eph. ii. 5, seems to point to the last subst. Θεός, ver. 12; so Theod., Theoph., appy. Copt. ['secum,' Wilkins, is a mistransl.], Beng., and nearly all modern commentators. On the other hand the logical difficulty of supplying a nom. from the subordinate gen. Θεοῦ,—the obvious prominence given to Christ throughout the preceding portion—the peculiar acts described in the participles (esp. ἐξάλ. κ. τ. λ. compared with Eph. ii. 15, and even χάρις. compared with ch. iii. 13),—the relation of Christ to ἀρχαὶ and ἐξουσίαι (ver. 15, comp. ver. 10, and ch. i. 16),—and lastly, the extreme difficulty of referring the acts described in ver. 14, 15, to God the Father, are arguments so preponderant, that we can scarcely hesitate to refer συνεζ. and its associated participles to Christ, who, as being of the same essence and power with the Father and the Holy Ghost, did infallibly quicken Himself (Pearson, *Creed*, Art. v. Vol. I. p. 302, ed. Burt.): so Chrys. (here e sil., but elsewhere expressly), appy. Syr. and Goth. (certainly in ver. 15, see below), perhaps Æth. (Platt), and recently Heinr., Baur, *Paulus*, p. 452 note, and very decidedly, Donalds. *Chr. Orthod.* p. 76. It is somewhat singular that the Greek commentators Theod., Theoph., and Ecum., silently adopt Θεός as the

αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, ἔξα- 14
λείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν ὃ ἦν

subject of ver. 13, and ὁ Θεὸς Λόγος (Theod.), as that of ver. 14, 15; comp. also Wordsw. *in loc.*, who conceives the propositions in this and in the following verses 'to refer to God in Christ, and to Christ as God.' Such an interpr. is dogmatically defensible on the ground of the 'communicatio idiomatum' (comp. Ebrard, *Chr. Dogm.* § 385), and certainly deserves consideration, but viewed logically and grammatically seems somewhat artificial and unsatisfactory. We may observe lastly, that if the reference to Christ here advocated is, as it certainly seems to be, correct, it is worthy of serious notice that actions elsewhere ascribed by the Apostle to God (Eph. ii. 5, comp. Rom. viii. 11) are here *unrestrictedly predicated of Christ*. Meyer's objection, that the above interpr. is opp. to the 'Lehrtypus' that God raised Christ, is not very strong; God, it is here said, *did* raise Christ, Christ us,—yet, as God, also Himself.

σὺν αὐτῷ] 'with Himself.' As this seems a case in which a reference to the subject is somewhat immediate, and in which it is desirable to obviate misunderstanding, the aspirated form may be properly adopted; comp. notes on αὐτοῦ on Eph. i. 4.

χαρισάμενος κ.τ.λ.] 'having forgiven us all our transgressions;' modal participle describing the preliminary act which was the condition of the realization of the *συνῳσολογίας*, by removing the true cause of the νεκρότης: πάντα παραπτ. ποία; & τὴν νεκρότητα ἐποίησεν, Chrys.; comp. ch. iii. 13, Eph. iv. 32, and 2 Cor. v. 19, and observe that in these last two passages Θεὸς is the subject, yet with the noticeable addition ἐν Χριστῷ. The reading ὑμῶν (*Rec.* not

Steph.) rests only on the authority of L^N; many mss.; Vulg. Both external and internal arguments suggest the more inclusive ἡμῶν.

14. ἐξαλείψας] 'having blotted out;'
modal participle contemporary with, surely not prior to (Mey.) χαρισάμενος, and detailing it more fully and circumstantially. Christ forgave us our sins when he took them upon Himself and suffered for us; the mode of forgiveness was by cancelling the χειρόγραφον. Surely if this part. be applied to God, arguments might be founded on it not only in support of Patripassian doctrines, but in opposition to the vicarious satisfaction of Christ. If God the Father did all this, what was the precise effect of the expiatory death of Christ? To answer, with Eadie, 'What Christ did, God did by Him,' only evades, but does not meet the difficulty. The word ἐξαλ. (Acts iii. 19, Rev. iii. 5, vii. 17, xxi. 4; comp. Psalm li. 11, cix. 13), as its derivation suggests [*d*=*ἀν*, and Sanscr. *lip*, 'illiner,' Pott, *Etym. Forsch.* Vol. I. p. 258, Vol. II. p. 153], properly denotes 'cerā obductā delere' (comp. Krebs, *Obs.* p. 337), and thence, 'to expunge,' 'wipe out,' generally, in opposition to γράφειν, Euripid. ap. Stob. *Floril.* xciii. 10, p. 507 (ed. Gesn.), or ἐγγράφειν, Plato, *Rep.* vi. p. 501 B, comp. Xen. *Hell.* II. 3. 51. τὸ καθ' ἡμῶν χειρ. κ.τ.λ.] 'the handwriting in force against us by its decrees;' the dative δόγμασιν belonging closely to τὸ καθ' ἡμ. χειρ. and falling under the general head of the dat. 'of reference to' (see notes on Gal. i. 22); the δόγματα were that in which the τὸ καθ' ἡμῶν (the hostile aspect or direction, κατὰ opp. to ὑπέρ, see Winer, *Gr.* § 47. k, p. 341) of the χειρόγρ. was

ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώ-

specially evinced: see Winer, *Gr.* § 31. 10. 1, p. 197. The usual explanation, 'consisting of δόγματα,' 'rituum chirographum,' Beza, Auth.—in which the dat. would be equiv. to a kind of gen. *materiae*, or involve a tacit ellipsis of ἐν (comp. Eph. ii. 15)—seems distinctly ungrammatical, and that of Mey., and Eadie,—according to which the dat. is governed by the verbal element in χειρόγρ.,—more than doubtful, as χειρ. is a *synthetic* compound (Donalds. *Gr.* § 372), and appy. incapable of such a decomposition; comp. Tobit v. 3, ix. 5, Polyb. *Hist.* xxx. 8. 4. The reference of χειρόγραφον has been variously explained. The context would seem to suggest that χειρόγρ. is clearly not the command given to Adam (Theoph. 2), nor the law of conscience (Luth.), nor even specially the moral law (comp. Neand. *Planting*, Vol. i. p. 462), nor yet the ceremonial law (Schoettg., Calv., Wordsw.; see esp. Deyling, *Obs.* Part iv. p. 596 sq.), but the whole law, 'nam beneficium chirographi ad omnes spectat, tam Gentiles quam Judæos: ergo hujusmodi chirogr. ponere oportet, quo ex aliqua parte tenentur omnes,' Daven.; comp. Andrewes, *Serm.* iv. Vol. i. p. 54 sq. (A.-C. Libr.), and Vol. iii. p. 66, where he curiously terms it the 'rag-man roll:' so De W., Mey., and most modern commentators. The χειρόγρ. was καθ' ἡμῶν, Jews and Gentiles; immediately against the former, mediately and inferentially (as being founded on immutable principles of justice and rectitude) against the latter, Rom. ii. 15, comp. Rom. iii. 19. It was in the positive commands, whether written on stone or in the heart, that the τὸ καθ' ἡμῶν was mainly evinced: comp. on the pro-

hibitive side, Rom. vii. 7 sq.

The law was thus appropriately designated, being a 'bond,' an 'obligatory document' (comp. Plut. *Mor.* p. 829 A, and see exx. in Wetst.), by which all were bound, and which brought penalty in case of non-fulfilment; comp. Pearson, *Creed*, Art. iv. Vol. i. p. 248 (ed. Burt.), Usteri, *Lehrb.* ii. i. 2, p. 175, Reuss, *Théol. Chrét.* iv. 17, Vol. ii. p. 190.

ὁ ἦν ὑπεναντίον ἡμῶν.] 'which was hostile to us;' expansion of the preceding τὸ καθ' ἡμῶν: it was hostile not merely in its direction and aspects, but practically and definitely. The idea of *secret* hostility (ἐνδὸ) is not implied either here, Heb. x. 27 (it is a δις λεγόμεν. in the N.T.), or indeed in the majority of passages where the word occurs: see exx. in Rost u. Palm, *Lex.* s. v. Vol. ii. p. 2064. Perhaps the prep. may have primarily involved an idea of locality, local opposition (compare Hesiod, *Scut.* 347, ἱπποί... ὑπεναντίοι ἀλλήλοισιν ἐξεία χρέμισαν, and 1 Mac. xvi. 7), which in the metaphorical applications of the word necessarily became obliterated. This is further confirmed by the fundamental meaning of ἐνδὸ, which, it may be observed, is not 'under,' but appears to be that of 'motion to the speaker from that which is near to him;' see Donalds. *Cratyl.* § 279. καὶ αὐτὸ κ.τ.λ.] 'and He hath taken it out of the way;' change from the participial structure to that of the finite verb, to add force and emphasis (see notes on ch. i. 6, 20), and especially to the perfect tense [Orig., Theod., al., read ἦεν, but only on the authority of D¹FG; many mss.] to express the enduring and permanent nature of the act; see Winer, *Gr.* § 40. 4, p. 242, and notes on Eph. ii. 8. The addition

σας αὐτὸ τῷ σταυρῷ, ἀπεκδυόμενος τὰς ἀρχὰς καὶ τὰς 15

ἐκ τοῦ μέσου expresses still more fully the completeness of the ἦκεν (ἐπολῆσε μὴδὲ φάινεσθαι, Theoph., μὴ ἀφείλ: ἐπὶ χώρας, (Ecum.), and perhaps also the obstructive character (Mey.) of the thing taken away; exx. of αἰρεῖν ἐκ μέσου will be found in Kypke, Obs. Vol. II. p. 323.

Vol. II. p. 323. προση-
 λόσας κ.τ.λ.] '*having nailed it to the*
cross;' modal participle, contemporane-
 ous with the commencement of the *ἤρκεν* (Alf.), describing the manner
 in which Christ removed the *χειρό-*
γραφον: He nailed the Mosaic law
 with all its decrees to His cross, and
 it died with Him; *αὐτὸς κολασθεὶς*
ἔλυσε καὶ τὴν ἀμαρτίαν καὶ τὴν κόλα-
σιν, Chrys. The reference to the can-
 celling of a bond by striking a nail
 through it (Beng., Pearson, *Creed*,
 Art. IV. Vol. II. p. 248; comp. *διέβ-*
ρηξεν, Chrys., *κατέσχιυσεν*, Theoph.)
 is very doubtful. All that the
 Apostle seems here to imply is, that
 in Christ's crucifixion the curse of the
 law was borne, and its obligatory and
 condemnatory power, its power as a
χειρόγραφον κατ' ἡμῶν, for ever ex-
 tinguished and abrogated; comp. Rom.
 vii. 6 (*Rec.*), and see Andrews, *Serm.*
 Vol. I. p. 55 sq. (A.-C. Libr.).

15. ἀπεκδυσ. κ. τ. λ.] 'having stripped away from Himself the (hostile) Principalities and Powers;' neither 'exspolians,' Vulg., and all Eng. Vv., silently followed by appy. all modern writers except Deyling (*Obs.* Vol. II. p. 609), Donalds. (*Chr. Orth.* p. 68), Hofmann (*Schriftb.* Vol. I. p. 305), Alf., and Wordsw., nor even, 'having stripped for Himself,' 'deponere jubens,' Winer, *de Verb. Comp.* IV. 15,—both interpretations being wholly unsupported by the lexical usage of ἀποδύω, ἐκδύω, and ἀπεκδ. (see Rost u. Palm. *Lex.* s. vv.), and opposed to

St Paul's own use of the word, ch. iii. 9,—but 'exuens se principatibus,' Clarom., Copt. [mistransl. by Wilkins], Æth. (Platt), Chrys. 2, more distinctly Theoph. 2, and with a special reference, Syr. **ܕܥܠܡܐ ܕܥܠܡܐ**

[per abjectionem corporis sui], Goth., 'andhamonds sik leika,' so perhaps Theod., followed by Hil. and August., who however may have derived it from the reading of FG; Boern.; Pac.; ἀπεκ. τὴν σάρκα τὰς ἐξουσιᾶς, where τὴν σάρκα is evidently only substituted by mistake for τὰς ἀρχαίς καὶ. The rare binary compound ἀπεκ. was appy. chosen rather than the simpler ἐκδ. to express not only the act of 'divestiture' but that of 'removal;' see Winer, *l.c.* It is singular that an interpr. of such antiquity, so well attested, and so lexically certain, should in modern times have been completely, if not contemptuously ignored. The meaning of the expression is however somewhat obscure: it appears most probably to imply that, as hinted at by Theod. and appy. all the Greek commentators, our Lord by His death stripped away from Himself all the opposing hostile Powers of Evil (observe the article) that sought to win for themselves a victory over Him in the nature which He had condescended to assume, ἀπεκύσαστο τὴν λαβὴν [τὸ ἄνθρωπος εἶναι], ἀνδληπτως ἐνέρθη ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις, Theoph. 2, comp. Theod. When He died on the cross, when He dissolved that temple into which they, both in earlier (Matth. iv. 1 sq., Luke iv. 2 sq., obs. ἀχρεῖ καιροί, ver. 13), and later and perhaps redoubled efforts of temptation (see John xiv. 30, and esp. Luke xxii. 53), had vainly endeavoured to make sacrilegious en-

ἐξουσίας ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

try, He reft them away for ever, and vindicated His regal power (Pearson, *Creed*, Vol. I. p. 260, ed. Burt.); yea, the loud voice (Matth. xxvii. 50, Mark xv. 37, Luke xxiii. 46) was the shout of eternal triumph and victory. See Wordsw. *in loc.*, who has adopted the same view, and well explained the peculiar significance of the term.

Thus all seems clear, consistent, and theologically profound and significant; while our Saviour bore the curse of the law, He destroyed its condemnatory power for ever (περίεπειν ἐκεῖ, Chrys.), while He underwent sufferings and death and the last efforts of baffled demoniacal malignity, He destroyed τὸν τὸ κρᾶτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστω τὸν διὰβολόν, Heb. ii. 14; comp. 1 John iii. 8.

τὰς ἀρχὰς καὶ τὰς ἐξ.] 'the Principalities and the Powers (that strove against Him):' these abstract terms being used, as always in the N.T., with ref. to spiritual beings (ἀδούς) and Intelligences (see notes on Eph. i. 21, vi. 12), the context showing whether the reference is to good (ch. i. 16, see notes), or, as here, to evil angels and spirits; see Usteri, *Lehrb.* II. 1. 2, p. 176, Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq. The opinion of Hofmann (*Schriftb.* Vol. I. p. 305), Alf., al., that good angels only are here referred to, and that ἀρεθ. refers to God putting aside from Him the nimbus of the Powers which shrouded Him from the heathen world (Hofm.), is ingenious, but not satisfactory, and further rests on the assumption that the subject of this verse is Θεός, not Χριστός.

ἐδειγμάτισεν ἐν παρρησίᾳ.] 'He made a show of them with boldness;' not

ω;2

[diffamavit] Syr., sim.

Goth., ἡττημένους, Chrys., compare Æth. (Platt) and Theod.,—but simply, 'fecit eos manifestos,' Copt., 'ostentui esse fecit,' Hil.: it was an open manifestation, and that too ἐν παρρησίᾳ, 'with boldness,'—not 'openly,' as Syr., opp. to ἐν κρυπτῷ (John vii. 4), sc. δημοσίᾳ, πάντων ὁρώσων, Chrys., but, as the formula seems always used by St Paul, 'confidently,' Vulg.; see notes on Phil. i. 20. The word δειγματίζειν (Matth. i. 19, *Lachm., Tisch.*), apparently confined to the N.T., does not much differ in meaning from the compound παραδειγματίζειν, except that it restricts the idea to an open exhibition (as the context shows) in triumph, without any further idea of shame or ignominy (Polyb. *Hist.* XVII. 1. 5, XXIX. 7. 5). To connect ἐν παρρησίᾳ with θριαμβ. (Hofm. *Schriftb.* Vol. I. p. 305) seems very unsatisfactory, but has appy. arisen from the assumption that 'openly' is the correct translation.

θριαμβ. αὐτούς] 'by triumphing over them;' contemporaneous with ἐδειγμ. (see notes on ver. 12), explaining more fully the circumstances of the action. The expression θριαμβεῖν τινὰ occurs again in 2 Cor. ii. 14, and appy. there (see Mey. *in loc.*), as necessarily here, not in a causal sense, as Auth., but with an accus. of the object triumphed over or led in triumph; comp. Plut. *Comp. Thes. c. Rom.* § 4, βασιλεῖς ἐθριμβεύοντε καὶ ἡγεμόνας, and exx. cited by Wetst. on 2 Cor. i. c. On the derivation of the word [θριμ-, cogn. with θυρ-, connected with ῥπεις, and λαμβος or ἀμβος, 'procession,' or 'close dance'], see Donalds. *Cratyl.* § 317, 318, and comp. Benfey, *Wurzellex.* Vol. II. p. 260. The varied nature of our blessed Redeemer's meek

Let no one judge you
In ceremonial observ-
ances, holding not the Head. Submit not to out-
ward austerities that are inwardly vain and carnal.

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει 16


triumphs is well set forth by Hilary, *de Trin.* x. 48, and by Barrow, *Serm.* xxvi. Vol. iv. p. 595 (referred to by Wordsw.). ἐν αὐτῷ] 'in it;' not (a) 'in the nailed up χειρόγραφον,' Mey., which would give a force to αὐτῷ with which its position and the context seem to be at variance; nor (b) 'in semetipso,' Vulg., Syr., Andrewes, *Serm.* Vol. iii. p. 66, which would form an almost unnecessary addition; but (c) 'in it,' scil. ἐν τῷ σταυρῷ (ἐν τῷ ξύλῳ, Orig.) with the Greek commentators and majority of modern expositors: τὸ γὰρ τοῦ κόσμου ὁρῶντος ἔσω ἐν τῷ ξύλῳ τὸν ὅφιν σφαγιασθῆναι, τοῦτό ἐστι τὸ θαυμαστόν, Chrys.; see Pearson, *Creed*, Vol. i. p. 291, and esp. notes, Vol. ii. p. 217, 218 (ed. Burt.).

16. Μὴ οὖν] 'Let not then,' &c.; with reference to ver. 14, 15, οὖν having its usual collective force (see notes on ver. 6), and recalling the readers to the fact that the Mosaic Law is now abrogated. ὑμᾶς κριν. ἐν βρώσει] 'judge you in eating,' pass a judgment upon what may or may not be eaten; ἐν referring to the item in which the judgment was passed, see Rom. ii. 1, xiv. 22. Βρώσις is not here 'cibus,' Vulg. (comp. Fritz. *Rom.* xiv. 17, Vol. iii. p. 200), but, as appy. always in St Paul's Epp. (Rom. xiv. 17, 1 Cor. viii. 4, 2 Cor. ix. 10), 'esus,' 'actus edendi,' Copt., Tittm. *Synon.* i. p. 159, the passive verbal being regularly used by the Apostle in ref. to the thing eaten; comp. 1 Cor. iii. 2, vi. 13, viii. 8, 13, x. 3, 1 Tim. iv. 3. The distinction is however not observed by St John (comp. iv. 32, vi. 27), nor indeed always by classical writers, comp. Hom. *Od.* i. 191; Plato, *Legg.* vi. p. 783 c, cited by Mey., does not

seem equally certain. The rule of Thom. M., βρώματα· πληθυντικῶς, ὁ βρώμα, οὐδὲ βρώσις, cannot be substantiated; see notes collected by Bern. in *loc.*, p. 174.

ἢ ἐν πόσει] 'or in drinking,' the prep. being repeated to give a slight force to the enumeration. The remarks made in respect to βρώσις apply exactly to πόσις, contrast 1 Cor. x. 4 with Rom. xiv. 17, and comp. John vi. 55. As there is no command in the Mosaic law relative to πόσις except in the case of Nazarites (Numb. vi. 3) and priests before going into the tabernacle (Lev. x. 9), and as ἐν πόσει seems certainly to form a distinct member (opp. to Alf.), we are driven to the conclusion that the Colossian heretics adopted ascetic practices in respect of wine and strong drinks, perhaps of a Rabbinical origin. The Essenes, we know, only drank water: ποτὸν ὕδωρ ναμαρταίων αὐτοῖς ἔστω, Philo, *de Vit. Cont.* § 4, Vol. ii. p. 477 (ed. Mang.).

ἐν μέλει ἑορτῆς] 'in the matter of a festival;' not 'in the partial observance of festivals' (οὐ γὰρ δὴ πάντα κατεῖχον τὰ πρότερα, Chrys.), 'ob partem aliquam festi violatam,' Dav., nor 'in segregatione' (i.e. setting apart one day rather than another), Calv.,

comp. Syr.  [in divisionibus s. distinctionibus], nor specifically 'in the [Talmudical] tract upon,' Hamm. after Casaub. and Scal.,—but simply and plainly 'in the matter of,' μέλος pointing to the 'class' or 'category' (Mey.); see Plato, *Rep.* i. p. 348 E, ἐν ἀπερῆς καὶ σοφίας τῆθης μέλει τὴν ἀδικίαν, *Theast.* p. 155 E, al., exx. in Loesn. *Obs.* p. 367, and comp. 2 Cor. iii. 10. The three objects in the matter of which

ἡ ἐν πόσει, ἡ ἐν μέρει ἑορτῆς ἡ νομηνίας ἡ σαββάτων,
17 ἃ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

judgment is forbidden are enumerated in reference to the frequency of their occurrence; ἑορτὴ referring to one of the greater feasts, νομηνία to the monthly festival of the new moons (Numb. x. 10; see Jahn, *Archæol.* § 351, Winer, *RWB.* s. v. 'Neumonde,' Vol. II. p. 149), and σαββάτα to the weekly festival; comp. Gal. iv. 10.

17. ἃ ἐστὶν] 'which things are,' relative clause showing the justice of the preceding command, the relative having a slight *explanatory* force; see notes on ch. i. 25, 27. That δ refers not merely to the last three items but to the whole verse, i. e. to all legal or traditional ceremonies, seems clear from the context. The reading δ, with BFG; Clarom., Goth., al. (*Lachm.* non marg.), is not improbable, but is insufficiently attested. σκιά] 'a shadow;' not 'an outline,' in ref. to

α σκιαγραφία, 'beneficia Christi ac doctrinam evangelicam obscure delineabant,' Daven.,—a meaning doubtful even in Heb. x. 1, but, as the antithesis σῶμα obviously requires, شظايا [umbrae] Syr., shadows opposed to substance (Joseph. *Bell. Jud.* II. 2. 5, σκιάν ἀττησόμενος βασιλέας, ἥς ἤρπασεν ἐαυτῷ τὸ σῶμα), and with perhaps some further reference to the typical character of such institutions, shadows flung forward ('prænunciativæ observationes,' Aug.) from the τὰ μελλόντα (scil. τὰ τῆς καὶ κωῆς διαθήκης, Theoph.), from the future blessings and realities of the Christian covenant; προλαμβάνει δὲ ἡ σκιά τὸ σῶμα ἀνίσχοντος τοῦ φωτός, Theod. The use of the present ἐστὶν must not be unduly pressed; 'loquitur de illis ut considerantur in sua natura, abs-

tractæ a circumstantiis temporis,' Davenant. τὸ δὲ σῶμα Χρ.]

'but the body (their substance) is Christ's;' the σῶμα, scil. τῶν μελλόντων, belongs to Christ in respect of its origin, existence, and realization; 'in Christo habemus illa vera et solida bona quæ erant adumbrata et figurata in prædictis cærimoniis,' Daven. The nominative might at first sight have been expected; the possessive gen. Χριστοῦ however is of more real force, as marking that the true σῶμα τῶν μελλόντων not merely was Christ, but belonged to, was derived from Him, and so could only be realized by union with Him. A reference of this clause to ver. 18 (comp. August. *Epist.* 59. [149.] 27) destroys the obvious antithesis, and is wholly untenable. The reading is doubtful. The article is inserted before Χριστοῦ by ABCM¹ (*Rec.*, *Lachm.*), but omitted by *Tisch.* with DEFGKL. It is perhaps slightly more likely that the τοῦ was added, as a kind of grammatical correction, than omitted.

The assertion of Alf. (comp. Olsh.)—'that if the ordinance of the Sabbath had been, in any form, of lasting observation in the Christian Church,' St Paul could not have used such language,—cannot be substantiated. The σαββάτων of the Jews, as involving other than mere national reminiscences (with Deut. v. 15 contrast Exod. xx. 11), was a σκιά of the Lord's day: that a weekly seventh part of our time should be specially devoted to God rests on considerations as old as the Creation; that that seventh portion of the week should be the first day rests on Apostolical, and perhaps inferentially (as the Lord's appearances on that day seem to show) Divine usage and appoint-

μηδεὶς ὑμᾶς καταβραβεύετω, θέλων ἐν ταπεινοφροσύνῃ 18

ment; see Bramhall, *Lord's Day*, Vol. v. p. 32 sq. (A.-C. Libr.), and the editor's *Hulse. Essay* for 1843, p. 69.

18. ὑμᾶς καταβραβ.] 'beguile you of your reward:' so distinctly Zonar. on *Conc. Laod.* Can. 35 (Suicer, *The-saur.* s. v.), καταβραβεύειν ἐστὶ τὸ μὴ τὸν νικήσαντα ἀξιῶν τοῦ βραβεῖου, ἀλλ' ἐτέρῳ δίδοναι αὐτῷ, ἀδικουμένου τοῦ νικήσαντος, the κατὰ marking the hostile feeling towards the proper recipient, which dictated the consequent injustice and τὸ παραβραβεύειν; see Demosth. *Mid.* p. 545, ἐπιστάμεθα Στρατῶνα ὑπὸ Μειδίου καταβραβευθέντα καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα, and Buttm. *in loc.* (Index, p. 176), who pertinently remarks, 'verbum in translato sensu aliter usurpari non potuisse quam de eo qui *debitam* alteri victoriam eripit.' The many renderings, either insufficient (κατακρινέτω, Hesych.), incorrect (καταπαλαιέτω, Castal. ap. *Pol. Syn.*), or perverted (e. g. κατακυριεύετω, Corn. a Lap.), that have been assigned to this word, will be found in *Pol. Synops.*, and in Meyer *in loc.*

The βραβεῖον of which the false teachers sought to defraud the Colossians was not their Christian freedom (Grot.),—at first sight a plausible interpr.—but, as the context and the grave nature of the error it reveals seem certainly to suggest, 'vita æterna,' Gom., τὸ βραβεῖον τῆς ἀνω κλήσεως (*Phil.* iii. 14), and with a more exact allusion, the ἀφθαρτον στέφανον (1 *Cor.* ix. 25), the τὸν τῆς δικαιοσύνης στέφανον (2 *Tim.* iv. 8), τῆς ζωῆς (*James* i. 12), τῆς δόξης (1 *Pet.* v. 4), which the Lord, ὁ δίκαιος κριτὴς (2 *Tim.* l. c.), will give to the Christian victor at the last day. This prize the false teachers sought to obtain, but it was under circumstances of such fatal error, viz. the worship of

angels, the introduction in fact of fresh mediators, that they would eventually beguile and defraud of the βραβεῖον those who were misled enough to join them: 'admonet...nihil aliud molirini nisi ut palmam ipsis intercipient, quia abducunt eos a rectitudine cursus sui,' Calv.,—who however does not appear to have fully felt the correct application of καταβραβεύειν.

θέλων] 'desiring (to do it),' scil. καταβραβεύειν; θέλων τοῦτο ποιεῖν, *Æcum.*; modal participle defining the feelings they evinced, and hinting at the studied nature of the course of action which they followed, and which resulted in the καταβράδεις; τοῦτο τοῖνυν συνεβούλεον ἐκείνοι γίγνεσθαι, ταπεινοφροσύνη δῆθεν κεχρημένοι, Theod., who however somewhat overpresses θέλων, comp. notes on 1 *Tim.* v. 14. These feelings were not directly, but indirectly hostile to the victims of their καταβραβεύειν; the purpose was to secure the στέφανος for themselves and their followers, the result that they lost it themselves, and defrauded others of it. In accordance with this interpretation a comma is inserted after καταβραβ. Two other interpretations have been proposed; (a) the Hebraistic construction, θέλειν ἐν ταπειν., = 2 *ᾠδ.* (1 *Sam.* xviii. 22, 2 *Sam.* xv. 26, 1 *Kings* x. 9, 2 *Chron.* ix. 8, esp. *Psal.* cxii. 1, ἐν ταῖς ἐντολαῖς αὐτοῦ θελήσει σφόδρα, cxlvii. 10, οὐκ ἐν τῇ δυναστείᾳ τοῦ ἥππου θελήσει), adopted by Aug., al., Beng., and recently by Olsh., but contrary to all analogy of usage in the N. T.; and, perhaps more plausibly, (b) the connexion καταβ. θέλων, appy. favoured by Syr., and, with varying shades of meaning assigned to the part., by Beza, Zanch., Tittm. (*Synon.* I. p. 131), al., and most recently Alf. The former

καὶ θρησκεία τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ

is distinctly untenable, as contrary to all analogy of the usage of θέλειν in the N. T. The latter is structurally and grammatically defensible, comp. 2 Pet. iii. 5, but, even in the transl. of Alf., 'of purpose defraud you,' exegetically unsatisfactory, as it would seem to impute to the false teachers a frightful and indeed suicidal malice, which is neither justified by the context, nor in any way credible. They sought to gratify their vanity by gaining adherents, not their malice by compassing, even at their own hazard, their ruin. The καταβράβευσις was perhaps recklessly risked, but not maliciously designed beforehand. The transl. of Wordsw. is much more plausible, 'by the exercise of his mere will,' but is perhaps scarcely so simple as that of the Greek commentators proposed above. ἐν ταπεινοφρ.] 'in lowliness;' element in which he desires to do it, the prep. ἐν not being so much instrumental (Mey.) as modal, πῶς ἐν ταπειν.; ἢ πῶς φησιούμενος; δεικνυσι κενοδοξίαν ὃν τὸ πᾶν, Chrys. It seems clear that ταπεινοφρ. is not here true Christian humility (see notes on Phil. ii. 3), but a false and perverted lowliness, which deemed that God was so inaccessible that He could only be approached through the mediation of inferior beings; λέγοντες ὡς ἀόρατος ὁ τῶν ὄλων Θεός, ἀνέφικτός τε καὶ ἀκατάληπτος, καὶ προσήκει διὰ τῶν ἀγγέλων τὴν θεῖαν εὐμένειαν πραγματεύεσθαι, Theod.; see also Zonaras on Can. 35, Conc. Laod. (A.D. 363? see Giesel. Kirchengesch. Vol. I. p. 396), where this heresy was expressly condemned; see ap. Bruns, Concil. Vol. I. p. 37. θρησκεία τῶν ἀγγέλων] 'worship of the angels;' not gen. subjecti (James i. 26), 'quæ angelos de- ceat,' Wolf, with ref. to the ultra-hu-

man character of devotion which the false teachers affected (see Noesselt, Disput., Halle, 1789), but gen. objecti (Wisdom xiv. 27, εἰδῶλον θρησκεία, and exx. in Krebs, Obs. p. 339), worship paid to angels; see Winer, Gr. § 30. 1, p. 168, and Suicer, Thesaur. Vol. I. p. 44. It may be observed that θρησκεία refers more especially to outward religion, and thus stands in opposition to εὐσεβεία; see Trench, Synon. § 48. Theodoret notices the prevalence of these practices in Phrygia and Pisidia, and the existence of εὐκτήρια to Michael in his own time: even in modern times the worship of the Archangel in that district has not become extinct; see Conyb. notes in loc., and on angel-worship generally, the good note of Wordsw. on ver. 8. Whether this had originally any connexion with Essene practices, cannot satisfactorily be determined, as the words of Joseph. Bell. Jud. II. 8. 7, are ambiguous; see Whiston in loc. That it was practised by Gnostic sects is attested by Tertull. Præscr. § 33, Iren. Hær. I. 31. 2 (ed. Mass.), Epiph. Hær. xx. 2: see further reff. in Wolf, in loc. The evasive interpr. of θρησκ., 'talem angelorum cultum qui Christum excludat,' Corn. a Lap., 'impium angelorum cultum,' Just., is wholly opposed to the simple and inclusive meaning of the word; comp. Browne, Articles, Art. xxii. p. 539. ἃ μὴ ἑώρα. ἐμβ.] 'intruding into the things which he hath not seen;' μὴ not οὐ, as the dependence of the sentence on μηδεὶς ὑμᾶς καταβρ. leaves the objects naturally indeterminate and under subjective aspects; see Winer, Gr. § 55. 3, p. 426; comp. Exod. ix. 21, δς...μὴ προσέσχε τῇ διανοίᾳ εἰς τὸ ῥῆμα Κυρίου, where the use of the μὴ somewhat similarly results from the in-

φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ, καὶ οὐ 19
κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν

determinate nature of the subject of the verb. The negative is bracketed by *Lachm.* [as being omitted by AB D¹N¹; 3 mss.; Clarom., Sang., Copt.; Tertull., Ambrst., al.], but rightly retained by *Tisch.* [with CD²D³EKL⁴ (FG οὐκ); nearly all mss.; Aug., Boern., Syr. (both), Vulg., Goth., Æth. (Platt), al.; Orig., Chrys., Theod.], as, in the first place, external authority seems, on the whole, still in its favour, and secondly, the less usual subjective negative led to correction; and correction to omission. Mey. and Alf. defend the omission, adopting an interpr. ('an inhabitant of the realm of sight, not of faith,' Alf.) which is ingenious, but not very plausible or satisfactory; see Neander, *Planting*, Vol. I. p. 327 note (Bohn). 'Εμβρατεύειν, with an accus. *objecti*, has properly a *local* sense, e.g. πόλιν, Eurip. *Electr.* 595, ναῦν, ib. *Rhes.* 225 (see further exx. in Krebs, *Obs.* p. 341), and thence by a very intelligible application an ethical reference, the accus. denoting the imaginary *realm* to which the action extended; comp. (but notice the dat.) ἐμβρατεύοντες ἐπιστήμῃς, Philo, *Plant. Noe*, § 19, Vol. I. p. 341 (ed. Mangey). ἐκῇ φυσιοῦμ.] 'vainly puffed up;' modal clause, more fully defining ἐμβρατεύων. The false teachers were inflated with a sense of their superior knowledge, but it was ἐκῇ (Rom. xiii. 4, 1 Cor. xv. 2, Gal. iii. 4, iv. 11), without ground or reason. On the derivation [from ἐκείν, perhaps Sanscr. *utcan*, 'recedere'] comp., but with caution, Benfey, *Wurzellex.* Vol. I. p. 349. De Wette, following Steig., joins ἐκῇ with the preceding clause; this is a possible, but not probable connexion, as it would throw an emphasis on the

adverb (comp. Gal. iii. 4) which really seems solely confined to ἀ μὴ ἐόρακεν. ὑπὸ τοῦ νοῦς κ.τ.λ.] 'by the mind of his flesh,' i.e. the higher spiritual principle in its materialized and corrupted form, the gen. probably being simply *possessive* (comp. notes on Eph. iv. 23), and the contradictory form of the combination being chosen to depict the abnormal condition: the flesh was, as it were, endued with a νοῦς (instead of *vice versd*), and this was the ruling principle; see Olsh. *Opusc.* p. 157, Delitzsch, *Psychol.* iv. 5, p. 144, and for the normal meaning of νοῦς in the N. T., notes on 1 Tim. vi. 5. The σὰρξ appy. stands in latent antithesis to the πνεῦμα (comp. Chrys., ὑπὸ σαρκικῆς διανοίας οὐ πνευματικῆς), and seems here clearly to retain its ethical sense, 'his world-mind' (Müller, *Doctr. of Sin*, Vol. I. p. 356, Clark), his devotion to things phenomenal and material; comp. Tholuck, *Stud. u. Krit.* 1855, p. 492, Beck, *Seelenl.* II. 18, p. 53.

19. καὶ οὐ κρατῶν κ.τ.λ.] 'and not holding fast the Head;' οὐ not μὴ, the negation here becoming direct and objective, and designed to be specially distinct; comp. Acts xvii. 27, 1 Cor. ix. 26, and see Winer, *Gr.* § 55. 5, p. 430, and esp. Gayler, *Part. Neg.* p. 287 sq., where there is a good collection of examples. Κρατεῖν is here used with an accus. in the same sense as in Acts iii. 11, comp. Cant. iii. 4, ἐκράτησα αὐτὸν καὶ οὐκ ἀφῆκα αὐτόν, and Polyb. *Hist.* viii. 20. 8, and denotes that individual adherence to Christ the Head which alone can constitute life and salvation; τί τοίνυν τὴν κεφαλὴν ἀφῆς ἐχῇ τῶν μελῶν; Chrys.: comp. the possible physiological reference alluded to in notes on Eph. iv. 16. ἐξ οὗ] 'from whom;' not neut., either

καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον
20 αὐξεῖ τὴν αὐξήσιν τοῦ Θεοῦ. Εἰ ἀπεθάνετε σὺν Χριστῷ

in ref. to τὸ κρατεῖν, Beng. 1, or under an abstract and generalized aspect (Jelf, *Gr.* § 820. 1, Krüger, *Sprachl.* § 61. 7. 9) to κεφαλὴν, Mey., Eadie, but, as the exactly parallel passage Eph. iv. 16 so distinctly suggests,—*masc.* in ref. to Χριστοῦ, Beng. 2, the subject obviously referred to in κεφαλὴν. The assertion of Mey. that the ref. is not to Christ in His personal relations cannot be substantiated. The following verse seems to imply distinctly the contrary. Nor again does it seem necessary, with the same commentator, to refer ἐξ οὗ both to the participles and the finite verb, as in Eph. iv. 16, as it seems to be naturally connected with αὐξεῖ,—the prep. ἐξ marking the *source* and ‘fons augmentationis’; see notes on Gal. ii. 16.

πᾶν τὸ σῶμα] ‘the whole body:’ surely not necessarily the body ‘in its every part,’ Alf.: between τὸ πᾶν σῶμα (a position of the art. very rarely found in the N. T.; see notes on Gal. v. 14) and πᾶν τὸ σῶμα no distinction can safely be drawn. If πᾶς had occupied the position of a secondary predicate (comp. Matth. x. 30, Rom. xii. 4) there would have been some grounds for the distinction.

διὰ τῶν ἁφῶν καὶ συνδ.] ‘by means of its joints and bands;’ media of the ἐπιχορηγήσεως καὶ συνβιβασίς. The ἁφαί and σύνδεσμοι, as the common article seems to hint, are of the same genus; the former referring, not to the ‘nerves,’ Mey. (in opp. to Syr., Æth.-Platt, Copt., and all the best Vv.), but to the joints, the ‘commissuræ’ of the frame (comp. Andrewes, *Serm.* Vol. III. p. 96); the latter to the varied ligatures of nerves and muscles and sinews by which the body is bound together. The distinctions

adopted by Beng., Mey., al.,—according to which the ἁφαί are specially associated with ἐπιχορ., and referred to Faith, the σύνδ. with συνβ., and referred to Love,—are plausible, but perhaps scarcely to be relied upon. The passage, like Eph. l. c., seems not so much to involve special metaphors, as to state forcibly and cumulatively a general truth; πᾶσα ἡ ἐκκλησία ὥς ἂν ἔχη τὴν κεφαλὴν αὐξεῖ, Chrys. ἐπιχορ. καὶ συνβ.] ‘being supplied and knit together;’ passive and pres.; the action was due to communicated influences, and the action was still going on. To give ἐπιχορ. a middle sense (Eadie), ‘furnished with reciprocal aid,’ seems highly unsatisfactory: the pass. of the simple form is by no means uncommon; see Polyb. *Hist.* III. 75. 3, VI. 15. 4, 3 Macc. vi. 40. The force of ἐπὶ is not *intensive* but *directive*, pointing to the accession of the supply, ‘cui [corpori] quæ sunt ad incrementum necessaria suffiuntur,’ Noesselt (see notes on Gal. iii. 5); but it does not seem improbable that both in χορηγ. and ἐπιχορ. some trace of the primary meaning, some ref. to the *free* and *ample* nature of the supply, is still preserved, comp. 2 Pet. i. 5, with ver. 8, and Winer on Gal. iii. 5, p. 76. On the meaning of συνβ. see notes on Eph. iv. 16.

τὴν αὐξ. τοῦ Θεοῦ] ‘with the increase of God,’ i. e. the increase which God supplies, τοῦ Θεοῦ being the gen. *auctoris* or *originis*, Hartung, *Casus*, 17, 23; comp. 1 Cor. iii. 6, 7, al. To regard τοῦ Θεοῦ as equivalent to an adjective is wholly untenable; see Winer, *Gr.* § 36. 3, p. 221. The accus. αὐξήσω is that of the cognate subst. (not merely ‘of reference,’ Alf.), and serves to give force to, and develop the meaning of

22 (ἃ ἐστὶν πάντα εἰς φθορὰν τῇ ἀποχρήσει) κατὰ τὰ

quence as *μη...μηδὲ...μηδὲ* be not somewhat precarious; consider Rom. xiv. 21, and esp. Luke xiv. 12, where there is a similar slight disturbance of the climax. The essential character of such quasi-adjunctive enumerations is that the items are not 'apte connexa, sed potius fortuito concursu accedentia,' Klotz, *Devar.* Vol. II. p. 707. With regard to the objects alluded to, the interposed γένη and the terms of ver. 23 seem certainly to suggest a reference of all three verbs to ceremonial distinctions in βρώσις and πόσις (ver. 16); see esp. Xen. *Cyr.* I. 3. 5 (cited by Raph.), where all three verbs are used in reference to food, and for exx. of ἀπρεσθαι, see Kypke, *Obs.* p. 324, Loesn. *Obs.* p. 372. More minute distinctions, e. g. ψῆ, women (Olsh.), corpses (Zanch.); ἑλγης, oil (Boehm., comp. Joseph. *Bell.* II. 8. 3), sacred vessels (Zanch.), al., seem very doubtful and uncertain. On the distinction between the stronger ἀπρεσθαι and the weaker θιγάειν [ΘΙΓ, ΤΑΓ, tango, Pott, *Etym. Forsch.* Vol. I. p. 235], comp. Trench, *Synon.* § 17.

22. ἃ ἐστὶν κ.τ.λ.] 'which things, almost, seeing they are things which, are all to be destroyed in their consumption;' parenthetical observation of the Apostle on the essential character of the meats and drinks which the false teachers invested with such ceremonial characteristics; 'ratio ducitur ab ipsâ naturâ et conditione harum rerum,' Daven.: they were ordained to be consumed and enter into fresh physical combinations; comp. Matth. xv. 17. To refer this either to the preceding commands, 'quod totum genus præceptorum,' Aug., Sander-son (*Serm.* VII. ad Pop.), al., or to the preceding clause as the continued

statement of the false teachers, Neand. (*Planting*, Vol. I. p. 328), De W., al., seems to infringe on the meaning of ἀποχρησις (see Mey.), and certainly gives a less forcible turn to the parenthesis. The objection urged by De W., and appy. felt in some measure by Chrys. and Theoph.,—that St Paul would thus be furnishing an argument against restrictions generally, even those sanctioned by divine authority, may be diluted by observing (a) that a very similar form of argument occurs in 1 Tim. iv. 3 sq., and (b) that these restrictions and observances are not condemned *per se*, but in relation to the new dispensation, in which all ceremonial distinctions were done away, and things remanded (so to say) to their primary conditions.

εἰς φθορὰν] 'for destruction, decomposition,' the prep. marking the destination, and φθορὰ having apparently a simply physical sense; comp. Syr.

فاسد؟ مفسد [usus corruptibilis], and very distinctly Theod., εἰς κόπρον γὰρ πάντα μεταβάλλεται, and Œcum., φθορὰ γὰρ φησὶ ὑπὸ κεῖται ἐν τῷ ἀφεδρῶνι. τῇ ἀποχρήσει]

'in their consumption,' in their being used completely up; οὐ σκοπεῖτε ὡς μόνιμον τούτων οὐδέν, Theod. The compound ἀποχρ. has here a somewhat similar meaning to διαχρ. (comp. Rost u. Palm, *Lex.* s. v.), the prep. ἀπὸ denoting 'non solum separari aliquid ab aliquo, sed ita removeri ut esse prorsus desinat,' Winer, *de Verb. Comp.* IV. p. 5; comp. Plutarch, *Cæsar*, § 58, καὴς [ἐνέκτισον] ἔρωτα δόξης ἀποκεχομένη τῇ παρουσίᾳ, and see Suicer, *Thesaur.* Vol. I. p. 489, where several pertinent exx. of the verb are collected from the eccl. writers. κατὰ τὰ ἐντάλμ. κ.τ.λ.] 'according to

ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων; ἅτινά ἐστιν 23
λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπει-

the *commandments and teachings of men*;' further definition and specification of the preceding *δογματίζεσθε*; they had died with Christ, they were united with a divine Deliverer, and yet were ready to submit to the ordinances and doctrines of conscience-enalaving men. The *διδασκ.*, as the exceptional omission of the article (Winer, *Gr.* § 19. 3, p. 115) shows, belong to the same general category as the *ἐντάλμ.*, and are added probably by way of amplification; they were submitting to a *δογματισμὸς* not only in its preceptive, but even in its doctrinal aspects; comp. Mey. *in loc.* Alford presses τῶν ἀνθρ. as describing the authors 'generically as *human* not divine:' this is doubtful; as *ἐντάλμ.* has the article, the principle of correlation requires that *ἀνθρ.* should have it also; see Middleton, *Gr. Art.* III. 3. 6.

23. ἅτινα] 'all which things,' 'a set of things which;' in ref. to the preceding *ἐντάλμ. καὶ διδ.*, and specifying the *class* to which they belonged. On this force of *ὅστις*, see notes on *Gal.* iv. 24. The difference between *ὅς* and *ὅστις* is here very clearly marked; *ὅς* (ver. 22) points to its antecedents under purely objective, *ἅτινα* under qualitative and generic aspects; see Krüger, *Sprachl.* § 51. 8. *ἐστιν λόγ. κ.τ.λ.*] 'do have the *repute of wisdom*,' 'are enjoying the *repute of wisdom*,' the verb subst. being joined, —not with οὐκ ἐν τιμῇ (Conyb., Eadie), but, as every rule of perspicuity suggests, with *ἔχοντα*, and serving to mark the regular normal, *prevailing*, character of the *λόγ. ἔχει*; see Winer, *Gr.* § 45. 5, p. 311. The exact meaning of *λόγον ἔχει* is somewhat doubtful, as *λόγος* in this combina-

tion admits of at least three different meanings; (α) '*speciem*,' *σχῆμα*, Theod., Auth., Beng., De W.; comp. Demosth. *Leptin.* p. 462, *λόγον τινὰ ἔχον* opp. to *ψεῦδος ἂν ὃν φανείη*, see Elsner, *Obs.* Vol. II. p. 265; (β) '*rationem*,' scil. 'grounds for being considered so,' Vulg., Clarom., and probably Syr. ܠܘܓܝܢ ; comp. Polyb.

Hist. XVII. 14. 5, *δοκοῦν πανουργότατον εἶναι πολλὸν ἔχει λόγον τοῦ φαυλότατον ὑπάρχειν*, and other exx. in Schweigh. *Lex. Polyb.* s. v.; (γ) '*famam*,' scil. 'reputation,' Mey., Alf., and perhaps Chrys., *λόγον φησιν, οὐ δύναμιν ἄρα οὐκ ἀλήθειαν*, comp. Herod. v. 66, *ὅσπερ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι* (cited by Raph.). Of these, though in fact all ultimately coincide, (γ) is perhaps to be preferred; 'τὰ λόγ. ἔχ. 'sunt res ejusmodi quæ quidem vulgo sapientiæ nomen habent, sed a verâ sapientiâ absunt longissime,' Raphael, *Annot.* Vol. II. p. 535. *μὲν* has here no corresponding *δέ*, but serves to *prepare* the reader for a comparison (Klotz, *Devar.* Vol. II. p. 656) which is involved in the phrase *λόγον ἔχειν* (*λόγον οὐ δύναμιν*, Chrys.), and is substantiated by the context; see Winer, *Gr.* § 63. 2. e, p. 507, where other omissions of *δέ* are enumerated and carefully classified. *ἐν ἐθελοθρησκείᾳ*] 'in self-imposed worship,'—*ἐν* pointing, not to the instrument by which (Mey.), but as usual, to the ethical domain in which the *λόγος σοφίας* was acquired, or the substratum on which the τὸ ἔχειν κ.τ.λ. takes place; see Winer, *Gr.* § 48. a. 3. a, p. 345. The word *ἐθελοθρ.* is appy. an *ἀπ. λεγόμεν.*; but from a comparison with similar compounds, *ἐθελοδουλεία, ἐθελοκάκησις*, κ.τ.λ. (see Rost u. Palm,

νοφροσύνη καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι, πρὸς
πλησμονὴν τῆς σαρκός.

Lex. Vol. I. p. 778), and with the verb ἐθελοθρησκεῖν as explained by Suid. (ἰδίῳ θελήματι σέβειν τὸ δοκοῦν), may be clearly assumed to mean 'an arbitrary self-imposed service,'—which, as the similar association of θρησκ. with ταπειν. in ver. 18 seems to suggest, was evinced in the θρησκ. καὶ τῶν ἀγγέλων. ταπειν. καὶ ἀφειδ. σώμ.] 'lowliness, and disregard, or unsparing treatment, of the body:' the two other perverted elements in which the λόγος σοφίας was acquired. On ταπειν., which here also obviously implies a false, perverted, humility, see notes on ver. 18. The ἀφειδ. σώμ. marks the false spirit of asceticism, the unsparing way (comp. Diod.-Sic. XIII. 60, ἀφειδεῖν σώματος) in which they practised bodily austerities, the σωματικὴ γυμνασία in which Jewish Theosophy so emulously indulged; comp. notes on 1 Tim. iv. 8. The omission of καὶ after ταπειν. (B; Lat. Ff.; bracketed by *Lachm.*), and the reading ἀφειδέλα (B; 3 mss. [Scriv.]; *Lachm.*, Steig.), are strenuously supported by Hofmann, *Schriftb.* Vol. II. 2, p. 64, who takes it as an adjective (comp. ἀφειδέλω, Apoll.-Rhod. III. 897), which seems both unsatisfactory and improbable. οὐκ ἐν τιμῇ κ.τ.λ.] 'not in any real value, serving (only) to the satisfying of the flesh.' The explanations of this very obscure clause are exceedingly numerous. With regard to the first portion, two only seem to deserve consideration; (a) that of the Greek commentators, according to which τιμῇ is understood to point antithetically to the preceding ἀφειδ., and to refer to the same gen. (οὐκ ἐν τιμῇ τῷ σώματι χρῶνται, Theoph.), the clause οὐκ ἐν τιμῇ being regarded as a continuance on

the negative side of what had previously been expressed in the positive: ἐθελ. κ.τ.λ. were the elements in which the λόγος σοφίας was, and τιμῇ τινι the element in which it was not acquired; (b) that adopted by Syr. and appy. Æth. (Platt), according to which τιμῇ approaches to the meaning of 'pretium,' and suggests that there was something which might be a true substratum for the τὸ ἔχειν λόγ. σοφ. if properly chosen,—'a reputation of wisdom evinced in ἐθελ. κ.τ.λ., not in any practices of true value and honour;' so Beza, Beng., al. and, with slight variations in detail, Huther, Meyer, and Neand. *Planting*, Vol. I. p. 328 (Bohn). Of these, (a) has much to recommend it; as however it suggests, if not involves, either a very unsatisfactory meaning of πρὸς πλησμ., 'so that the natural wants of the body are satisfied' (Chrys., al.), or a retrospective connexion of the clause with ἐστὼ, or, still less likely, with δογματίζεσθε (Alf.), it seems better to adopt (b), to which also the use of τινι, almost 'no value of any kind,' seems decidedly to lean.

πρὸς πλησμονήν, added somewhat closely, then defines gravely and conclusively the real object of all these perverted austerities,—'the satisfying of the unspiritual element, the fleshly mind;' σαρκός having a retrospective reference to νοὺς τῆς σαρκός in ver. 18, and contrasting, with great point, the means pursued and the end really in view; they were unsparing (ἀφειδ.) with the σώμα, that they might satisfy (πρὸς πλησμ.)—the σὰρξ. Syr. and Æth. insert ἀλλὰ before πρὸς πλησμ.; this is not necessary; the exposure of the motive is rendered more forcible

Mind the things above, for your life is hidden with Christ: when He is manifested so shall ye be also.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, III.
τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν
δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω 2
φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. ἀπεθάνετε γάρ, καὶ 3

and emphatic by the omission of all connecting particles.

CHAPTER III. 1. Εἰ οὖν] *'If then,'* with retrospective reference to *εἰ ἀπεθ.*, ch. ii. 20, οὖν being slightly inferential (resurrection with Christ is implied in death with Him), but still preserving its general meaning of 'continuation and retrospect,' Donalds. *Gr.* § 604. The *εἰ* is not problematical, but logical (Mey.), introducing in fact the first member of a conditional syllogism; comp. Rom. v. 15, and see Fritz. *in loc.* In such cases instead of diminishing, it really enhances the probability of the truth or justice of the supposition; comp. Phil. i. 22.

συνηγέρθητε τῷ Χρ.] *'ye were raised with Christ,'* scil. in baptism; not merely in a moral sense (De W.), which would render the injunction that follows somewhat superfluous: *εἰπὼν ὅτι ἀπεθάνετε σὺν Χρ., διὰ τοῦ βαπτίσματος δηλαδὴ, καὶ κατὰ τὸ σιωπώμενον δοὺς νοεῖν ὅτι καὶ συνηγέρθητε* (τὸ γὰρ βάπτισμα, ὥσπερ διὰ τῆς καταδύσεως θάνατον, οὕτω διὰ τῆς ἀναδύσεως τὴν ἀνάστασιν τυποῖ), νῦν εἰσάγει κ.τ.λ., Theoph.; comp. Usteri, *Lehrb.* II. 1. 3, p. 220. On the force and deep reality of these expressions of mystical union with Christ, comp. Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 164.

τὰ ἄνω] *'the things above,'* all things pertaining to the *πολίτευμα ἐν οὐρανοῖς*, Phil. iii. 20, and to the Christian's true home, ἡ ἄνω Ἱερουσαλὴμ, Gal. iv. 26; the contrast being τὰ ἐπὶ τῆς γῆς, ver. 2; comp. Pearson, *Creed*, Art. VI. Vol. I. p. 322 (ed. Burt.). οὗ ὁ Χρ. κ.τ.λ.] *'where Christ is, sit-*

ting at the right hand of God,' not exactly *'where Christ sitteth,'* Auth., as there are really two enunciations, *'Christ is there, and that in all the glory of His regal and judiciary power,'* οὐκ ἠρκέσθη δὲ τῷ ἄνω εἰπεῖν, οὐδὲ οὗ ὁ Χρ. ἐστίν· ἀλλὰ προσέθηκεν ἐν δεξιᾷ τοῦ Θεοῦ, ἵνα πλέον τι ἀποστήσῃ τὸν νοῦν ἡμῶν ἀπὸ τῆς γῆς, Theoph.; comp. Chrys. On the session of Christ at the right hand of God as implying indisturbance, dominion, and judicature, see Pearson, *Creed*, Art. VI. Vol. I. p. 328, and on its real and literal significance, Jackson, *Creed*, Book XI. 1. The student will find a good sermon on this text by Andrewes, *Serm.* VIII. Vol. II. p. 309—322 (A.-C. Libr.), and another by Farindon, *Serm.* XLII. Vol. II. p. 359 (Tegg).

2. τὰ ἄνω φρονεῖτε] *'mind the things above,'* expansion of the preceding command, φρονεῖν having a fuller meaning than ζητεῖν; they were not only *querere* but *sapere*. On the force of φρονεῖν, comp. notes on Phil. iii. 15, Beveridge, *Serm.* CXXXVII. Vol. VI. p. 172 (A.-C. Libr.), and esp. the able analysis of Andrewes, *Serm.* VIII. Vol. II. p. 315.

τὰ ἐπὶ τῆς γῆς] *'the things on the earth,'* all things, conditions, and interests, that belong to the terrestrial; comp. Phil. iii. 19, οἱ τὰ ἐπίγεια φρονούντες. There is here certainly not (a) any polemical allusion to the *earthly* rudiments of the false teachers (Theoph., Œcum.), for, as Meyer observes, the remaining portion of the Epistle is not anti-heretical but wholly moral and practical,—nor (b) any specially ethical allusion with ref. to ver. 5 (Estius),

ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.
 4 ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς
 σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

for the antithesis τὰ ἄνω obviously precludes all such limitation. The command is unrestricted and comprehensive, 'superna curate non terrestria;' see Calv. *in loc.*, and the sound sermon of Beveridge, above referred to, p. 169 sq.

3. ἀπεθάνετε γάρ] 'For ye died,' Alf., Wordsw., not 'ye are dead,' Auth., as the reference seems still to the past *act*, ch. ii. 20. Conyb. urges that the associated κέκρυπται shows that the aor. is here used for a perfect. Surely this is inexact; the aor. may, and apparently does, point to the *act*, the perfect to the *state* which ensued thereon and still continues. The nature of θνήσκω however is such as to preclude any rigorous translation on either side.

ἡ [ζωὴ ὑμῶν] 'your life,'—which succeeded after the ἀπεθάνετε; your real and true life,—not merely your 'resurrection life,' Alf. (τῆς ἡμετέρας ἀναστάσεως τὸ μυστήριον, Theod.), but, with the tinge of ethical meaning which the word ζωὴ from its significant antithesis to θάνατος always seems to involve (comp. Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 252), 'your inward and heavenly life,' of which Christ is the essence, and, so to speak, impersonation (ver. 4), and with whom it will at last receive all its highest developments, expansions, and realizations; comp. notes on 1 Tim. iv. 8. On the meaning of ζωὴ, see the good treatise of Olahausen, *Opusc.* Art. VIII. p. 187 sq., and on its distinction from βίος, Trench, *Synon.* § 27.

κέκρυπται σὺν τῷ Χρ.] 'hath been (and is) hidden with Christ;' its glory and highest characteristics are con-

cealed from view,—not merely 'laid up,' Alf., but shrouded in the depths of inward experiences and the mystery of its union with the life of Christ. When He is revealed, then the life of which He is the source and element will be revealed in all its proportions and all its blessed characteristics: the manifestation which is now at best only partial and subjective will then be objective and complete; comp. the thoughtful remarks of Delitzsch, *Bibl. Psych.* v. 3, p. 298.

ἐν τῷ Θεῷ] 'in God;' He is the element and sphere in which the ζωὴ is concealed: in Him, as φῶς οὐκ ὄντων ἀπρόσβιτον (1 Tim. vi. 16), as the Father in whom is the Eternal Son (John i. 18, xvii. 21), and with whom He for ever reigns (ver. 1), the life of which the Son is the essence lies shrouded and concealed. Considered in its *inherent* relations our ζωὴ is concealed ἐν Θεῷ; considered in its *coherent* relations it is concealed σὺν Χριστῷ; comp. Meyer *in loc.*, whose interpr. of ζωὴ ('das ewige Leben') however is narrow and unsatisfactory.

4. φανερωθῇ] 'shall be manifested;' scil. at His second coming, when He shall be seen as He is, and when His present concealment shall cease; οὔτε γὰρ ὑφ' ὑμῶν ὁράται, καὶ ὑπὸ τῶν ἀπλῶτων παντελῶς ἀγνοεῖται, Theod.; comp. 2 Pet. iii. 4.

ἡ [ζωὴ ὑμῶν] 'our Life,' almost 'being our Life,' the 'prædicatio,' as Daven. acutely observes, being 'causalis non essentialis.' Christ is here termed ἡ ζωὴ ἡμῶν, not however as being merely the author of it (Daven.), or the cause of it (Corn. a Lap.), much less 'in the character of it' (Eadie),

Mortify your members
and the evil princi-
ples in which ye once
walked: put off the old
man and put on the new, in which all are one in Christ.

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ 5
τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,

but as being—our Life *itself*, the essence and the impersonation of it; comp. Gal. ii. 20, Phil. i. 21. Thus Christ is termed ἡ ἐλπίς ὑμῶν, 1 Tim. i. 1 (comp. ch. i. 27), ἡ ἐλπίς ὑμῶν, Eph. ii. 14, where see notes.

The reading is very doubtful: ὑμῶν is adopted by *Rec.*, *Lachm.* (non marg.), and *Tisch.* with BD³D²E²KL; great majority of mss.; Syr. (both), al.; Or., Œcum., al. On the other hand, ὑμῶν is supported by CD¹E¹FGN; 5 mss.; Vulg., Clarom., Copt. [quoted by *Tisch.* for the other reading], Goth., Æth. (Pol. and Platt); many Latin and Greek Ff., *Lachm.* (marg.). As ὑμῶν is far less easy to account for than ὑμῶν, which might have come from ver. 3 or from the ὑμεῖς in the present verse, critical principles seem to decide in favour of the reading of the text.

καὶ ὑμεῖς]

'ye also;' ye Colossian converts as well as all other true Christians. The more verbally exact opposition would have been 'your hidden life' (comp. Fell); but this the Apostle perhaps designedly neglects, to prevent ζωὴ being applied, as it has been applied, merely to the resurrection life. It has been urged that this clause fixes that meaning to ζωὴ; but surely the avoidance of the regular antithesis seems to hint the very reverse; ὑμεῖς φανερ. is the natural sequel of your inward and heavenly life, and is its true development.

ἐν δόξῃ] 'in glory,' comp. Rom. viii. 17, ἐπερ συνῃσχομεν ἡ καὶ συνδοξασθῶμεν. The δόξα will be the issue, development, and crown, of the hidden life, and will be displayed both in the material (1 Cor. xv. 43) and immaterial portions of our composite

nature: 'hujus æternæ vitæ promissa gloria sita est in duplici stolâ; in stolâ animæ et stolâ corporis,' Daven. The conjunction of body and soul, soul and spirit, will then be complete, harmonious, and indissoluble; ζωὴ will become ἡ ὄντως ζωὴ, and will reflect the glories of Him who is its element and essence: comp. Olsh. *Opusc.* p. 195 sq.

5. Νεκρώσατε οὖν] 'Make dead then:;' 'as you died, and your true life is hidden with Christ, and hereafter to be developed in glory, act conformably to it,—let nothing live inimical to such a state, kill at once (aor.) the organs and media of a mere earthly life.' Οὖν is thus, as commonly, retrospective and collective ('ad ea quæ antea revera posita sunt lectorem revocat,' Klotz, *Devar.* Vol. II. p. 719), serving to enhance the pertinent reference of νεκρώσατε to the ἀπεθῆναι and ἡ ζωὴ ὑμῶν which have preceded.

τὰ μέλη ὑμῶν] 'your members,' the portions of your bodily organization (comp. Rom. vii. 5) *quæ* the instruments and media of sinfulness and lusts; comp. with respect to the precept, Rom. viii. 13, Gal. v. 24, and with respect to the image and form of expression, Matth. v. 29, 30. These are more specifically defined as τὰ ἐπὶ τῆς γῆς (comp. ver. 2), as limiting the sphere of their activities ('ubi asum habent pabulum,' Beng.), and as justifying the preceding command. The pronoun ὑμῶν is omitted by *Alf.* with BC¹N¹; 3 mss.; Clem., Orig., al., but retained with AC³DEFGKL⁴; nearly all mss. and Vv., and most editors. Though an insertion of the pronoun is not improbable, still the external testimony seems too prepon-

ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλο-
6 λατρεία, δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς

6. ἐπὶ τοὺς υἱοὺς τῆς ἀπειθ.] *Tisch.* and *Alf.* omit these words, and *Lachm.* encloses them in brackets, as they are not found in B; Sahid., Æth. (Pol., but not Platt); Clem. (1), Ambrosiast. (text). On the one hand, it is certainly possible that they may have been inserted from the parallel passage, Eph. v. 6; still, on the other, the overwhelming weight of external evidence, and the probability that in two Epp. where so much is alike even individual expressions might be repeated, seem to render the omission on such evidence more than doubtful.

derant to be set aside.
πορνείαν, ἀκαθαρσίαν] 'fornication, uncleanness;' specific and generic products of the τὰ μέλη τὰ ἐπὶ τῆς γῆς on the side of lust and carnality; comp. Eph. v. 3, and see notes on *Gal.* v. 19. There is no need to supply mentally νεκρώσατε (*Fritz. Rom.* Vol. I. p. 379), or to introduce paraphrastically a prep., 'a scortatione,' Æth.; the four accusatives stand in an appositional relation to τὰ μέλη κ.τ.λ., as denoting their evil products and operations; see Winer, *Gr.* § 59. 8, p. 470, and comp. *Matth. Gr.* § 432. 3.
πάθος, ἐπιθυμία κακὴν] 'lustfulness, evil desire;' further and more generic manifestations; comp. ἐν πάθει ἐπιθυμίας, 1 Thess. iv. 5. It does not seem proper, on the one hand, to extend πάθος to 'motus vitiosos, quales sunt ἐχθραί, ἐρεῖς, ζῆλοι, κ. τ. λ.,' Grot., or, on the other, to limit it to more frightful exhibitions of vice (*Rom.* i. 26, 27): it points rather, as the evolution of thought seems to require, to 'the disposition toward lust,' Olsh., 'libidinem,' Vulg., the 'morbum libidinis,' Beng.,—in a word, not merely to lust, but to lustfulness; πάθος ἢ λύσσα τοῦ σώματος, καὶ ὥσπερ πυρετὸς ἢ τραῦμα ἢ ἀλλῇ νόσος, Theoph. The last, ἐπιθυμία κακὴ, is still more inclusive and generic; ἰδοὺ γενικῶς τὸ πᾶν εἶπε, Chrys. On both words comp. Trench, *Synon.* Part II.

§ 37. τὴν πλεονεξίαν] 'covetousness,'—with the article, as being the notorious form of sin ('eine bekannte, hauptsächlich zu meidende Unsittlichkeit,' Winer, *Gr.* § 18. 8, p. 106) that ever preserves so frightful an alliance with the sins of the flesh. There seems no reason whatever to depart from the proper sense of the word; it is neither especially 'base gains derived from uncleanness' (comp. Storr, Flatt, al.), nor generically 'insatiabilem cupiditatem voluptatum turpium,' Est., 'the fierce longing of the creature,' Trench (*Synon.* § 24,—a very doubtful expansion), but simply 'covetousness,' 'inexplebilem appetitum animi quærentis divitias,' Daven. (comp. Theod., Theoph.), a sin that especially depends on the τὰ ἐπὶ τῆς γῆς ('maxime affigit ad terram,' Beng.), and makes, not sensational cravings *per se*, but the means of gratifying them, the objects of its interest; see esp. Müller, *Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 169 (Clark), and notes on *Eph.* iv. 19.
ἣτις ἐστὶν εἰδωλ.] 'the which is, seeing it is, idolatry;' explanatory force of ὅστις, see notes on *Gal.* iv. 24. The remark of Theod. is very pertinent, ἐπειδὴ τὸν μαμμωνᾶ κύριον ὁ σωτὴρ προσηγόρευσε διδάσκων ὡς ὁ τῷ πάθει τῆς πλεονεξίας δουλεύων ὡς θεὸν τὸν πλοῦτον τιμᾶ. The very improbable reference of ἣτις to μέλη (*Harl. on*

τῆς ἀπειθείας ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε 7
ἐζήτε ἐν τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, 8

Eph. v. 5), or to all that precedes (Heinr.), is rightly rejected by Winer, *Gr.* § 24. 3, p. 150.

6. δὲ δ'] 'on account of which sins,' clearly not δι' αὐτὰ, so. μέλη (Bähr), but in ref. to 'peccata præcedentia aliaque flagitia,' Grot.: comp. notes on *Eph.* v. 6. The reading is doubtful: δ is found in C¹D¹E¹FG; Clarom., Sang.; δ in ABC²D²D³E³KLN; al., and is appy. rightly adopted by *Lachm.* (non marg.), and *Tisch.*, after *Rec.* Though an emendation is not improbable, the preponderance of external evidence seems too distinct to be safely set aside.

ἔρχεται] 'doth come,' emphatic, both in position and tense. The present hints at the enduring principles of the moral government of God; see notes on *Eph.* v. 5.

ἡ ὁργὴ τοῦ Θεοῦ] Not only here, but hereafter; καὶ ἡ μέλλουσα ὁργὴ καὶ ἡ ἐν τῷ νῦν αἰῶνι πολλάκις καταλαμβάνουσι τοὺς τοιοῦτους, Theoph. Meyer rejects this more inclusive reference, but without sufficient reason; see notes on *Eph.* v. 6.

τοὺς υἱοὺς τῆς ἀπειθ.] 'the sons of disobedience,' those who reject and disobey the principles and practice of the Gospel; see notes on *Eph.* v. 6, where the same expression occurs in the same combination, and on the force of the Hebraistic circumlocution, notes on *id.* ii. 2.

7. ἐν οἷς] 'among whom,' soil. υἱοὺς τῆς ἀπειθείας,—not neuter 'in which,' in ref. to the foregoing vices: see *Eph.* ii. 3, ἐν οἷς καὶ ἡμεῖς πάντες ἐνεστράφημεν, which, with the present longer reading, seems to leave no room for doubt. The objection of Olsh., that the Colossians were *still* walking among the υἱοὶ τῆς ἀπειθ. as converts, seems easily answered by observing

that περιπατεῖν, St Paul's favourite verb of moral motion (only used by him here and 2 Thess. iii. 11 with ἐν and dat. of persons), seems always employed by him to denote an actual participation in a course or manner of life; contrast John xi. 54.

ἐζήτε ἐν τούτοις] 'ye were living in these sins,' 'these sins were the sphere of your existence and activities;' the verb ἐζήτε referring to the preceding ἀπεθ. (ver. 3), and its tense portraying the then continuing state; comp. Jelf, *Gr.* § 401. 3. Huther and others regard τούτοις as masc.: this does not seem satisfactory, as ὅτε ἐξ. would be but a weak and tautologous explanation of the preceding ἐν οἷς περιπατεῖτε, and as ζῆν ἐν (except in its deeper meanings, e.g. ζῆν ἐν Χρ. κ.τ.λ., Rom. vi. 11, Gal. ii. 20) is always used by St Paul with *things*; comp. ch. ii. 20, Rom. vi. 2, Gal. ii. 20, Phil. i. 22. See the exx. collected by Kypke (*Obs.* Vol. II. p. 327), ζῆν ἐν Ὀδυσσεύει, ἐν φροντισί, ἐν λόγοις, ἐν ἀρετῇ, ἐν φιλοσοφίᾳ κ.τ.λ., in all of which the non-personal substantives similarly define the sphere to which the activities of life were confined; see also exx. in Wetst. *in loc.* The reading of *Rec.* αὐτοῖς [D²E²FGKL] has insufficient critical support.

8. νυνὶ δὲ ἀπόθεσθε] 'but now lay aside;' emphatic exhortation suggested by their present state, the forcible νυνὶ (Hartung, *Partik.* Vol. II. p. 24) standing in sharp opposition to the preceding ποτε, ὅτε. On the figurative ἀπόθεσθε, opp. to ἐνδύσασθε, comp. notes on *Eph.* iv. 22. The translation of Eadie, 'ye too have put off,' perhaps suggested by a misunderstanding of Auth., can only be regarded as an oversight; such mis-

ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ
9 στόματος ὑμῶν, μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσά-

takes however seriously weaken our confidence in this otherwise useful writer as a sound grammatical expositor.

καὶ ὑμεῖς] 'ye also,' ye as well as other Christians; the καὶ putting them here in contrast with their fellow-converts, as in ver. 7 with their fellow-heathens; comp. notes on Phil. iv. 12.

τὰ πάντα] 'them all,' all previously (τούτοις, ver. 7) and hereafter mentioned. Winer (*Gr.* § 18. 1, p. 98) appears to refer τὰ πάντα, with an intensive force, only to what had been already adduced: the enumeration which follows seems to require from it a more comprehensive and prospective reference; see Meyer *in loc.* So similarly Syr., Goth. (*Æth.* omits), 'hæc omnia' (comp. Theod.), except that this is perhaps too exclusively prospective.

ὀργήν, θυμόν] On these two words, the former denoting the more settled state, the latter the more eruptive and temporary, see notes on Eph. iv. 31, and Trench, *Synon.* § 37; add also *Æcum.*, who correctly remarks, ἔστι γὰρ θυμὸς... ἐξ᾽ ἧς τις καὶ ἀναθυμίασις ὀξεῖα τοῦ πάθους, ὀργὴ δὲ ἑμμονος λύπη. κακίαν] 'malice,' 'badness of heart,' the evil habit of the mind, as contrasted with πονηρία, which is the more definite manifestation of it; comp. Eph. iv. 31, and Trench, *Synon.* § 11.

βλασφημίαν may be either against God or against men, according to the context (see notes on 1 Tim. i. 13); here the associated vices seem to limit the reference to the latter; τὰς λοιδορίας οὕτω λέγει, Theoph.; see notes on the very similar passage, Eph. iv. 31.

αἰσχρολογίαν] 'coarse, reproachful, speaking.' It is somewhat doubtful

whether we are to adopt (a) the more limited meaning 'turpiloquium,' *Clarom.*, sim. *Vulg.*, *Syr.*, 'aglaitivaurdein,' *Goth.*, 'turpitude,' *Æth.*; or (b) the more general 'foul-mouthed abusiveness,' Trench, *Synon.* § 34 (comp. *Copt.*, where however it seems to be confounded with *μωρολογία*), 'schandbares Reden,' Meyer. As αἰσχρολ. is an *ἀρ. λεγόμεν.* in *N.T.*, and does not occur in *LXX*, and as both interpretations have good lexical authority,—the former, *Xen. de Rep. Laced.* v. 6, *Poll. Onomast.* iv. 106, *Clem.-Alex. Ped.* ii. 6, comp. *Suicer, Thesaur.* s.v. Vol. I. p. 136, *Raphel, Annot.* Vol. II. p. 535; the latter, *Polyb. Hist.* viii. 13. 8, and *xxx. 10. 4*, where it is associated with *λοιδορία*,—the context alone must decide. As this appy. refers mainly to sins against a neighbour (comp. ver. 9), the balance seems in favour of (b), according to which αἰσχρολ. will be an extension of βλασφ., and will imply all coarse and foul-mouthed language, whether abusive or otherwise.

ἐκ τοῦ στ. ὑμῶν is not to be referred solely to αἰσχρολ. (*Æth.*), but to the two preceding substantives, ἀπόθεσθε being mentally supplied. It seems doubtful whether the addition marks specially the pollution (ῥυπαί γὰρ τὸ εἰς δοξολογίαν Θεοῦ πεποιημένον στόμα, *Æcum.*, comp. *Chrys.*), or the unsuitableness (Mey.) of the actions which are here described: the latter is perhaps slightly the most probable; comp. *James* iii. 10.

9. μὴ ψεύδεσθε] 'do not lie,' pres., do not indulge in the practice. The addition εἰς ἀλλήλους specifies the objects toward which the practice was forbidden (compare Winer, *Gr.* § 49. a. c. δ, p. 353), and stamps it as a

μενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,
καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπί- 10

social wrong; see Eph. iv. 25, and notes *in loc.* On the frightful character of untruthfulness, and its evolution from selfishness and lust, see esp. Müller, *Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 171 sq. (Clark).

It seems best with *Lachm.*, *Tisch.*, and appy. most modern editors, to place only a comma between ver. 8 and 9. ἀπεκδυσάμενοι] 'seeing that ye have put off,' Auth.; causal participle, giving the reason for the precept, and in point of time prior to (Mey.), not contemporaneous with ('exspoliantes,' Vulg., Clarom.) the preceding aor. imper. ἀπόθεσθε. Such a reference is not superfluous or inappropriate (De W.); the part. serves suitably to remind them that the conditions into which they had now entered rendered a selfish and untruthful life a self-contradiction. 'To consider ἀπεκδ. as beginning a new period, interrupted, and resumed in ver. 12, as Hofm. *Schriftb.* Vol. II. 2, p. 268, seems very harsh and improbable. On the double compound ἀπεκδ. see notes on chap. ii. 15. τὸν παλαιὸν ἄνθρ.] 'the old man;' not merely τὴν προτέραν πολιτείαν, Theod., but, with a more individualizing reference, our former unconverted self, our state before regeneration; see notes on Eph. iv. 22. Davenant (comp. Calv.) refers the term to the 'insita naturæ nostræ corruptio,'—a special and polemical reference, to which the context, which seems to point simply to their ante-Christian, as contrasted with their present state (πότε, νυνί, ver. 7, 8), appears to yield no support.

σὺν ταῖς πρ. αὐτοῦ] 'with his deeds,' slightly explanatory, marking the practical character of the developments of the παλαιὸς ἄνθρωπος; comp. Gal.

v. 24. Calvin well says, 'notandum est veterem hominem ab operibus suis, tanquam arborem a fructibus, discerni.'

10. καὶ ἐνδ. τὸν νέον] 'and have put on the new man;' closely connected with the preceding clause, and presenting on the positive side the act succeeding to the ἀπεκδ. on the negative. The term νέος stands here in contrast with παλαιός as marking the newly-entered and fresh state of spiritual conditions after conversion and regeneration. In Eph. iv. 24 the term is καινός, as marking rather the new state in respect of quality; comp. Tittmann, *Synon.* I. p. 59, notes on Eph. iii. 16, iv. 24, and Trench, *Synon.* Part II. § 10.

It is not improbable that the reference in the two passages is slightly different, in Eph., as the hortatory tone suggests, the ref. is primarily to *renovation*; here, as the argumentative allusion seems to imply, primarily to *regeneration*, yet in neither, as the noticeable combinations (ἀναγεοῦσθαι...καινὸν ἄνθρ., τὸν νέον τὸν ἀνακαίν.) further suggest, is the reference exclusive. On the distinction, see Waterl. *Regen.* Vol. IV. p. 433 sq., comp. Trench, *Synon.* § 18.

τὸν ἀνακαίν.] 'who is being renewed;' characteristic, not merely of ἄνθρωπον (De W.), but of the νέον ἄνθρωπον, as the prominence of the epithet clearly requires. This process of ἀνακαίνωσις, of which the *causa instrumentalis* and agent (Tit. iii. 5, comp. Eph. iv. 23) is the Holy Spirit, is represented as continually going on; comp. 2 Cor. iv. 16, ὁ ἔσω ἡμῶν (ἄνθρ.) ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. The prep. ἀπὸ appears to mark restoration to a former, not necessarily a primal state; see Winer, *de Verb.* Comp. III. p. 10, comp. notes on Eph.

11 γινωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὅπου οὐκ ἐνι
Ἑλλην καὶ Ἰουδαίος, περιτομή καὶ ἀκροβυστία, βάρ-

iv. 23. εἰς ἐπίγνωσιν] 'unto full knowledge,' appy. of God, and the mystery of redemption (τοῦ Θεοῦ καὶ τῶν θείων, Theoph.); comp. ch. i. 9, ii. 2, Eph. i. 17; 'in eo ergo quod ait qui renov. in agnitionem, demonstravit quoniam ipse ille qui ignorantiae erat ante homo, id est ignorans Deum, per (?) eam quae in eo est agnitionem renovatur, agnitio enim Dei renovat hominem,' Iren. *Hær.* v. 12. 4. On the full meaning of ἐπίγν. ('accurata cognitio'), see notes on Eph. i. c., and comp. on Col. ii. 2. This was the object towards which the ἀνακαυν. tended (not the sphere in which, Auth., Copt.),—the result which it was designed to attain; comp. Eph. iv. 13. κατ' εἰκόνα κ. τ. λ.] 'after the image of Him who created him.' After a comparison with the similar and suggestive passage Eph. iv. 24, there can scarcely be a doubt that this clause is to be connected with ἀνακαυν., not with ἐπίγνωσιν (Meyer, comp. Hofmann, *Schriftb.* Vol. i. p. 252),—a construction grammatically admissile (comp. Winer, *Gr.* § 20. 4, p. 126), but not exegetically satisfactory. Κατὰ will thus point to the 'norma' or model (notes on Gal. iv. 28), and the εἰκὼν τοῦ κτίστ. to the image of God (Theod.), not of Christ (Chrys.; comp. Müller, *Doctr. of Sin*, Vol. II. p. 392, Clark), in which the first man was created, which was lost by sin, but 'is to be restored again by a real though not substantial change,' Pearson, *Creed*, Art. II. Vol. I. p. 149 (ed. Burt.); 'in eo quod dicit secundum imag. conditoris, recapitulationem manifestavit ejusdem hominis qui in initio secundum imaginem factus est Dei,' Iren. *Hær.* v. 12. 4, comp. Delitzsch, *Bibl. Psychol.* II. 2, p. 51,

who conceives that with the spiritual a physical depravation of the image was also included. This reference to a restoration of the image of God in the first creation has been sometimes deemed an idea foreign to Scripture (comp. Müller, *Doctr. of Sin*, IV. 3, Vol. II. p. 393, Clark): this however does not seem to be the case; see notes on Eph. iv. 24, and the passages collected from the early eccl. writers in Bull, *Engl. Works*, Disc. v. p. 478 sq., and esp. p. 492. On the meaning of εἰκὼν, see Trench, *Synon.* § 15. αὐτόν] Scil. τὸν νέον ἀνθρ.; not merely ἀνθρ. (De W.), which seems opposed to the logical and grammatical connexion, and is not required by the preceding interpretation. Whether God be defined as ὁ κτίσας in ref. to the first or to the second creation (ἀνάκτισις, Pearson, *Creed*, Vol. II. p. 80, Burt.) does not alter the doctrinal truth involved in the words—'quod perdidimus in Adam, id est secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu recipimus,' Iren. *Hær.* III. 18. 1.

11. ὅπου] 'where;' 'quâ in re' ('apud quem,' Æth.), scil. in which condition of ἀπέκδοσις of the old and ἐνδύσις of the new man; comp. Xen. *Mem.* III. 5. 1, and Kühner in *loc.*, cited (but incorrectly) by Meyer. οὐκ ἐνι] 'there is not;' see notes on Gal. iii. 28, where the grammatical character of this contraction is briefly discussed.

Ἑλλην καὶ Ἰουδ.] 'Greek and Jew;' antithesis involving national distinctions, followed by a second (περιτ. καὶ ἀκρ.) involving ritual characteristics, and by a climax (βάρβ., Σκύθ.) in ref. to habits and civilization ('Scythæ barbaris barbariores,' Beng., βαρὰ τῶν

βαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν
πᾶσιν Χριστός.

Put on mercy, be forgiving and loving, and let the peace of God rule in you. Sing aloud, and in your hearts to God, and give thanks.

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ 12
Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχχνα

θῆρων διαφέροντες, Joseph. *contr. Ap.* II. 37; see exx. in Wetst. *in loc.*), and lastly by a third unconnected antithesis (δοῦλος, ἐλεύθ.) involving social relations. There are several variations of reading in this verse derived from the similar passage Gal. iii. 28. After ἐν D¹EFG; Clarom., Aug., Boern., add ἄρσεν καὶ θῆλυ. The addition of καὶ by D¹EFG after βάρβ. seems a clear interpolation, thus rendering the testimony of the same MSS. of doubtful value in the next clause. Also between δοῦλ. and ἐλεύθ. Lachm. inserts καὶ, with AD¹EFG: 3 mss.; Vulg., Clarom., al.: the external authority is fair, but the probability of a conformation to the preceding clauses is very great. To insert 'and' in transl. (Scholef. *Hints*, p. 113) seems quite unnecessary.

ἀλλὰ τὰ πάντα κ.τ.λ.] 'but CHRIST is all, and in all'; similar in meaning to πάντες... ὑμεῖς εἰς ἐστέ ἐν Χρ. Ἰησ., Gal. iii. 28, but with a somewhat more comprehensive enunciation: 'Christ' (placed with emphasis at the end, Jelf, *Gr.* § 902. 2) is the aggregation of all things, distinctions, prerogatives, and blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself; πάντα ὑμῶν ὁ Χριστὸς ἐσται, καὶ ἀξίωμα καὶ γένος, καὶ ἐν πᾶσιν ὑμῶν αὐτός, Chrys. For examples of εἶναι τὰ πάντα or πάντα [as ACN¹; many mss., in this place] in ref. to an individual, see the very large collection in Wetst. on 1 Cor. xv. 28.

12. Ἐνδύσασθε οὖν] 'Put on then;' exhortation naturally following from the fact that the νέος ἄνθρωπος which

involved all the above blessings had been put on; 'as you have put on the new man, put on all its characteristic qualities.' The οὖν has thus apparently more of its reflexive force, 'igitur,' not 'ergo' (Vulg.), 'it takes up what has been said and continues it,' Donalds. *Cratyl.* § 192; comp. notes on *Phil.* ii. 1.

ὡς ἐκλ. τοῦ Θεοῦ] 'as chosen ones of God;' as being men who enjoy and value so great and so singular a blessing as to have been called out of heathen darkness to the knowledge of Christ; comp. Tit. i. 1. Meyer acutely calls attention to the fact that ὡς ἐκλεκτοὶ echoes the preceding argumentative ἀπεκδυσ., and thus stands in logical and exegetical connexion with what precedes. Τοῦ before Θεοῦ is omitted by AD¹FG; al. (Lachm.).

ἅγιοι καὶ ἡγαπημ.] It is doubtful whether these two words are to be regarded as used substantively ('ut sancti et dilecti,' Æth.-Pol. but not Platt), and as co-ordinate to, or as simple predicates to the preceding ἐκλεκτοὶ τοῦ Θεοῦ. The pure substantival use of the latter expression in St Paul's Epp. (Rom. viii. 33, Tit. i. 1, comp. 2 Tim. ii. 10), coupled with the fact that the force of the exhortation rests on their character as ἐκλεκτοὶ, not as being ἅγιοι καὶ ἡγαπ., renders the latter connexion most plausible; so Beng., and after him Mey., and the majority of modern editors and expositors. Chrys. and Theoph. appear, to have regarded them as three attributes; so Daven., Huther, al.

σπλάγχχνα οἰκτιρμοῦ] 'tender mercies of compassion;' 'bowels which are charac-

οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραῖτητα,
13 μακροθυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι

terized by, are the seat of mercy,' the gen. being that of the 'predominating quality,' and probably falling under the general head of the gen. *possessivus*; see Scheuerl. *Synt.* § 16. 3, p. 115, and comp. Luke i. 78, σπλάγχνα ἐλέους. The expression is probably a little more emphatic than the simple οἰκτιρμοί (Heb. x. 28), or the more common ἔλεος: οὐκ εἶπεν ἔλεος, ἀλλ' ἐμφαντικώτερον διὰ τῶν δύο, Chrys.; comp. Fritz. *Rom.* Vol. II. p. 315. For examples of the tropical use of σπλάγχνα, which however is here not necessarily required (comp. Mey.), see Phil. i. 8, ii. 1, and notes in locc. The plural οἰκτιρῶν (*Rec.*) has only the support of K; mss.; Theod., al., and is rightly rejected by *Lachm.* and *Tisch.* χρηστότητα]

'kindness;' 'benevolence and sweetness of disposition as shown in intercourse with one another;' joined in Tit. iii. 4 with φιλανθρωπία, and in Rom. xi. 22 opp. to ἀποστομία; see notes on Gal. v. 22.

ταπεινοφροσ.] 'lowliness of mind,' the thinking ourselves lowly because we are so; ὃν ταπεινὸς ἦς, καὶ ἐννοήσης τίς ὢν πῶς ἐσώθης, ἀφορμὴν πρὸς ἀρετὴν λαμβάνεις τὴν μὴμην, Chrys. on Eph. iv. 2, here more exact than in his definitions collected in Suicer, *Thesaur.* s.v. On the true meaning of this word see the valuable remarks of Neander, *Planting*, Vol. I. p. 483, Trench, *Synon.* § 42, and notes on Eph. iv. 2. πραῖτητα] 'meekness,' in respect of God, as well as toward one another; see notes on Gal. v. 23, and on Eph. iv. 2, in which latter passage it occurs in exactly the same position with respect to ταπειν. and μακροθυμία. Eadie objects to the primary reference to God, but appy. without sufficient

reason: that πραῖτης is frequently used in purely human relations is quite true (comp. Tit. iii. 2, πραῖτ. πρὸς πάντας ἀνθρώπους), but that its basis is a meek acceptance of God's dealings with us seems clearly shown in Matth. xi. 29, where it is an attribute of the Saviour, and in Gal. vi. 1, and perhaps 1 Cor. iv. 21 and 2 Tim. ii. 25, where a sense of dependence on God forms the very groundwork of the exhortation. In such passages mere gentleness seems quite insufficient. The form πραῖτ. (*πραῖτ. Rec.*) is here supported by ABCN. On μακροθυμία opp. to ὀξύθυμία (comp. James i. 19), see notes on Eph. iv. 2.

13. ἀνεχόμενοι ἀλλ.] 'forbearing one another;' exhibition of the last two, and perhaps more particularly of the last of the above-mentioned virtues; comp. Eph. iv. 2, μετὰ μακροθ., ἀνεχόμενοι ἀλλ. ἐν ἀγάπῃ. There does not seem any necessity for enclosing the whole verse (*Griesb., Lachm., Buttm.*), nor even καθὼς καὶ—ὁμοίως (*Winer, Gr.* § 64, ed. 5), in a parenthesis. The structure and sequence of thought are uninterrupted; while the first participle expands the preceding substantives, the second is enhanced by an adverbial clause which in its second member carries with it the preceding participle χαριζόμενοι; see *Winer, Gr.* § 62. 4, p. 499, ed. 6.

χαριζόμενοι ἑαυτοῖς] 'forgiving each other;' comp. Eph. iv. 32. The change to the reflexive pronoun in two members so perfectly similar (Eph. l. c. is a little different) is perhaps not accidental; while ἀλλήλων marks an act to be done by one Christian to his fellow Christian, ἑαυτοῖς may suggest the performance of an act faintly resembling that of Christ's, namely, of

ἐαυτοῖς, ἐάν τις πρὸς τινὰ ἔχῃ μομφήν, καθὼς καὶ
ὁ Χριστὸς ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς ἐπὶ 14

each one toward all,—yea even to themselves included ('vobis ipsis,' Vulg.), Christians being members of one another; *ὅσα ἂν ἐν τῷ εὐεργετεῖν ποιῶμεν ἐτέρους, καλῶς ταῦτα, καὶ διὰ τὸ τέλος καὶ διὰ τὸ συσσωμῶν ἡμᾶς εἶναι, μᾶλλον εἰς ἡμᾶς ἀναφέρεται*, Origen on *Eph.* l. c. (Cramer, *Cat.* Vol. I. p. 311), but perhaps more appropriate here than there.

μομφήν] '(ground of) blame.' This form is an ἀπαξ λεγόμεν in the N. T., but, especially in combination with ἔχω, sufficiently common in classical Greek; see exx. in Wetst. *in loc.*, and in Rost u. Palm, *Lex.* s.v. The glosses μέμψω [D¹ E¹] and ὀργήν [FG] are obviously suggested by the non-appearance of the word elsewhere in the N. T. or in the LXX.

καθὼς καὶ ὁ Χρ. κ.τ.λ.] 'even as Christ also forgave you;' comp. ch. ii. 13, where the same divine act is, as it would seem, similarly attributed to Christ; contrast *Eph.* iv. 32, where it is referred to ὁ Θεὸς ἐν Χρ. Καθὼς (comp. notes on *Gal.* iii. 6), associated with the καὶ of comparison (Klotz, *Devar.* Vol. II. p. 635) and balanced by the following οὕτως καὶ, here simply introduces an example (μυμείσθε τὸν Δεσπότην, Theod.): in *Eph.* l. c., as the imperatival structure suggests, it has more of an argumentative tinge; see notes *in loc.* The reading is doubtful: Κύριος is adopted by *Lachm.* with ABD¹FG; 1 ms.; Vulg., Clarom., al.; Aug., al., but is not improbably due to some attempts at conformation to *Eph.* iv. 32, ⁸¹ actually reads Θεός. καὶ ὑμεῖς] Soil. χαρίζεμενοι, the structure remaining participial; see Winer, *Gr.* § 62. 4, p. 499. The principal Vv.,

Syr. (ܐܘܬܐܢܐ [condonate]), Cla-

rom. ('ita et vos facite'), Goth. ('tau-jaip'), Æth. ('facite'), and Theod., supply the imperative, which in some MSS. [D¹E¹FG; Clarom.; al., ποιείτε] is actually expressed: this however certainly seems to be at variance with the structure, and interrupts the otherwise easy sequence of clauses; so rightly De Wette and Meyer. On the double καὶ in sentences composed of correlative members, see Klotz, *Devar.* Vol. II. p. 635, and notes on *Eph.* v. 23, where the usage is briefly investigated.

14. ἐπὶ πᾶσιν δὲ τοῖς] 'but over all these things;' not, as in *Eph.* vi. 16 (see notes *in loc.*), with a simple force of accession or superaddition, Syr. ܥܡ ܗܝܝܬܐ ܕܗܝܝܬܐ [cum his

omnibus], Æth., but, as the more distinct expression and esp. the foregoing image seem to require, with a semi-local force ('super,' Vulg., 'ufar,' Goth.), the dative with ἐπὶ as usual conveying the idea of closer and less separable connexion; see notes on *Eph.* ii. 20. Love toward all (comp. notes on *Phil.* i. 9) was thus to be the garb put on over all the other elements in the spiritual ἐκδυσίς.

8] 'which (element);' neuter, the antecedent being viewed under an abstract and generalized aspect; see Jelf, *Gr.* § 820. 1, Krüger, *Sprachl.* § 61. 7. 9. The reading is not perfectly certain; *ἡ*ris (*Rec.*) is not without support [D¹D²E²EKL²]; appy. all mss.; many Ff.], and is certainly in accordance with St Paul's explanatory use of the indef. relative in similar passages; still the probability of a grammatical gloss seems here so great, that the reading of *Lachm.* and *Tisch.* is to be distinctly preferred. 'Oς is the reading of D¹N¹.

πᾶσιν δὲ τούτοις τὴν ἀγάπην, ὃ ἐστὶν σύνδεσμος
15 τῆς τελειότητος. καὶ ἡ εἰρήνη τοῦ Χριστοῦ βρα-

σύνδεσμος τῆς τελειότητος] 'the bond of perfectness,' Auth.; not 'complete-ness,' Alf., which would be a more suitable transl. of ὁλοκληρία; comp. Trench, *Synon.* § 22. The genitival relation has been somewhat differently explained; the abstract gen. may be (a) the gen. of *quality*, in which case τελειότης would be little more than an epithet, 'the most perfect bond,' Hamm, Grot., and even Green, *Gr.* p. 247; (b) the gen. of *content*, 'amor complectitur virtutum universitatem,' Beng., comp. Bull, *Exam. Cens.* II. 5, — τῆς τελειότητος marking that which the σύνδ. inclosed within it, De W., Olsh., comp. Usteri, *Lehrb.* II. I. 4, p. 242; or (c) the gen. *objecti*, τῆς τελειότητος being that which is held together by it, and on which it exercises its conjunctive power; πάντα ἐκεῖνα αὕτη συσφίγγει, Theoph.: so Chrys., Theod., appy.

Syr. ܠܒܐ [cinctorium], and more

recently Steig. and Meyer. Of these (c) has clearly the advantage, as not involving either a doubtful gen., or an unsatisfactory if not indemonstrable meaning of σύνδεσμος (comp. Mey.); as however it assigns a questionable collective force to τελειότης, scil. τὰ τὴν τελειότητα ποιοῦντα, Chrys., Theoph., it seems more exact to regard the gen. as (d) a gen. *subjecti* belonging to the general category of the gen. *possess.*; love is the bond which belongs to, is the distinctive feature of perfection: contrast Eph. iv. 2, and comp. notes *in loc.*

The omission of the article may be due to the verb substantive; see Middleton, *Gr. Art.* III. 3. 2, p. 43 (ed. Rose).

15. ἡ εἰρήνη τοῦ Χρ.] 'the peace of Christ,' gen. *auctoris*, or perhaps rather *originis* (Hartung, *Casus*, p. 17,

see notes on ch. i. 23), 'the peace which comes from Him who is our peace' (Eph. ii. 14), and who solemnly left His peace to His church' (John xiv. 27); ἐκεῖνον (εἰρήνην) ἣν ὁ Χριστὸς ἀφῆκεν αὐτοῖς, Chrys. The peace of Christ must not be restricted merely to ὁμόνοια, though this is appy. the more immediate reference in the present passage, but includes that deep peace and tranquillity which is His blessed gift, and emanates from His atoning death on the Cross; comp. εἰρήνη Θεοῦ, Phil. iv. 7, in which the idea is substantially the same, except that perhaps peace is there contemplated in its antithesis to anxious worldliness (see notes *in loc.*), while here it is rather opposed to the hard, unloving, and unquiet spirit that wars the union of the ἐν σώμα. The reading Θεοῦ (*Rec.*) is supported by C⁹D⁸ EKL⁸; nearly all mss.; Goth., al., but in all probability is a correction.

βραβεύω] 'rule,' ܠܒܐ [ducat, regat] Syr., 'sit gubernatrix,' Beza. The verb βραβεύειν [βρα=προ, see notes on Phil. iii. 14] has here received different explanations, 'exultet,' Vulg., Goth., 'stabiliatur,' Copt., Æth., 'abundet,' Clarom., all perhaps endeavouring to retain some shade of the original meaning (ἀγωνοθετοῦσαν τε καὶ βραβεύουσιν, Theod.), but obscuring rather than elucidating it. The later and secondary meaning 'administrare,' 'gubernare,' Hesych. ܠܒܐ-νέσθω (Raphel, *Annot.* Vol. II. p. 533 sq., and Schweigh. *Lex. Polyb.* s. v.), seems here the most simple and natural; 'let the peace which comes from Christ order all things in your hearts.' For confirmation of this later meaning, see also the exx. collected by

βενέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε
ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. Ὁ λόγος 16
τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐκ πάσῃ

Krebs (*Obs.* p. 343) and Loesn. (*Obs.* p. 373), one of the most pertinent of which is Joseph. *Antiq.* iv. 3. 2, πάντα σὴ προνοία διοικεῖται καὶ . . . κατὰ βούλησιν βραβεύμενον τὴν σὴν εἰς τέλος ἐρχεται, where the association with διοικεῖσθαι renders the meaning very distinct. On the use of καρδία to denote man in his inner relations, see Beck, *Seelenl.* iii. 23, p. 80, comp. p. 107.

εἰς ἣν καὶ ἐκλήθ.] 'unto which [almost, for unto it (see notes on ch. i. 25, 27)] ye were also called,' unto the enjoyment and participation of which, the εἰς marking the immediate (not ultimate) object of the καλεῖν (1 Cor. i. 9, 1 Tim. vi. 12), and thus differing but little from ἐπὶ with dat., by which Chrys. here explains it. The latter perhaps involves more the idea of approximation (Donalds. *Cratyl.* § 172), the former of direction. The ascensive καὶ marks the κλήσις as also having the same object as the Apostle's admonition.

ἐν ἐνὶ σώματι] 'in one body,' i.e. so as to abide in one body; not marking the object contemplated, 'ut unum essetis corpus' (comp. Grot.), nor the manner of the calling (Steig., comp. 1 Cor. vii. 15), but, as the more concrete term seems to require, simply the result to which it tended; ὡκονόμησεν ὁ Χρ. τοὺς πάντας ἐν σῶμα ποιῆσαι, *Œcum.*; comp. Eph. ii. 16, and Winer, *Gr.* § 50. 5, p. 370.

καὶ εὐχάρ. γίν.]] 'and be (become) thankful,' 'grati,' *Vulg.*, scil. to God (Chrys., *Theoph.*) as ὁ καλῶν (see notes on Gal. i. 6), less probably to Christ, as Theod. and expressly Syr. (which however omits τοῦ Χρ. in the

next clause) and Æth. The meaning 'amabiles,' εὐχάριτοι (Olsh.), though lexically defensible (comp. Xen. *Œcon.* v. 10), seems here wholly inappropriate. Εὐχαριστία was a duty ever foremost in the thoughts of the great Apostle, 1 Thess. v. 18; observe his frequent use of εὐχαριστεῖν (25 times) and εὐχαριστία (12 times), the latter of which only occurs thrice elsewhere (Acts xxiv. 3, Rev. iv. 9, vii. 12) in the whole N.T. For a good sermon on the whole of the verse, see Frank, *Serm.* li. Vol. ii. p. 394 (A.-C. Libr.): and on the duty in general, Barrow, *Serm.* viii. ix. Vol. i. p. 179 sq. (ed. Oxf.).

16. Ὁ λόγος τοῦ Χρ.] 'The word of Christ,' as delivered in the Gospel, Χριστοῦ being the gen. *subjecti*, the word spoken and proclaimed by Him, 1 Thess. i. 8, iv. 15, 2 Thess. iii. 1; comp. Winer, *Gr.* § 30. 1, p. 158. It is perfectly unnecessary, with *Lachm.*, to enclose this clause in brackets. The previous more general exhortations to love and peace, which conclude with εὐχάρ. γίνεσθε, are suitably accompanied by a more special one which shows the efficacy of the Gospel in such respects, and more fully expands the last precept; παρανέσας εὐχαρίστους εἶναι καὶ τὴν ὁδὸν δεικνύσαι, Chrys.

ἐνοικεῖτω ἐν ὑμῖν πλ.] 'dwell within you richly,' surely not 'among you,' *Luth.*, *De W.*, which would tend to obliterate the force of the compound, nor 'in you as a Church,' *Mey.*, *Alf.*, which really comes to the same thing,—but as usual, 'within you' (τὴν τοῦ Χρ. διδασκαλίαν ἐν τῇ ψυχῇ περιφέρειν *del.* Theod.), 'in your hearts,' the out-

σοφία διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς,
ὕμνοις, ᾠδαῖς πνευματικαῖς, ἐν τῇ χάριτι ᾗδοντες ἐν ταῖς

16. ἐν ταῖς καρδίαις] So *Griesb., Scholz, Lachm.*, with ABCD¹FGN; 10 mss.; appy. all Vv.; Chrys., Theod. (comm.); Lat. Ff. The reading ἐν τῇ καρδίᾳ (*Rec., Tisch.* ed. 2, 7) is (a) so feebly supported,—only by D³EKL (MSS. here of doubtful authority from showing other traces of conformation to Eph. v. 19); nearly all mss.; Clem., Theod. (text), al., and (b) so very probably an assimilation to Eph. l. c. (E however there reads ἐν ταῖς καρδίαις), that it is difficult to conceive what principle, except that of opposition to *Lachm.*, induced *Tisch.* to retain so very questionable a reading, and to reverse the judgment of his first edition.

coming and manifestation of which was to be seen in the acts described by the participles. Compare Rom. viii. 11, 2 Cor. vi. 16 (the phrase is not used in the corresponding passage of the LXX.), 2 Tim. i. 5, 14, the only other passages in which ἐνοικεῖν ἐν occurs, and which, though the τὸ ἐνοικεῖν is specified as πίστις in one case and Πνεῦμα in the other, go far to fix the meaning in the present case.

This indwelling was to be πλουσίως, 'richly,' 'not with a scanty foothold, but with a large and liberal occupancy,' Eadie.

ἐν πάσῃ σοφίᾳ is not to be connected with what precedes (Syr.—but appy. not Chrys., as asserted by Mey., Alf.), but with διδάσκ. καὶ νουθ. as in ch. i. 28, Beng., al. The construction is then perfectly harmonious; ἐνοικεῖτω has its single adverb πλουσίως, and is supported and expanded by two co-ordinate participial clauses, each of which has its spiritual manner or element of action (ἐν πάσῃ σοφίᾳ, ἐν χάριτι) more exactly defined; see notes on ch. i. 28.

διδάσκ. καὶ νουθετ. ἑαυτ. 'teaching and admonishing one another.' on the meaning and force of νουθετεῖν, see notes on ch. i. 28. On the possible force of ἑαυτοὺς, see notes on ver. 13: here it more probably is simply for ἀλλήλους; comp.

Winer, *Gr.* § 22. 5, p. 136. On the very intelligible participial anacoluthon, see Green, *Gr.* p. 313, notes on Eph. iii. 18, and Phil. i. 30.

ψαλμοῖς κ.τ.λ.] 'with psalms, hymns, spiritual songs;' instrument by which the διδασχὴ and νουθέτησις were to be communicated. *Mill* connects these datives with the following words, but not with propriety, as ᾗδοντες has already two defining members associated with it. On the distinction between the terms, and the force of πνευματ. ('such as the Holy Spirit inspires'), see notes on the parallel passage, Eph. v. 19, and Trench, *Synon.* Part II. § 28. Meyer remarks that the singing, &c., here alluded to, was not necessarily at divine service, but at the ordinary social meetings; see Clem.-Alex. *Pæd.* II. 4. 43, Vol. I. p. 194 (ed. Pott.), where this passage is referred to; comp. Suicer, *Thesaur.* Vol. II. p. 1568. On the hymns used by the ancient church in her services, see Bingham, *Antiq.* XIV. 2. 1. The copula καὶ inserted by *Rec.* after ψαλμοῖς [C²D²D³EKL] and after ὕμνοις [A (appy.) C³D²D³EKL] seems to have come from the sister passage, and is rightly rejected in both cases by *Lachm.*, *Tisch.*, and most modern editors.

ἐν τῇ χάριτι ᾗδ.] 'in Grace singing;' participial clause

καρδίαις ὑμῶν τῷ Θεῷ, καὶ πάν ὃ τι ἐὰν ποιῇτε ἐν 17
λόγῳ ἡ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ εὐ-
χαριστοῦντες τῷ Θεῷ πατρὶ δι' αὐτοῦ.

17. Ἰησοῦ Χριστοῦ] So *Lachm.*, with ACD¹FG; mss.; very many Vv.; some Ff. *Rec.*, followed by *Tisch.* and *Alf.*, reads Κυρίου Ἰησοῦ with BD²EK; most mss.; Aug., Amit., Goth., Syr.-Phil., al.; Clem. (?), Theod., al., but appy. with less probability. The reading of L is simply Κυρίου, while N¹; Vulg. (ed.), Syr., give Κυρίου (N⁴ τοῦ K.) Ἰησ. Χρ. By a comparison of the variations of this and the preceding verse with those of Eph. v. 19, 20 (*Alf.*'s remark that there are 'hardly any' is scantily correct) we may form some interesting *local* comparisons. It will be seen that KL here present distinct traces of conformation, E fewer, ADFG perhaps still less, and BN scarcely any at all; C is deficient in Eph. *l. c.*

co-ordinate to the foregoing, specifying another form of singing, viz. that of the inward heart; see Eph. v. 19, and notes *in loc.* Ἐν τῇ καρ. [*Rec.* omits τῇ with A(C ἐν χαρὶ)D²E²KLN¹; appy. all mss.; al.] is obviously parallel to ἐν πάσῃ σοφίᾳ, and serves to define the characteristic element to which the εἶπεν was to be circumscribed (see notes on ch. i. 28); it was to be in the element, and with the accompaniment of Divine grace: so Chrys. 2, ἀπὸ τῆς χάριτος τοῦ Πνεύματος, Œcum., διὰ τῆς παρὰ τοῦ ἁγίου Πνεύματος δοθείσης χάριτος, both of which however are rather clumsy paraphrases of the preposition. The interpretations 'quod se utilitate commendat,' Beza, 'with becoming thankfulness,' De W., &c., are unsatisfactory; and χαριέντως, Grot., 'in dexteritate quādam gratiosā,' Daven. 2, untenable; as the singing was not aloud, but in the silence of the heart (Mey.).

ἐν ταῖς καρδίαις ὑμῶν] 'in your hearts;' locality of the εἶπεν. This εἶπεν ἐν ταῖς καρδ. is not an expansion of the preceding clause, defining its proper characteristics or accompaniments (μὴ μόνον τῷ στόματι, Theod.),—in which case the clause would be *subordinate*,

—but specifies another kind of singing, viz. that of the inward heart to God, the former being ἐαυτοῖς: see notes on Eph. v. 19. The reading Κυρίῳ [*Rec.* with C²D²EKL] seems clearly to have arisen from the parallel passage.

17. πάν ὃ τι—ἔργῳ] An absolute nom. standing out of regimen and placed at the beginning of the sentence with a slight emphatic force; see Jelf, *Gr.* § 477. 1. This seems rather more correct than to regard it as an accus. reflected from the following πάντα, as appy. Steiger and De Wette. πάντα is certainly not adverbial (Storr, comp. Kypke, *Obs.* Vol. II. p. 329), nor even a resumption of the preceding πάν, but an accus. governed by ποιῆτε, supplied from the preceding ποιῆτε; comp. notes on Eph. v. 22. What had been stated individually in πάν ὃ τι κ.τ.λ. is now expressed more fully and collectively by πάντα. It is difficult to understand how the reverse can be the case (Eadie), and the plural 'individualizing.'

ἐν ὀνόματι Ἰ. Χρ.] 'in the name of Jesus Christ;' not 'invocato illius adjutorio,' Daven. (καλεῖ τὸν Ἰῶν, Chrys.), but, as in Eph. v. 20, 'in the name,

- 18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀν- Wives and husbands,
 19 δράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. Οἱ ἄνδρες, observe your duties.
 Servants, obey your
 masters and be faithful; masters, be just.

in that holy and spiritual element which His name betokens; see notes on Eph. l.c., on Phil. ii. 10, and comp. Barrow, *Serm.* XXXIII. 6, Vol. II. p. 323, where every possible meaning is stated and exhausted; see also Whichcote, *Disc.* XLIII. Vol. II. p. 288 sq. (Aberd. 1751),—one of a course of 3 valuable sermons on this text, and comp. Beveridge, *Serm.* CIX. Vol. V. p. 116 sq. (A.-C. Libr.).

εὐχαρ. τῷ Θεῷ κ.τ.λ.] 'giving thanks to God the Father through Him;' attendant service with which the (ποιεῖν) πάντα κ.τ.λ. is to be ever associated; comp. Eph. v. 20, and see notes on ver. 15, and on Phil. iv. 6; add Hofmann, *Schriftb.* Vol. II. 2, p. 336, who with less probability limits the εὐχαρ. to thankfulness for ability thus to do all ἐν ὀνόμ. κ.τ.λ. The reading Θεῷ καὶ πατρὶ (Rec.) is well supported [DEFGK; mss.; Vulg., Clarom., al.], but opposed to AB (an important witness in these verses, see crit. note) CN; some mss.; Syr., Goth., Copt., Sah., al.; (*Lachm., Tisch.*), and most likely derived from Eph. v. 20.

18. Αἱ γυναῖκες] This verse and the eight following (iii. 18—iv. 1) contain special precepts, nearly the same as those in Eph. v. 22—vi. 9. Such a similarity, often extending to words and phrases, is noticeable and not very easy to account for, except on the somewhat obvious supposition that social precepts of this nature, addressed in the first instance to the Christians of Colossæ and Laodicea, were known and felt by the Apostle to be equally necessary and applicable to the church of Ephesus and the Christians of Lydia. A comparison of the two Epistles will here be found very instructive; it

seems to lead to the opinion that the shorter Epistle was written first; comp. notes on Eph. vi. 21. Alf. in loc. seems to be of a contrary opinion, but is in some degree at issue with his *Prolegomena*, p. 41. The exhortations in the Pastoral Epp. are urged under somewhat different aspects. ὑποτ. τοῖς ἀνδρ.] 'submit yourselves to your husbands;' see notes on Eph. v. 22, where the same precept occurs nearly in the same language. The insertion of ὁλοῖς [Rec. with L; many mss.; Vv. and Ff.] before ἀνδράσιν is opposed to the authority of all the other MSS.; D'E'FG however add ὑμῶν after ἀνδρ. ὡς ἀνῆκεν] 'as it became fitting,' 'as it should be,' as was still more your duty when you entered upon your Christian profession. The imperf. (not perf., Huther) is not for the present (comp. Thom. M.s.v., p. 751, ed. Bern.), but, as the associated ἐν Κυρίῳ still more clearly shows, has its proper force, and points to conditions that were simultaneous with their entrance into Christianity, but which were still not completely fulfilled; see Winer, *Gr.* § 40. 3, p. 242, and Bernhardt, *Synt.* x. 3, p. 373, add also Herodian, s. v., p. 468 (ed. Piers.), where in the similar forms προσῆκε, ἐχρηρ, ἔδει, the tense is properly recognized. The present use and meaning of ἀνῆκε is quite classical: the verb only occurs Eph. v. 4, Philem. 8; comp. 1 Macc. x. 40. On the frequently recurring ἐν Κυρίῳ, here to be connected with ἀνῆκεν (comp. ver. 20), not with ὑποτάσσ. (Chrys., Theoph.), see notes on Eph. iv. 17, vi. 1, Phil. ii. 19, al.

19. Οἱ ἄνδρες κ.τ.λ.] Repeated in Eph. v. 25, but there enhanced by a comparison of the holy bond between

ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· 20
τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν Κυρίῳ. Οἱ πατέρες, μὴ 21
ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.

20. εὐάρεστόν ἐστιν] So *Tisch.* (ed. 1), *Lachm.*, *Alf.*, al., with ABCDEN; 3 mss. (Vv. in such cases are hardly to be relied on). *Tisch.* (ed. 2, 7) adopts the reversed order with FGKL; and great majority of mss. (*Rec.*),—appy. very insufficient authority.

Christ and His Church. The encyclical letter enters into greater and deeper relations. The reading of the text is appy. the preferable one, *Lachm.* adopts γυν. ὑμῶν with C³D¹ E¹FG, and N⁴ reads ἐαυτῶν γυν.: similar variation is found in Eph. v. 25. μὴ πικραίνεσθε] 'be not embittered;' comp. Eph. iv. 31. The verb occurs in its simple sense in Rev. viii. 11, x. 9, 10; here in its metaphorical sense, as occasionally both in classical (e. g. Plato, *Legg.* v. p. 731 D, associated with ἀκραχολεῖν, [Demosth.] *Epist.* i. p. 1464, joined with μνησικακεῖν) and post-classical writers (e. g. Exod. xvi. 20, ἐπικράνθη ἐπ' αὐτοῖς, al., comp. Joseph. *Antiq.* v. 7. 1, ἐπικραυνόμενος πρὸς αὐτοῖς). The form is appy. pass. with a middle force ('medial-pass.,' Krüger); comp. Theocr. *Idyll.* v. 120, and Schol. in *loc.*, πικραίνεται λυπεῖται, and see Krüger, *Sprachl.* § 52. 6. 1, where a large list of such verbs is given, with examples. On the derivation of πικρός [from a root ΠΙΚ- 'pierced'], see Buttmann, *Lexil.* § 56, comp. Donalds. *Cratyl.* § 266.

20. ὑπακ. τοῖς γον. κ.τ.λ.] 'be obedient to your parents in all things;' comp. Eph. vi. 1. There the exhortation is accompanied with a special reference to the fifth commandment; here that ref. is implied only, and involved in the argumentative clause. The comprehensive τὰ πάντα is obviously to be regarded as the general

rule; exceptional cases (τοῖς γε δόξαι πατέρσιν οὐ κατὰ πάντα δεῖ ὑπακούειν, Theoph.) would be easily recognized; the great Apostle was ever more occupied with the rule than with the exceptions to it. On the exceptions in the present case, see Bp. Taylor, *Duct. Dub.* III. 5, Rule 1, and 4 sq. The form ὑπακούειν, if not stronger than ὑποτάσσω. (De W.), has a more inclusive aspect as implying 'dicto obtemperare,'—not merely submission to authority, but obedience to a command; see Tittmann, *Synon.* i. p. 193.

τοῦτο γάρ κ.τ.λ.] 'for this is well-pleasing in the Lord;' obviously not 'to the Lord' (Copt., perhaps following a different reading), ἐν not being a 'nota dativi,' nor even 'coram,'

دو Syr., 'apud,' Æth.-Pol., but, as in ver. 18 and elsewhere, 'in Domino,' Vulg., Clarom., Goth., the prep. defining the sphere in which the τὸ εὐάρεστον was especially felt and evinced to be so. The reading of *Rec.*, τῷ Κυρίῳ, omitting ἐν, has not the support of any uncial MS., and is rejected by all modern editors.

21. μὴ ἐρεθίζετε] 'do not irritate;' duty of fathers, expressed on the negative side; comp. Eph. vi. 4. The command there is μὴ παροργίζετε, between which and the present the difference is scarcely appreciable. The former verb perhaps marks provocation to a deeper feeling, the latter

- 22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα
κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ'
23 ἐν ἀπλότητι καρδίας φοβούμενοι τὸν Κύριον. ὃ ἐὰν

('irritare') to one more partial and transitory. The derivation of ἐρεθίζω and ἐρέθω is not perfectly certain, it is commonly referred to ἐρις [Lobeck, *Pathol.* p. 438, Benfey, *Wurzellez.* Vol. I. p. 102], μὴ φιλονεικοτέρους αὐτοὺς ποιείτε, Chrys.,—but comp. Pott, *Etym. Forsch.* Vol. II. p. 162, and Benfey, *Wurz.* Vol. II. p. 340. *Lachm.* here, according to his principles, reads παροργίζετε with ACD¹E¹FGLN; a¹. Though so very strongly supported, it cannot but be thought a conformation to Eph. I. c. ἵνα μὴ ἀθυμ. 'in order that they may not be disheartened;' that they may not have their spirit broken, and sink into apathy and despair, by seeing their parents so harsh and difficult to please; comp. Corn. a Lap. *in loc.* The verb ἀθυμεῖν is an ἀπ. λεγόμεν. in the N. T., but sufficiently common both in the LXX. (1 Sam. i. 7, xv. 11), and elsewhere; see exx. in Wetst., who cites a pertinent passage from Æneas Tact. [ap. Fabric. III. 30. 10], *Poliorcet.* 38, ὀργῇ δὲ μηθένα μετιέναι τῶν τυχόντων ἀνθρώπων· ἀθυμότεροι γὰρ εἶεν ἔν.

22. Οἱ δούλοι] Duties of slaves, here less fully detailed, yet closely similar, both in arguments and language, to the parallel passage in Eph. vi. 5 sq. where see notes. On the general drift and object of these frequently recurring exhortations to slaves, see notes on 1 Tim. vi. 1 sq. τοῖς κατὰ σάρκα κυρ.] 'your masters according to the flesh;' your bodily earthly masters; you have another Master in heaven: 'οἱ κατὰ σάρκα κύρ....tacite distinguuntur a Christo,' Fritz. *Rom.* Vol. II. p. 270. There is appy. no consolatory force in the addition (πρόσκαιρος ἡ δουλεία, Chrys.,

Theoph.; sim. Theod., (Æcum.); see notes on Eph. I. c. On the much neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § 28, comp. Ammon. *Diff. Voc.* p. 39 (ed. Valck.). ἐν

ὀφθαλμοδουλείαις] 'in acts of eye-service;' κατ' ὀφθαλμοδουλείαν, Eph. vi. 6; the primary ref. to the master's eye (Sanders. *Serm.* VII. 67, ad Pop.) passes into the secondary ref. to false-hearted and hypocritical service generally. For exx. of this use of the plural, comp. James ii. 1, ἐν προσωπολημψίαις, and the long list in Gal. v. 20, where see notes and grammatical references. *Lachm.* here reads ὀφθαλμοδουλεῖα with ABDEFG; 6 mss.; Dam., Theoph., Chrys. (varies): in spite of this preponderance of uncial authority we seem justified on critical principles in retaining the plural, with CKLN; nearly all mss.; Clem., Theod., (Æcum. (*Rec.*, *Tisch.*)), which, even independently of the parallel passage, was so likely to be changed to a reading apparently more in harmony with the ἐν ἀπλότητι καρδίας in the correlative member which follows.

ἐν ἀπλότητι καρδίας] 'in singleness of heart,' in freedom from all dishonesty, duplicity, and false show of industry; see Eph. vi. 5, where the meaning is slightly more limited by the preceding clause μετὰ φόβου καὶ τρόμου. On the scriptural meaning and application of 'double-mindedness of heart,' see Beck, *Seelenl.* III. 26, p. 106. Here, as Meyer observes, ἐν ἀπλότητι in the positive clause answers to ἐν ὀφθαλμοδ. in the negative, and the following φοβούμεν. τὸν Κύρ. to ὡς ἀνθρωπάρεσκοι. The reading is scarcely doubtful. *Rec.* has Θεόν,

ποιήτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀν-
θρώποις, εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήμψεσθε τὴν 24
ἀνταπόδοσιν τῆς κληρονομίας. τῷ Κυρίῳ Χριστῷ δου-

with D³E¹KN⁴; most mss.; Clarom.: the text is adopted by *Lachm.* and *Tisch.*, with ABCD¹E¹FGLN¹; some mss.; Amiat., Syr. (both),—and is certainly to be preferred.

23. δ ἴδαν ποιήτε] More specific explanation and expansion of the preceding positive exhortations. Again there is a difference of reading; that of the text is found in ABCD¹FGN¹ (D¹FG δν), and is adopted by *Lachm.* and *Tisch.*; N⁴ alone reads πᾶν δ. The *Rec.* καὶ πᾶν δ τι ἴδαν is feebly supported [D³D³ (both giving δν) EKL], and possibly is derived from ver. 17.

ἐκ ψυχῆς ἐργάζεσθε] 'work from the heart (soul);' ἐκ ψυχῆς stronger than ἐν ἀπλότ. καρδ. above, scil. ἐξ ἐννοίας καὶ δσῆς δύνανται, (Ecum., and as opposed to any outward constraint, Delitzsch, *Psychol.* iv. 7, p. 162: comp. notes on *Eph.* vi. 7.

ὡς τῷ Κυρ. κ.τ.λ.] 'as to the Lord and not to men;' dat. of 'interest,' Krüger, *Sprachl.* § 48. 4. The ὡς serves to mark the mode in which, or the aspects under which, the service was to be viewed; see Bernhardt, *Synt.* vii. 1, p. 333; Fritz. *Rom.* Vol. II. p. 360, and notes on *Eph.* v. 22, where this interpretation of ὡς is more fully investigated. It is objected to by Eadie (*on Col.* p. 258), but appy. without full reason, being grammatically exact and appy. exegetically satisfactory. The negative οὐκ, as usually in such oppositive members, is absolute and objective; they were to work as workers to the Lord and non-workers to men; they were not to serve two masters (Mey.): comp. Winer, *Gr.* § 55. 1, p. 422, Green, *Gr.* p. 121 sq.

24. εἰδότες] 'seeing ye know:' causal participle, giving the reason for the

preceding command; comp. ch. iv. 1, and the parallel passage, *Eph.* vi. 8. ἀπὸ Κυρίου] 'from the Lord,' not perfectly identical with παρὰ Κυρίου, *Eph.* vi. 8, but with the proper force of the prep., expressive of procedure from, as from the more remote object: see Winer, *Gr.* § 47. b, p. 326, and notes on *Gal.* i. 12. The remark of Eadie that ἀπὸ marks that the gift 'comes immediately from Christ' is thus wholly mistaken. In παρὰ (which is more usual in personal relations) the primary idea of simple motion from the subject passes into the more usual one of motion from the immediate neighbourhood of the object; see Donalds. *Crat.* § 177, Winer, *l. c.* p. 327.

τὴν ἀνταπ. τῆς κληρ.] 'the recompense of the inheritance,' i.e. the recompense which is the inheritance, τῆς κληρ. being the gen. of identity or apposition, Scheuerl. *Synt.* § 12. 1, p. 82, 83, Winer, *Gr.* § 59. 8. a, p. 470. This κληρονομία is obviously the κληρ. ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ (*Eph.* v. 5) which was reserved for them hereafter; comp. 1 *Pet.* i. 4, and on the meaning of the term, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 249. The double compound ἀνταπόδοσις is an ἀπ. λεγόμεν. in the N. T., but not uncommon elsewhere (*Isaiah* lxi. 2, *Hosea* ix. 7, *Polyb. Hist.* vi. 5. 3, and with a local ref., iv. 43. 5, al.): the verb is found several times in the N. T., and the passive compound ἀνταπόδομα twice, *Luke* xiv. 12, *Rom.* xi. 9. *Lachm.* puts a full stop at ἀνταπ., and joins τῆς κληρ. with τῷ Κυρ.—a connection which happily has found no other advocate.

τῷ Κυρ. Χρ. δουλ.] 'Serve ye the Lord Christ.'

25 λυέτε· ὁ γὰρ ἀδικῶν κομιέται ὃ ἠδίκησέν, καὶ οὐκ ἔστιν
IV. προσωποληψία. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσό-

25. κομιέται] This form is supported by ACD¹N¹; most mss. (*Rec.*, *Lachm.* marg.): κομίσεται is adopted by *Tisch.*, *Lachm.* (text), on good authority (BD⁸E KLN⁴ [FG -ζεται]; 10 mss.), but labours under the suspicion of being conformed to Eph. vi. 8, where see notes.

brief yet comprehensive statement of the duty of δοῦλοι regarded in its true light ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ver. 23. So distinctly, imper., Vulg., Copt. (*ari-dök*), Æth. (Pol.; mistranslated); Clarom., Syr., with less probability adopt the indic. The reading is scarcely doubtful: *Rec.* inserts γάρ before Κυρ. with D²D³(E?)KL; Syr. (both), Æth. (Platt), Goth., al., but with very little probability, as the reading is weak in authority, and suspicious as helping out the seeming want of connexion; see also note on the following verse.

25. ὁ γὰρ ἀδικῶν] 'for the wrong-doer.' It is slightly doubtful whether ὁ ἀδικῶν refers to the master (Theod.), to the slaves (Theoph.), or, more comprehensively, to both (Huther). The prevailing meaning of ἀδικεῖν in the N. T. ('injuriā facere,' Vulg.; except Rev. xxii. 11, but surely not Philem. 18, as Eadie), and still more the succeeding clause οὐκ ἔστιν προσωπ., seem decidedly in favour of the former; so that the verse must be regarded as supplying encouragement and consolation to slaves when suffering oppression or injustice at the hands of their masters; ὥστε φησί, κἂν μὴ τύχητε ἀγαθῶν ἀντιδόσεων παρὰ τῶν δεσπότην, ἐστὶ δικαιοκρίτης ὃς οὐκ οἶδε δούλου καὶ δεσπότην διαφορᾶν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψήφον, Theod. Γάρ is rightly adopted here by *Lachm.* and *Tisch.* instead of δέ (*Rec.*), the authorities being divided nearly as in the previous verse.

κομιέται] 'shall receive back,' as it

were a deposit: not so much a brachylogy as a pregnant statement, 'he shall receive back ὃ ἠδίκησεν in the form of just retribution,' Winer, *Gr.* § 66. 1. b, p. 547. The future refers to the day of final retribution; see on Eph. vi. 8.

προσωποληψία] 'respect of persons;' see notes on Gal. ii. 6, and on the Alexandrian insertion of μ, *Tisch. ed.* 7, *Prolegom.* p. XLVII. In Eph. vi. 9 a similar clause is appended to the exhortation to Masters, and there παρ' αὐτῷ (Rom. ii. 11, comp. ix. 14) is added [as FG; Vulg. (not Amiat.), here add παρὰ τῷ Θεῷ], in which case the prep. has its prevailing idea of closeness to (comp. notes on ἀπὸ ver. 24), and marks the ethical presence with the object (Lat. *in*) of the quality alluded to; comp. Matth. *Gr.* § 588. b.

CHAPTER IV. 1. Οἱ κύριοι] The duties of masters are here enunciated only on the positive side; in the parallel passage Eph. vi. 9, the addition ἀνέντες τὴν ἀπειλὴν defines also the negative side.

τὴν ἰσότητα] 'equity.' The association of this word with τὸ δίκαιον and the undoubted occurrence of it in a similar sense elsewhere (see Philo, *de Just.* § 4, Vol. II. p. 363, ed. Mang., and esp. § 14, *ib.* p. 374, where it is termed the μήτηρ δικαιοσύνης) seem fully to justify the more derivative meaning adopted above: so Syr., Vulg., Æth.-Pol., appy. Copt., and distinctly Chrys., and the Greek commentators; ἰσότητα ἐκάλειε τὴν προσήκουσαν ἐπι-

τῇτα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς
ἔχετε Κύριον ἐν οὐρανῷ.

Pray for us and for our
success in the Gospel.
Walk wisely, speak to
the point, and be ready
to answer each one that asks a reason.

Τῇ προσευχῇ προσκαρτερεῖτε, γρη- 2
γοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, προσ- 3

μελεῖαν, Theod.: so De W., Neand. (*Planting*, Vol. I. p. 488), Alf., and the majority of modern expositors. Meyer, and after him Eadie (with modifications), contend for the more literal meaning 'equality' (2 Cor. viii. 13, 14, comp. Job xxxvi. 29), i.e. the equality of condition in spiritual matters which Christianity brought with it; comp. Philem. 16: so perhaps Goth. *ūnassu* [similitudinem; cogn. with 'even']. This is ingenious and plausible, but, on account of the association with τὸ δίκαιον, not satisfactory. In such a case we may with some profit refer to the ancient Vv. and Greek commentators.

παρέχεσθε] 'supply on your side;' middle, as Acts xix. 24, Tit. ii. 7; active elsewhere in the N. T. In this form of the middle voice, called the 'dynamic' (Krüger, *Sprachl.* § 52. 8) or 'intensive' middle, the reference to the powers put forth by the subject is more distinct than in the active, which simply states the action; comp. Donalds. *Gr.* § 432. 2. bb₄. Such delicate shades of meaning can scarcely be expressed in translation, but none the less exist; see esp. Krüger, *l. c.*, where this verb is particularly noticed, and Kuster, *de Verb. Med.* § 49. The difference appears to have been partially appreciated by Ammonius, in his too narrow distinction, παρέχειν μὲν λέγεται τὰ διὰ χειρὸς διδόμενα, παρέχεσθαι δὲ ἐπὶ τῶν τῆς ψυχῆς διαθέσεων, ὅσον προθυμίαν, εὐνοίαν [but see Acts xxviii. 2, al.], *de Diff. Voc.* p. 103 (ed. Valck.).

εἰδότες κ.τ.λ.] 'seeing ye know that

ye also;' causal participle, as in ch. iii. 24. The ascensive καὶ hints that masters and slaves stand really in like conditions of dependence; ὡς περ ἐκεῖνοι ὑμᾶς, οὕτω καὶ ὑμεῖς ἔχετε Κύριον, Theoph. The reading in the last word of the verse is not quite certain: *Rec.* on good authority [DEFGKLN⁴; most mss.] reads οὐρανοῖς, but not without suspicion, on account of the parallel passage, Eph. vi. 9. The singular is found in ABCN⁴; al. (*Lachm.*, *Tisch.*).

2. Τῇ προσευχῇ προσκ. 'Continue instant in prayer;' Rom. xii. 12, Acts i. 14. The verb προσκαρτερεῖν occurs several times in the N. T., and in the majority of cases, as here, with a dat., in which combination it appears to denote an earnest adherence and attention whether to a person (Acts viii. 13) or to a thing; προσκαρ. τῇ προσευχῇ, ὡς περὶ τινος ἐπιπόνου, Chrys. It is used in the LXX. (Num. xiii. 21) absolutely, and in Polyb. (*Hist.* I. 55. 4, I. 59. 12, al.) both absolutely and with a dat. rei or personæ. In the cognate passage Eph. vi. 18 the subst. προσκαρτέρησις is found.

γρηγοροῦντες ἐν αὐτῇ] 'being watchful in it;' modal clause appended to προσκαρτερεῖν; they were not to be dull and heavy in this great duty, but wakeful and active; comp. Eph. vi. 18, 1 Pet. iv. 7. 'Εν is here not instrumental (De W.), but, as usual, denotes the sphere in which the wakefulness and alacrity was to be evinced.

ἐν εὐχαριστίᾳ] 'with thanksgiving.' This clause is not to be connected with the finite verb but with the participle,

- 18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀν- Wives and husbands,
 19 δράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. Οἱ ἄνδρες, observe your duties,
 servants, obey your
 masters and be faithful; masters, be just.

in that holy and spiritual element which His name betokens; see notes on Eph. l. c., on Phil. ii. 10, and comp. Barrow, *Serm.* XXXIII. 6, Vol. II. p. 323, where every possible meaning is stated and exhausted; see also Whichcote, *Disc.* XLIII. Vol. II. p. 288 sq. (Aberd. 1751),—one of a course of 3 valuable sermons on this text, and comp. Beveridge, *Serm.* CIX. Vol. V. p. 116 sq. (A.-C. Lib.).

εὐχαρ. τῷ Θεῷ κ.τ.λ.] 'giving thanks to God the Father through Him;' attendant service with which the (ποιεῖν) πάντα κ.τ.λ. is to be ever associated; comp. Eph. v. 20, and see notes on ver. 15, and on Phil. iv. 6; add Hofmann, *Schriftb.* Vol. II. 2, p. 336, who with less probability limits the εὐχαρ. to thankfulness for ability thus to do all ἐν ὀνόμ. κ.τ.λ. The reading Θεῷ καὶ πατρὶ (*Rec.*) is well supported [DEFGK; mss.; Vulg., Clarom., al.] but opposed to AB (an important witness in these verses, see crit. note) CN; some mss.; Syr., Goth., Copt., Sah., al.; (*Lachm.*, *Tisch.*), and most likely derived from Eph. v. 20.

18. Αἱ γυναῖκες] This verse and the eight following (iii. 18—iv. 1) contain special precepts, nearly the same as those in Eph. v. 22—vi. 9. Such a similarity, often extending to words and phrases, is noticeable and not very easy to account for, except on the somewhat obvious supposition that social precepts of this nature, addressed in the first instance to the Christians of Colossæ and Laodicea, were known and felt by the Apostle to be equally necessary and applicable to the church of Ephesus and the Christians of Lydia. A comparison of the two Epistles will here be found very instructive; it

seems to lead to the opinion that the shorter Epistle was written first; comp. notes on Eph. vi. 21. Alf. in loc. seems to be of a contrary opinion, but is in some degree at issue with his *Prolegomena*, p. 41. The exhortations in the Pastoral Epp. are urged under somewhat different aspects. ὑποτ.

τοῖς ἀνδρ.] 'submit yourselves to your husbands;' see notes on Eph. v. 22, where the same precept occurs nearly in the same language. The insertion of ἰδίοις [*Rec.* with L; many mss.; Vv. and Ff.] before ἀνδράσιν is opposed to the authority of all the other MSS.; D¹E¹FG however add ὑμῶν after ἀνδρ. ὡς ἀνῆκεν] 'as it became fitting,' 'as it should be,' as was still more your duty when you entered upon your Christian profession. The imperf. (not perf., Huther) is not for the present (comp. Thom. M. s. v., p. 751, ed. Bern.), but, as the associated ἐν Κυρίῳ still more clearly shows, has its proper force, and points to conditions that were simultaneous with their entrance into Christianity, but which were still not completely fulfilled; see Winer, *Gr.* § 40. 3, p. 242, and Bernhardy, *Synt.* x. 3, p. 373, add also Herodian, s. v., p. 468 (ed. Piers.), where in the similar forms προσῆκε, ἔχρην, ἔδεε, the tense is properly recognized. The present use and meaning of ἀνῆκε is quite classical: the verb only occurs Eph. v. 4, Philem. 8; comp. 1 Macc. x. 40. On the frequently recurring ἐν Κυρίῳ, here to be connected with ἀνῆκεν (comp. ver. 20), not with ὑποτάσσ. (Chrys., Theoph.), see notes on Eph. iv. 17, vi. 1, Phil. ii. 19, al.

19. Οἱ ἄνδρες κ.τ.λ.] Repeated in Eph. v. 25, but there enhanced by a comparison of the holy bond between

ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· 20
τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν Κυρίῳ. Οἱ πατέρες, μὴ 21
ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἄθυμῶσιν.

20. εὐάρεστόν ἐστιν] So *Tisch.* (ed. 1), *Lachm.*, *Alf.*, al., with ABCDEN; 3 mss. (Vv. in such cases are hardly to be relied on). *Tisch.* (ed. 2, 7) adopts the reversed order with FGKL; and great majority of mss. (*Rec.*),—appy. very insufficient authority.

Christ and His Church. The encyclical letter enters into greater and deeper relations. The reading of the text is appy. the preferable one, *Lachm.* adopts γυν. ὑμῶν with C²D¹ E¹FG, and N⁴ reads ἐαυτῶν γυν.: similar variation is found in Eph. v. 25. μὴ πικραίνεσθε] 'be not embittered;' comp. Eph. iv. 31. The verb occurs in its simple sense in Rev. viii. 11, x. 9, 10; here in its metaphorical sense, as occasionally both in classical (e. g. Plato, *Legg.* v. p. 731 D, associated with ἀκραχολεῖν, [Demosth.] *Epist.* i. p. 1464, joined with μνησικακῶν) and post-classical writers (e. g. Exod. xvi. 20, ἐπικράνθη ἐπ' αὐτοῖς, al., comp. Joseph. *Antiq.* v. 7. 1, ἐπικραυνόμενος πρὸς αὐτοὺς). The form is appy. pass. with a middle force ('medial-pass.,' Krüger); comp. Theocr. *Idyll.* v. 120, and Schol. *in loc.*, πικραίνεται λυπείται, and see Krüger, *Sprachl.* § 52. 6. 1, where a large list of such verbs is given, with examples. On the derivation of πικρός [from a root ΠΙΚ- 'pierced'], see Buttman, *Lexil.* § 56, comp. Donalds. *Cratyl.* § 266.

20. ὑπακ. τοῖς γον. κ.τ.λ.] 'be obedient to your parents in all things;' comp. Eph. vi. 1. There the exhortation is accompanied with a special reference to the fifth commandment; here that ref. is implied only, and involved in the argumentative clause. The comprehensive τὰ πάντα is obviously to be regarded as the general

rule; exceptional cases (τοῖς γε δόξαι πατράσιν οὐ κατὰ πάντα δεῖ ὑπακούειν, Theoph.) would be easily recognized; the great Apostle was ever more occupied with the rule than with the exceptions to it. On the exceptions in the present case, see Bp. Taylor, *Duct. Dub.* iii. 5, Rule 1, and 4 sq. The form ὑπακούειν, if not stronger than ὑποτάσσω. (De W.), has a more inclusive aspect as implying 'dicto obtemperare,'—not merely submission to authority, but obedience to a command; see Tittmann, *Synon.* i. p. 193.

τοῦτο γὰρ κ.τ.λ.] 'for this is well-pleasing in the Lord;' obviously not 'to the Lord' (Copt., perhaps following a different reading), ἐν not being a 'nota dativi,' nor even 'coram,'

سyr., 'apud,' Æth.-Pol., but, as in ver. 18 and elsewhere, 'in Domino,' Vulg., Clarom., Goth., the prep. defining the sphere in which the τὸ εὐάρεστον was especially felt and evinced to be so. The reading of *Rec.*, τῷ Κυρίῳ, omitting ἐν, has not the support of any uncial MS., and is rejected by all modern editors.

21. μὴ ἐρεθίζετε] 'do not irritate;' duty of fathers, expressed on the negative side; comp. Eph. vi. 4. The command there is μὴ παροργίζετε, between which and the present the difference is scarcely appreciable. The former verb perhaps marks provocation to a deeper feeling, the latter

22 Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα
κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ'
23 ἐν ἀπλότῃ καρδίας φοβούμενοι τὸν Κύριον. ὃ ἐὰν

(‘irritare’) to one more partial and transitory. The derivation of ἐρεθίζω and ἐρέθω is not perfectly certain, it is commonly referred to ἐρις [Lobeck, *Pathol.* p. 438, Benfey, *Wurzellex.* Vol. I. p. 102], μὴ φιλονεικοτέρους αὐτοὺς ποιεῖτε, Chrys.,—but comp. Pott, *Etym. Forsch.* Vol. II. p. 162, and Benfey, *Wurz.* Vol. II. p. 340. *Lachm.* here, according to his principles, reads παροργίζετε with ACD¹E¹FGL¹Σ; α. Though so very strongly supported, it cannot but be thought a conformation to Eph. I. c.

ἵνα μὴ ἀθυμ. [‘in order that they may not be disheartened;’ that they may not have their spirit broken, and sink into apathy and despair, by seeing their parents so harsh and difficult to please; comp. Corn. a Lap. *in loc.* The verb ἀθυμεῖν is an ἀπ. λεγόμεν. in the N. T., but sufficiently common both in the LXX. (1 Sam. i. 7, xv. 11), and elsewhere; see exx. in Wetst., who cites a pertinent passage from Æneas Tact. [ap. Fabric. III. 30. 10], *Poliortet.* 38, ὀργῇ δὲ μηθένα μετιέναι τῶν τυχόντων ἀνθρώπων ἀθυμώτεροι γὰρ εἰεν ἂν.

22. Οἱ δούλοι] Duties of slaves, here less fully detailed, yet closely similar, both in arguments and language, to the parallel passage in Eph. vi. 5 sq. where see notes. On the general drift and object of these frequently recurring exhortations to slaves, see notes on 1 *Tim.* vi. 1 sq. τοῖς κατὰ σάρκα κυρ.] ‘your masters according to the flesh;’ your bodily earthly masters; you have another Master in heaven: ‘οἱ κατὰ σάρκα κύρ....tacite distinguuntur a Christo,’ Fritz. *Rom.* Vol. II. p. 270. There is appy. no consolatory force in the addition (πρόσκαιρος ἡ δουλεία, Chrys.,

Theoph.; sim. Theod., (Æcum.); see notes on Eph. I. c. On the much neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § 28, comp. Ammon. *Diff. Voc.* p. 39 (ed. Valck.).

ἐν ὀφθαλμοδουλείαις] ‘in acts of eye-service;’ κατ’ ὀφθαλμοδουλείαν, Eph. vi. 6; the primary ref. to the master’s eye (Sanders. *Serm.* VII. 67, ad Pop.) passes into the secondary ref. to false-hearted and hypocritical service generally. For exx. of this use of the plural, comp. James ii. 1, ἐν προσωπολημψίαις, and the long list in Gal. v. 20, where see notes and grammatical references. *Lachm.* here reads ὀφθαλμοδουλείς with ABDEFG; 6 mss.; Dam., Theoph., Chrys. (varies): in spite of this preponderance of uncial authority we seem justified on critical principles in retaining the plural, with CKLN; nearly all mss.; Clem., Theod., (Æcum. (*Rec.*, *Tisch.*)), which, even independently of the parallel passage, was so likely to be changed to a reading apparently more in harmony with the ἐν ἀπλότῃ καρδίας in the correlative member which follows.

ἐν ἀπλότ. καρδίας] ‘in singleness of heart,’ in freedom from all dishonesty, duplicity, and false show of industry; see Eph. vi. 5, where the meaning is slightly more limited by the preceding clause μετὰ φόβου καὶ τρόμου. On the scriptural meaning and application of ‘doubleness of heart,’ see Beck, *Seelenl.* III. 26, p. 106. Here, as Meyer observes, ἐν ἀπλότ. in the positive clause answers to ἐν ὀφθαλμοδ. in the negative, and the following φοβούμεν. τὸν Κύρ. to ὡς ἀνθρωπάρεσκοι. The reading is scarcely doubtful. *Rec.* has Θεόν,

ποιήτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀν-
θρώποις, εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήμψεσθε τὴν 24
ἀνταπόδοσιν τῆς κληρονομίας. τῷ Κυρίῳ Χριστῷ δου-

with D³E³KN⁴; most mss.; Clarom.: the text is adopted by *Lachm.* and *Tisch.*, with ABCD¹E¹FGLN¹; some mss.; Amiat., Syr. (both),—and is certainly to be preferred.

23. δ ἐὰν ποιήτε] More specific explanation and expansion of the preceding positive exhortations. Again there is a difference of reading; that of the text is found in ABCD¹FGN¹ (D¹FG δ), and is adopted by *Lachm.* and *Tisch.*; N⁴ alone reads πᾶν δ. The *Rec.* καὶ πᾶν δ τι ἐὰν is feebly supported [D³D³ (both giving δ) EKL], and possibly is derived from ver. 17.

ἐκ ψυχῆς ἐργάζε[.] 'work from the heart (soul);' ἐκ ψυχῆς stronger than ἐν ἀπλότ. καρδ. above, scil. ἐξ εὐνοίας καὶ δσῆς δύναμις, *Œcum.*, and as opposed to any outward constraint, *Delitzsch, Psychol.* IV. 7, p. 162: comp. notes on *Eph.* vi. 7.

ὡς τῷ Κυρ. κ.τ.λ.] 'as to the Lord and not to men;'
dat. of 'interest,' *Krtiger, Sprachl.* § 48. 4. The ὡς serves to mark the mode in which, or the aspects under which, the service was to be viewed; see *Bernhardy, Synl.* VII. 1, p. 333; *Fritz, Rom.* Vol. II. p. 360, and notes on *Eph.* v. 22, where this interpretation of ὡς is more fully investigated. It is objected to by *Eadie (on Col.* p. 258), but appy. without full reason, being grammatically exact and appy. exegetically satisfactory. The negative οὐκ, as usually in such oppositive members, is absolute and objective; they were to work as workers to the Lord and non-workers to men; they were not to serve two masters (*Mey.*): comp. *Winer, Gr.* § 55. 1, p. 422, *Green, Gr.* p. 121 sq.

24. εἰδότες] 'seeing ye know:' causal participle, giving the reason for the

preceding command; comp. ch. iv. 1, and the parallel passage, *Eph.* vi. 8. ἀπὸ Κυρίου] 'from the Lord,' not perfectly identical with παρὰ Κυρίου, *Eph.* vi. 8, but with the proper force of the prep., expressive of procedure from, as from the more remote object: see *Winer, Gr.* § 47. b, p. 326, and notes on *Gal.* i. 12. The remark of *Eadie* that ἀπὸ marks that the gift 'comes immediately from Christ' is thus wholly mistaken. In παρὰ (which is more usual in personal relations) the primary idea of simple motion from the subject passes into the more usual one of motion from the immediate neighbourhood of the object; see *Donalds, Crat.* § 177, *Winer, l. c.* p. 327.

τὴν ἀνταπ. τῆς κληρ.] 'the recompense of the inheritance,' i.e. the recompense which is the inheritance, τῆς κληρ. being the gen. of identity or apposition, *Scheuerl. Synl.* § 12. 1, p. 82, 83, *Winer, Gr.* § 59. 8. a, p. 470. This κληρονομία is obviously the κληρ. ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ (*Eph.* v. 5) which was reserved for them hereafter; comp. 1 *Pet.* i. 4, and on the meaning of the term, *Reuss, Théol. Chrét.* IV. 22, Vol. II. p. 249. The double compound ἀνταπόδοσις is an ἀπ. λεγόμε. in the N. T., but not uncommon elsewhere (*Isaiah* lxi. 2, *Hosea* ix. 7, *Polyb. Hist.* VI. 5. 3, and with a local ref., IV. 43. 5, al.): the verb is found several times in the N. T., and the passive compound ἀνταπόδομα twice, *Luke* xiv. 12, *Rom.* xi. 9. *Lachm.* puts a full stop at ἀνταπ., and joins τῆς κληρ. with τῷ Κυρ.—a connection which happily has found no other advocate.

τῷ Κυρ. Χρ. δουλ.] 'Serve ye the Lord Christ.'

25 λεύετε· ὁ γὰρ ἀδικῶν κομίζεται ὁ ἡδίκησέν, καὶ οὐκ ἔστιν
IV. προσωποληψία. Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσό-

25. κομίζεται] This form is supported by ACD¹N¹; most mss. (*Rec.*, *Lachm.* marg.): κομίζεται is adopted by *Tisch.*, *Lachm.* (text), on good authority (BD³E KLN⁴ [FG -ζεται]; 10 mss.), but labours under the suspicion of being conformed to Eph. vi. 8, where see notes.

brief yet comprehensive statement of the duty of δούλοι regarded in its true light ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, ver. 23. So distinctly, imper., Vulg., Copt. (*ari-bōk*), Æth. (Pol.; mistranslated); Clarom., Syr., with less probability adopt the indic. The reading is scarcely doubtful: *Rec.* inserts γὰρ before Κυρ. with D²D³(E¹)KL; Syr. (both), Æth. (Platt), Goth., al., but with very little probability, as the reading is weak in authority, and suspicious as helping out the seeming want of connexion; see also note on the following verse.

25. ὁ γὰρ ἀδικῶν] 'for the wrong-doer.' It is slightly doubtful whether ὁ ἀδικῶν refers to the master (Theod.), to the slaves (Theoph.), or, more comprehensively, to both (Huther). The prevailing meaning of ἀδικεῖν in the N. T. ('injuriā facere,' Vulg.; except Rev. xxii. 11, but surely not Philem. 18, as Eadie), and still more the succeeding clause οὐκ ἔστιν προσωπ., seem decidedly in favour of the former; so that the verse must be regarded as supplying encouragement and consolation to slaves when suffering oppression or injustice at the hands of their masters; ὥστε φησί, κἂν μὴ τύχητε ἀγαθῶν ἀντιδόσεων παρὰ τῶν δεσπότην, ἐστὶ δικαιοκρίτης ὃς οὐκ οἶδε δούλου καὶ δεσπότην διαφορᾶν, ἀλλὰ δικαίαν εἰσφέρει τὴν ψήφον, Theod. Γὰρ is rightly adopted here by *Lachm.* and *Tisch.* instead of δέ (*Rec.*), the authorities being divided nearly as in the previous verse.

κομίζεται] 'shall receive back,' as it

were a deposit: not so much a brachylogy as a pregnant statement, 'he shall receive back ὁ ἡδίκησεν in the form of just retribution,' Winer, *Gr.* § 66. 1. b, p. 547. The future refers to the day of final retribution; see on Eph. vi. 8.

προσωποληψία] 'respect of persons;' see notes on Gal. ii. 6, and on the Alexandrian insertion of μ, *Tisch.* ed. 7, *Prolegom.* p. XLVII. In Eph. vi. 9 a similar clause is appended to the exhortation to *Masters*, and there παρ' αὐτῶ (Rom. ii. 11, comp. ix. 14) is added [as FG; Vulg. (not Amiat.), here add παρὰ τῷ Θεῷ], in which case the prep. has its prevailing idea of closeness to (comp. notes on ἀπὸ ver. 24), and marks the ethical presence with the object (Lat. in) of the quality alluded to; comp. Matth. *Gr.* § 588. b.

CHAPTER IV. 1. Οἱ κύριοι] The duties of masters are here enunciated only on the positive side; in the parallel passage Eph. vi. 9, the addition ἀνέντες τὴν ἀπειλήν defines also the negative side.

τὴν ἰσότητα] 'equity.' The association of this word with τὸ δίκαιον and the undoubted occurrence of it in a similar sense elsewhere (see Philo, *de Just.* § 4, Vol. II. p. 363, ed. Mang., and esp. § 14, *ib.* p. 374, where it is termed the μήτηρ δικαιοσύνης) seem fully to justify the more derivative meaning adopted above: so Syr., Vulg., Æth.-Pol., appy. Copt., and distinctly Chrys., and the Greek commentators; ἰσότητα ἐκάλεσε τὴν προσήκουσαν ἐπι-

τῆτα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς
ἔχετε Κύριον ἐν οὐρανῷ.

Pray for us and for our
success in the Gospel.
Walk wisely, speak to
the point, and be ready
to answer each one that asks a reason.

Τῇ προσευχῇ προσκαρτερεῖτε, γρη- 2
γοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, προσ- 3

μελεῖαν, Theod.: so De W., Neand. (*Planting*, Vol. I. p. 488), Alf., and the majority of modern expositors. Meyer, and after him Eadie (with modifications), contend for the more literal meaning 'equality' (2 Cor. viii. 13, 14, comp. Job xxxvi. 29), i.e. the equality of condition in spiritual matters which Christianity brought with it; comp. Philm. 16: so perhaps Goth. *ibnassu* [similitudinem; cogn. with 'even']. This is ingenious and plausible, but, on account of the association with τὸ δίκαιον, not satisfactory. In such a case we may with some profit refer to the ancient Vv. and Greek commentators.

παρέχεσθε] 'supply on your side;' middle, as Acts xix. 24, Tit. ii. 7; active elsewhere in the N. T. In this form of the middle voice, called the 'dynamic' (Krüger, *Sprachl.* § 52. 8) or 'intensive' middle, the reference to the powers put forth by the subject is more distinct than in the active, which simply states the action; comp. Donalds. *Gr.* § 432. 2. *bb*₄. Such delicate shades of meaning can scarcely be expressed in translation, but none the less exist; see esp. Krüger, *l. c.*, where this verb is particularly noticed, and Kuster, *de Verb. Med.* § 49. The difference appears to have been partially appreciated by Ammonius, in his too narrow distinction, παρέχειν μὲν λέγεται τὰ διὰ χειρὸς διδόμενα, παρέχεσθαι δὲ ἐπὶ τῶν τῆς ψυχῆς διαθέσεων, ὅσον προβυμῶν, εἰνοῖαν [but see Acts xxviii. 2, al.], *de Diff. Voc.* p. 103 (ed. Valck.).

εἰδότες κ.τ.λ.] 'seeing ye know that

ye also;' causal participle, as in ch. iii. 24. The ascensive καὶ hints that masters and slaves stand really in like conditions of dependence; ὡς περ ἐκεῖνοι ὑμᾶς, οὕτω καὶ ὑμεῖς ἔχετε Κύριον, Theoph. The reading in the last word of the verse is not quite certain: *Rec.* on good authority [DEFGKLN⁴; most mss.] reads οὐρανοῖς, but not without suspicion, on account of the parallel passage, Eph. vi. 9. The singular is found in ABCN⁴; al. (*Lachm.*, *Tisch.*).

2. Τῇ προσευχῇ προσκ.] 'Continue instant in prayer;' Rom. xii. 12, Acts i. 14. The verb προσκαρτερεῖν occurs several times in the N. T., and in the majority of cases, as here, with a dat., in which combination it appears to denote an earnest adherence and attention whether to a person (Acts viii. 13) or to a thing; προσκαρ. τῇ προσευχῇ, ὡς περὶ τινος ἐπιπόνου, Chrys. It is used in the LXX. (Num. xiii. 21) absolutely, and in Polyb. (*Hist.* I. 55. 4, I. 59. 12, al.) both absolutely and with a dat. *rei* or *personæ*. In the cognate passage Eph. vi. 18 the subst. προσκαρτέρησις is found.

γρηγοροῦντες ἐν αὐτῇ] 'being watchful in it;' modal clause appended to προσκαρτερεῖν: they were not to be dull and heavy in this great duty, but wakeful and active; comp. Eph. vi. 18, 1 Pet. iv. 7. 'Ἐν is here not instrumental (De W.), but, as usual, denotes the sphere in which the wakefulness and alacrity was to be evinced.

ἐν εὐχαριστίᾳ] 'with thanksgiving.' This clause is not to be connected with the finite verb but with the participle,

ευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν
 θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ,
 4 δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ ὡς δεῖ με λαλῆσαι.

and, as in Eph. vi. 18 (see notes), specifies the particular *accompaniment* or concomitant act with which ἡ προσ. was to be associated; *τουτέστι μετὰ εὐχαριστίας ταύτην ποιῶντες*, Theoph. This not uncommon use of ἐν in the N. T. (*ἐν* *adjunctive*) to denote an attendant act, element, or circumstance, has not received from Winer (*Gr.* § 48. 2, p. 344) the notice it deserves; see notes on ch. ii. 7, on Eph. v. 26, and Green, *Gr.* p. 289. On the duty of εὐχαριστία see notes on ch. iii. 15, and on Phil. iv. 6.

3. καὶ περὶ ἡμῶν] 'for us also;' scil. for the Apostle and Timothy, not for the Apostle alone (Chrys., Theoph.): the change to the singular in the last clause of the verse (δέδεμαι) would otherwise seem pointless; see notes on ch. i. 3. On the almost interchangeable meanings of *περὶ* and *ὑπὲρ* in this and similar formulae, see notes on Phil. i. 7, and Eph. vi. 19. ἵνα κ.τ.λ.] Subject of the prayer blended with the purpose of making it: use of ἵνα in reference to secondary purpose; see notes on Phil. i. 9, and Eph. i. 17. ἀνοίξῃ κ.τ.λ.] 'may open to us a door of the word;' i. e. may remove every obstacle to the preaching of the Gospel. The θύρα is thus not exactly εἰσόδος καὶ παρόρητος (Chrys., Ecum.), but involves a figurative representation of obstructions and impediments that barred the way to preaching the Gospel, which were removed when the θύρα was opened; comp. Acts xiv. 27, 1 Cor. xvi. 9, 2 Cor. ii. 12, Rev. iii. 8, Suicer, *Thesaur.* Vol. I. p. 1415, and exx. in Wetst. on 1 Cor. I. c.

λαλῆσαι] Infin. of purpose and intention; see notes on ch. i. 22, where

this construction is noticed. On the meaning and derivation of λαλεῖν, 'vocem ore emittere,' see notes on Tit. ii. 1, and on the distinction between λαλεῖν (τὸ τεταγμένως προφέρειν τὸν λόγον) and λέγειν (τὸ ἀτάκτως ἐκφέρειν τὰ υποκείμενα ῥήματα),—a distinction however which cannot be maintained in the N. T., see Ammonius, *Diff. Voc.* p. 87 (ed. Valck.); comp. Trench, *Synon.* Part II. § 26.

τὸ μυστήριον τοῦ Χρ.] 'the mystery of Christ;' not 'the mystery relating to Christ,' gen. *objecti* (De W., comp. Eph. i. 9), but gen. *subjecti*, 'the mystery of which He is the sum and substance;' see notes on ch. ii. 2, and on Eph. iii. 4. On the meaning of μυστήριον, see notes on Eph. v. 32, and Reusa, *Théol. Chrét.* iv. 9, Vol. II. p. 89.

δι' ὃ καὶ δέδεμαι] 'for which I have also been bound;' ὑπὲρ οὗ πρεσβεῖω ἐν ἀλώσει, Eph. vi. 20, 'which I have preached even μέχρι δεσμῶν,' 2 Tim. ii. 9; the ascensive καὶ marking the extreme to which he had proceeded in his evangelical labours: he had endured privations and sufferings, and now, beside that, bonds. The perf. δέδεμαι ('I have been and am bound') seems clearly to evince that the Apostle was now in captivity: that this was at Rome, not at Caesarea (Mey. *Einl.* p. 5), is satisfactorily shown by Alford, *Prolegom.* p. 21 sq. compared with p. 39. The reading δι' ὃ, adopted by Lachm. (non marg.) with BFG; Boern., has not sufficient external support.

4. ἵνα φανερώσω αὐτό] 'in order that I may make it manifest.' It is somewhat doubtful whether this clause depends (a) on δέδεμαι, Chrys., Beng., al.; comp. Phil. i. 12, 2 Tim. ii. 9;

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω, τὸν καιρὸν ἕξα- 5

(b) on *προσευχόμενοι*, De W., Baumg.-Crus., al.; (c) on the preceding infinitival clause of purpose, *λαλῆσαι τὸ μυστήριον*, ver. 3, Meyer, al., or more generally on the whole purpose involved in the verse, viz. unobstructed, unhindered, speaking. Of these (a) involves a paradoxical assertion, which here, without any further explanation or expansion, seems somewhat *ἀπροσδόκητον* and out of place: (b) impairs the continuity of the sentence, and puts a prayer which thus taken *per se* would naturally be referred to subjective capabilities in somewhat awkward parallelism with one which refers to the removal of objective hindrances: (c) on the contrary keeps up the continuity, and carries out with proper modal additions (*ὡς δεῖ με λαλῆσαι*) the *λαλῆσαι* which was the object involved in the prayer; *οὐχ ὅπως ἀπαλλαγῶ τῶν δεσμῶν, ἀλλ' ὅπως λαλήσω τὸ μυστήριον τοῦ Χριστοῦ*, Theoph.

ὡς δεῖ με λαλῆσαι] 'as I ought to speak;' so, but with a slightly different reference, Eph. vi. 20. This was not to be *μετὰ πολλῆς τῆς παρήγγελίας καὶ μηδὲν ὑποστυλλόμενον* (Chrys.) while in prison (which is appy. the sentiment mainly conveyed in Eph. i. c.), nor with any subjective reference to his inward duty (Daven., Hammond), but, as the previous *ἀνολξη θύραν* seems to suggest, simply and objectively 'as I ought to do it (scil. freely and unrestrainedly) so as best to advance and further the Gospel'; comp. Meyer *in loc.* Eadie unites both the subjective and objective reference: the phrase is confessedly general, still the context seems to point, mainly and principally, if not exclusively, to the latter. In Eph. i. c. on the contrary, though the language is so very similar, the reference in both members seems to have

more of a subjective character, and the construction in consequence to be slightly different.

5. Ἐν σοφίᾳ] 'In wisdom,' element and sphere in which they were to walk, Winer, *Gr.* § 48. a. 3. a, p. 345: *μηδεμίαν αὐτοῖς πρόφασιν διδοτε βλάβης, πάντα ὑπὲρ τῆς αὐτῶν μηχανάσθαι σωτηρίας*, Theod. On the meaning of *σοφία*,—not merely 'prudence,' but *practical* Christian wisdom,—comp. notes on ch. i. 9, and on Eph. i. 8.

πρὸς τοὺς ἕξω] 'toward them that are without,' τοὺς μηδέπω πεπιστευκότας, Theod.; the regular designation of all who were not Christians, 1 Cor. v. 12, 13, 1 Thess. iv. 12; see Kypke, *Obs.* Vol. II. p. 198, and notes on 1 Tim. iii. 7. The prep. *πρὸς* both here and in 1 Thess. i. c. marks the social relation (Mey.) in which they were to stand with ol ἕξω, the proper meaning of 'ethical direction toward' (Winer, *Gr.* § 49. h, p. 360) being still distinctly apparent. For exx. of this use of *πρὸς*, see Bernhardt, *Synt.* v. 31, p. 265, Rost u. Palm, *Lex.* s. v. i. 2, Vol. II. p. 1157, where this prep. is extremely well discussed.

τὸν καιρὸν ἕξαγ.] 'buying up for yourselves the fitting season.' see notes on Eph. v. 16, where this formula is investigated at length. The exhortation in this verse is extremely similar to that in Eph. v. 15, 16. The reason for the present clause is there specifically noticed, *ὅτι αἱ ἡμέραι πονηρὰί εἰσιν*: here nothing more is stated than a general precept (*ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω*) with an adjoined notice of the *manner* in which it was to be carried out: they were to make their own every season for walking in wisdom, and to avail themselves of every opportunity of obeying the command.

6 γοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένους, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρινεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πι-

You will learn my state and all matters here from Tychicus and Onesimus.

6. ὁ λόγος ὑμῶν] 'your speech,' not only generally, but, as the close of the verse shows, more especially πρὸς τοὺς ἔξω. ἐν χάριτι] 'with grace,' scil. ἔστω: χάρις was to be the element in which, or perhaps the garb with which the λόγος was to be invested; χάρις was to be the 'habitus orationis;' comp. notes on 1 Tim. i. 18.

ἁλατι ἡρτυμ.] 'seasoned with salt,' further specification. Their discourse was not to be profitless and insipid, but, as food is seasoned with salt to make it agreeable to the palate, so was it to have a wholesome point and pertinency which might commend itself to, and tend to the edification of the hearers; see Suicer, *Thesaur.* s. v. Vol. i. p. 181. An indirect caution and antithetical ref. to λόγος σαπρὸς ('ne quid putridi subit,' Beng., comp. Chrys.) is plausible (comp. Eph. iv. 29), but not in accordance with πῶς δεῖ ἀποκρινεσθαι, which points to λόγος under forms in which σαπρότης could scarcely have been intruded. The later classical use of ἄλς, 'sal, sales, salinæ,' seems here out of place. On the later form ἄλας, see Buttm. *Gramm.* Vol. i. p. 227.

εἰδέναι] 'to know,' i. e. 'so that you may know;' loosely appended infin. expressive of consequence; comp. Madvig, *Gr.* § 143, rem. For exx. of this 'infin. epexegeticus,' which is more usually found in clauses expressive of purpose or intention (see notes on ch. i. 22), but is also found in laxer combinations (Acts xv. 10, Heb. v. 5), see Winer, *Gr.* § 44. 1, p. 284.

πῶς δεῖ κ.τ.λ.] 'how you ought to return answer to every man;' the πῶς embracing all the various forms of answer which the occasion might require. The Apostle further adds, not without significance, ἐνὶ ἐκάστῳ; each individual, whether putting his questions from malice or ignorance, sincerity or insincerity, was separately to receive the appropriate answer to his inquiry; comp. 1 Pet. iii. 15. The context, as Mey. observes, seems to limit the present reference to the intercourse of Christians with non-Christians, though the command has obviously a universal application: Chrys. notices the case of the Apostle at Athens; Meyer adds to this his answers before Felix, Festus, and the Jews at Rome.

7. Τὰ κατ' ἐμὲ] 'My condition,' 'my circumstances,' 'res meas,' Beza: on this formula and the force of κατὰ in this collocation, see notes on Phil. i. 12.

Τύχικος] not Τυχικός, *Lachm.*, *Tischl.*, an Ἀσιανός, mentioned Acts xx. 4, Eph. vi. 21, 2 Tim. iv. 12, Tit. iii. 12; see on Eph. l. c. His name is here associated with three titles of esteem and affection, by the two former of which he is styled in Eph. l. c., he is an ἀγαπητὸς ἀδελφὸς in ref. to the Christian community, a πιστὸς δίδκων in ref. to his missionary services to St Paul (not in the ministry generally, Alf.), and further, with a graceful allusion to the similarity of their duties, a σύνδουλος ἐν Κυρίῳ, a co-operator with, and coadjutor of the Apostle in the service of the same

στὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἐπεμψα πρὸς 8
 ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακα-
 λήσῃ τὰς καρδίας ὑμῶν, σὺν Ὁνησίμῳ τῷ πιστῷ καὶ 9
 ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνω-
 ριούσιν τὰ ὧδε.

Master; compare notes on Eph. vi. 21. ἐν Κυρίῳ may be associated with all three designations (De W., comp. Eph. i. c.), or with the last two (Mey.), or with σύνδουλος (Æth.-Pol.). As the two former have defining epithets, perhaps the last connexion is the most probable.

8. εἰς αὐτὸ τοῦτο] 'for this very purpose,' viz., as it is further defined and expanded in the following clause, 'that he should gain a knowledge of your state, and comfort you.' On the ref. of αὐτὸ τοῦτο to what follows, comp. Eph. vi. 22, Phil. i. 6, and notes in loc. This verse is identical with Eph. vi. 22, except in one reading, which is doubtful: *Griesb.* and *Lachm.* read γνῶτε and ἡμῶν, with ABD¹FG; 10 mss.; Clarom., Æth. (both Pol. and Platt); Theod. (text), al., to which Mey. adds the argument derived from probable erroneous transcription (comp. Pref. to Gal. p. xxii.); viz. the accidental omission of the τε before τα. The text (*Rec.*, *Tisch.*) is found in CD²D³EKLN⁴; great majority of mss., and (what is very important) Vulg., Syr. (both), Copt., Goth.; Chrys., Theod. (comm.), al., so too probably N¹; Dam., γνῶτε...ὑμῶν. The weight of uncial authority is clearly in favour of γνῶτε...ἡμῶν, still the distinct preponderance of Vv., and the probability of a conformation to Eph. vi. 22, induce us to retain the reading of *Tisch.*; so De W., Alf., and Wordsw.

παρακαλῆσῃ] 'comfort,' in reference to their own state; δεικνύσι δὲ αὐτοὺς ἐν πειρασμοῖς ὄντας, καὶ παρακλήσεως δεομένους,

Theoph.: according to the other reading the reference would be to St Paul; comp. notes on Eph. vi. 22.

9. σὺν Ὁνησίμῳ] 'with Onesimus,' scil. ἐπεμψα. There seems no reason to doubt (Calv.) that the Onesimus here mentioned was the runaway slave of Philemon, whose flight from his master (Philem. 15), and subsequent conversion by the Apostle at Rome, gave rise to the exquisite Epistle to Philemon. Whether he was identical with Onesimus, Bishop of Ephesus, mentioned by Ignatius, *Ephes.* § 1, as affirmed by Ado (ap. Usuard. *Martyrol.* p. 272, ed. Soll.), is very doubtful; see Pearson, *Vind. Ign.* II. 8, p. 463 (A.-C. Lib.). The name was not uncommon, added to which the tradition of the Greek Church (*Const. Apost.* VII. 46) represents the 'Onesimus Philemonis' to have been Bishop of Beroëa in Macedonia; comp. Winer, *RWB.* Vol. II. p. 175. There appear to have been two at least of this name in the early martyrologies, the legendary notices of whose lives have been mixed up together; see *Acta Sanct.* Feb. 16, Vol. II. p. 855 sq. The order of πιστῷ and ἀγαπ. is reversed by DEFG; Vulg., probably from the order of the words in ver. 7.

ὅς ἐστιν ἐξ ὑμῶν] 'who is of you,' 'who belongs to your city.' This addition seems to have been made, not to give indirect honour and praise to the Colossians (ὅσα καὶ ἐγκαλλωπίζονται ὡς τοιοῦτον προετέγκοντες, Theoph.), but to commend the tidings and the joint-bearer of them still more to their attention. The form γνωριούσιν (*Rec.*)

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ Ἀριστάρχου καὶ ἄλλοι
 phras salute you. Interchange epistles with the
 church of Laodicea. Tell Archippus to be diligent

is retained by *Tisch.* with ACD³ (E¹) KLN¹; nearly all mss.; *Lachm.* however reads γινώσκουσιν with B (D¹-σωσω) FGN⁴. τὰ ἄδε]

'the things here,' the matters here at Rome, of which τὰ κατ' ἐμὲ, ver. 7, would form the principal portion.

10. Ἀρίσταρχος] A native of Thessalonica (Acts xx. 4), who accompanied St Paul on his third missionary journey: he was seized with the Apostle in the tumult at Ephesus (Acts xix. 29), accompanied him on his return to Asia (Acts xx. 4), and is again noticed as being with him in the voyage to Rome (Acts xxvii. 2). There he shared the Apostle's captivity, either as an attendant on him (see below) or a fellow-sufferer. According to some traditions of the Greek Church he is said to have been Bishop of Apamea in Phrygia, according to the Roman martyrologies Bishop of Thessalonica; see *Martyrol. Rom.* p. 343 (Antwerp, 1589), *Acta Sanct.* Aug. 4, Vol. I. p. 313. In the *Menol. Græc.* (April 15, Vol. III. p. 57) he is said to have been one of the 70 disciples.

ὁ συναϊχμάλωτός μου] 'my fellow-prisoner.' It is certainly singular that in the Ep. to Philemon, written so nearly at the same time as the present Ep., Aristarchus should be mentioned not as a συναϊχμάλ. but as a συνεργός, while Epaphras, who here indirectly, and still more clearly ch. i. 7, appears in the latter capacity, is there a συναϊχμάλωτος. There seem to be only two probable solutions; either that their positions had become interchanged by the results of some actual trial, or that their captivity was voluntary, and that they took their turns in sharing the Apostle's captivity, and in ministering to him in his bonds. The latter

solution, which is that of Fritz. (*Rom.* Vol. I. p. xxi, followed by Mey.), seems the most natural; comp. also Wieseler, *Chronol.* p. 417 note. To regard the term as semi-titular, and as referring to a bygone captivity (Steiger, comp. *Rom.* xvi. 7), does not seem satisfactory. The term is slightly noticeable ('designat hastâ superatum et captum,' Daven.), as carrying out the metaphor of the soldier of Christ; comp. Mey. *in loc.*

Μάρκος] Almost certainly the same as John Mark the son of Mary (Acts xii. 12), whom St Paul and St Barnabas took with them on their first missionary journey, who left them when in Pamphylia, and who was afterwards the cause of the contention between the Apostle and St Barnabas (Acts xv. 39); comp. Blunt, *Undes. Coinc.* Part IV. § 36, where some interesting comments will be found on the connexion between John Mark and St Barnabas, and esp. on the history of the latter. There seems no reason for doubting (Grot., Kienlen, *Stud. u. Krit.* 1843, p. 423 sq.) that he was identical with St Mark the Evangelist; see Meyer, *Einleit. z. Evang. d. Markus*, p. 2, Fritz. *Proleg. in Marc.* p. 24. According to ecclesiastical tradition, St Mark was the first Bishop of Alexandria, and suffered martyrdom there; see *Acta Sanct.* April 25, Vol. III. p. 344.

ἀνεψιός] 'cousin,' נִינְיָא, Numb. xxxvi. 11; ἀνεψιός τῶν ἀδελφῶν παῖδες, Ammon. *Voc. Diff.* p. 54 (ed. Valck.); the proper term for what was sometimes designated as ἐξάδελφος by later and non-classical writers; see Lobbeck, *Phryn.* p. 306, where the proper meaning of ἀνεψιός is well discussed. St Mark was thus not the 'nephew'

συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς (ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν), καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ ὄντες ἐκ 11 περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. ἀσπάζεται 12

(Auth., as to the relationship implied, see remarks in *Transl.*), but the 'consobrinus' (Vulg., Clarom.), the ⲟⲩⲩⲁ (Syr.) of St Barnabas; see xxx. in *Wetst. in loc.*

ἐλάβετε ἐντολὰς] 'ye received commands;' what these were cannot be determined. The conjectural explanations,—messages from Barnabas (Chrys.), letters of commendation ('*litteræ formatæ*'), either from St Paul (Daven.) or the Church of Rome (Est., &c., are very numerous, but do not any of them seem to deserve particular attention. To find in ἐὰν κ.τ.λ. the 'summa illorum mandatorum,' Beng., and appy. Auth., is grammatically untenable; the person of the aor. precludes the assumption of its use as an epistolary present. The parenthetical clause however so immediately following the ἐλάβετε ἐντολὰς does certainly seem to suggest that these ἐντολαί were of a commendatory nature; comp. Wieseler, *Chronol.* p. 452, note.

δέξασθε αὐτόν] 'receive him,' i. e. with hospitality (comp. Matth. x. 14) and friendly feelings (Luke ix. 48, John iv. 45). The historical deduction, founded on the use of the simple δέξασθε (contrast Acts xxi. 17), that St Mark had not been in the neighbourhood of Colossæ, and would not have been recognised as an assistant of St Paul (Wieseler, *Chronol.* p. 567), seems not only precarious but improbable.

11. Ἰησοῦς ὁ λεγ. Ἰούστος] Mentioned only in this place; probably not identical with Justus of Corinth (Acts

xviii. 7). Tradition represents him as having been afterwards bishop of Eleutheropolis. His name is not mentioned in the greetings sent to Philemon. οἱ ὄντες ἐκ περιτ.] 'who are of the circumcision;' participial predication in reference to the three preceding nouns. Meyer, *Lachm.*, and *Buttm.* (ed. 1856) remove the stop after περιτομῆς, and regard this clause as in the nom. ('per anacoluthon'), instead of being in the more intelligible participial gen. Such an anacoluthon is not uncommon (see Jelf, *Gr.* § 708. 1), but need not be supposed here, as the μόνοι naturally refers the thought to the category last mentioned; 'these only of that class ("ex circumcissione," Beng.) are my helpers:' comp. Philem. 24, where though Demas and Luke are grouped together with them as *συνεργοί*, the same general order is still preserved. On the formula εἶναι ἐκ with abstract substantives, in which ἐκ retains its primary meaning of *origin*, comp. notes on Gal. iii. 7, and Fritz. *Rom.* ii. 8, Vol. I. p. 105. The expression οἱ ἐκ περιτ. only occurs elsewhere in Gal. ii. 12, Tit. i. 10.

εἰς τὴν βασιλ. τοῦ Θεοῦ] 'unto, towards, the kingdom of God;' 'adjuverunt Paulum ad regnum Messianum qui ei, quum homines idoneos redderet qui in illud regnum aliquando recipebantur, opitulati sunt,' Fritz. *Rom.* xiv. 17, Vol. III. p. 201. On the term βασιλεία Θεοῦ, see an elaborate paper by Bauer (C. G.) in *Comment. Theol. Part II.* p. 107—172, and Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 244. οἵτινες ἐγεν.] 'men who proved;' the

ὕμᾱς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ Ἰησοῦ,
πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς,
ἵνα στήτε τέλειοι καὶ πεπληροφρημένοι ἐν παντὶ θελή-

indefinite *δουλος* being here used in what has been termed its *classific* sense, and pointing to the category to which the antecedents belong; see notes on *Gal.* ii. 4, iv. 24. The passive form *ἐγενήθην*, condemned by Thom. M. p. 189 (ed. Bern.), and rejected by Phrynichus, p. 106 (ed. Lobeck), as a Doric inflexion, occurs not uncommonly in the N. T. (noticeably in 1 Thess.), but, as a careful comparison of parallel passages seems to show, without any clearly pronounced passive meaning, or any justly appreciable difference from *ἐγενόμην*, comp. Buttm. *Irreg. Verbs*, p. 50.

παρηγορία] 'a comfort;' an *ἀπαξ* λεγόμεν. in the N. T. not found in the LXX, but not uncommon elsewhere, see the exx. in Kypke, *Obs.* Vol. II. p. 330; add also *Æsch. Agam.* 95, where the term seems to involve a slightly medical allusion. The distinction of Beng. 'quod *παρὰμυθία* est in mœrore domestico, id *παρηγορία* est in forensi periculo' does not seem to be substantiated by lexical usage. Perhaps the only real distinction is that *παρηγορεῖν* and its derivatives admit of physical and quasi-physical references which are not found with the more purely ethical *παρὰμυθεῖσθαι*; see the good lists of exx. in Rost u. Palm, *Lex.* s. vv.

12. **Ἐπαφρᾶς**] See notes on ch. i. 7; he is specified in the same way as Onesimus, as a native of Colossæ. For the probable reason of the addition, see notes on ver. 9.

δούλος Χρ. Ἰησ.] Meyer, and after him Alf., following *Griesb.* (who however reads only *Χριστοῦ*), join these words with ὁ ἐξ ὑμῶν: this certainly seems unnecessary, the title *δούλος*

Χρ. Ἰησ. is of quite sufficient weight and importance to stand alone as a title of honour and distinction; so appy. Copt., as it inserts the def. art. before *δούλος*. In *Æth.-Pol.* the position of the pronoun of the 3rd pers. [appy. here for the verb subst., Ludolph, *Gr.* p. 135] might seem in favour of the other mode of punctuation. The insertion of *Ἰησοῦ* (omitted by *Rec.*) after *Χριστοῦ* (*Lachm., Tisch.*) has good critical support [ABCLN; 10 mss.; Vulg., Copt., Arm.] and is rightly adopted by most modern editors.

ἀγωνιζόμενος] 'striving;' comp. Rom. xv. 30, where the compound *συναγων.* occurs in a similar context; comp. ch. ii. 1, and notes in *loc.*

ἵνα στήτε] 'that ye may stand fast;' purpose of the *ἀγωνιζόμενος*, the more emphatic *ἀγωνιζόμεν.* ἐν ταῖς προσευχ. (not merely *προσευχόμενος*) not requiring any dilution of the usual telic force of *ἵνα*; comp. notes on *Eph.* i. 17. *Στῆναι* has here, as in *Eph.* vi. 11, 13, al., the meaning of standing firm and unshaken amidst trials and dangers (see notes on *Eph.* ll. cc.), and is more nearly defined by the following adjectives and their associated semilocal predication ἐν παντὶ θελήματι.

τέλειοι καὶ πεπληροφ.] 'perfect and fully assured;' secondary predicates of manner (Donalds. *Cratyl.* § 303), the first referring to their maturity and perfectness (ch. i. 28, *Eph.* iv. 13), the second to their firm persuasion, and freedom from all doubtfulness or scrupulosity. On the distinction between *τέλειος* (perfectus) and *όλόκληρος* ('integer,' 'omnibus numeris absolutus'), see Trench, *Synon.* § 22, and between *τέλ.* and *ἀριος*, notes on 2 *Tim.* iii. 17.

ματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν 13
πόνον ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν
Ἱεραπόλει. ἀσπάζεταιται ὑμᾶς Λουκᾶς ὁ ἱατρὸς ὁ ἀγα- 14

The reading *πεπληροφ.* is adopted by *Lachm.* and *Tisch.* [with ABCD¹FGN; 6 mss.], and both on external and on internal grounds is to be preferred to *πεπληρωμένοι* (*Rec.*). ἐν παντὶ θελ. τοῦ Θεοῦ] 'in every (manifestation of the) will of God,' i.e. 'in everything that God wills' (Winer, *Gr.* § 18. 4, p. 101), which though not grammatically, yet in common usage becomes equivalent to 'in all the will of God,' Auth. It is doubtful whether these words are to be joined with the finite verb (Mey., Alf.; comp. Rom. v. 2, 1 Cor. xv. 1), or with the secondary predicates *τέλειοι καὶ πεπληροφ.* (De W.). The latter is most simple, as defining the sphere in which the *τελειότης* and *πληροφορία* were to be evinced and find their realization; so Chrys., Theoph., (and perhaps Copt., Goth.), who, even with *πεπληρωμένοι* (comp. notes on Eph. v. 18), connect ἐν παντὶ θελ. with the secondary predicates. The Vv. however in such cases cannot be appealed to with confidence, as they commonly preserve the ambiguous order of the original.

13. μαρτυρῶ γάρ] Confirmatory (γάρ) testimony to the earnestness and activity of Epaphras. πολὺν πόνον] 'much labour;' not such as that which attends a combat (Eadie), but, as the etymological affinities of *πόνος* [connected with *πένομαι*, and probably derived from ΣΠΑ-, see Benfey, *Wurzellex.* Vol. II. p. 360] seem to suggest, such as implies a putting forth all one's strength (*intentio*); comp. Suid. *πόνος*: σπουδή, ἐπίτρασις. The word only occurs elsewhere in Rev. xvi. 10, 11, xxi. 4. This may account for the variety of reading; κόπον, D¹FG; ζήλον D²D³EKL (*Rec.*).

The text is supported by ABCN; 80; Copt. (*emkah*), and indirectly by D¹FG: so *Lachm.*, *Tisch.* The order of *Rec.* (ζήλ. πολ.) appears to be supported only by EKL.

Λαοδικεία] For a brief notice of this city, see notes on ch. ii. 1.

Ἱεραπόλει] An important city of Phrygia, about twenty English miles NNW. (surely not 'östlich,' Winer) of Colossæ, celebrated for its mineral springs, and a mephitic cavern called Plutonium, which was appy. connected with the worship of the 'Magna Mater;' see Strabo, *Geogr.* XIII. 4. 14 (ed. Kramer), Pliny, *Hist. Nat.* II. 93 (ed. Sillig). The site of Hierapolis appears to have been close to the modern Pambuk-Kulasi, round which extensive ruins are still to be traced; see Forbiger, *Alt. Geograph.* Vol. II. p. 348, 349, Arundell, *Seven Churches*, p. 79 sq., ib. *Asia Minor*, Vol. II. p. 200 sq., and a good article in Kitto's *Bibl. Cyclop.* Vol. I. p. 848. It is curious that this city should appy. have been left unnoticed in Pauly, *Real-Encycl.*

14. Λουκᾶς] The Evangelist, who according to ancient tradition (Irenæus, *Hær.* III. 14. 1, 'creditus est referre nobis evangelium') has been identified with the *ἱατρὸς ἀγαπητὸς* of the same name here mentioned. The tradition that he was a painter (Nicephor. *Hist. Eccl.* II. 13) is late and untrustworthy. There seems no etymological ground whatever for identifying him further with the Lucius mentioned in Rom. xvi. 21 (Orig.): Lucas may have been a contraction of Lucanus, or possibly even of Lucilius, but not of Lucius. For further notices see notes on 2 Tim. iv.

15 πητός καὶ Δημῶς. ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελ-
φούς καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.
16 καὶ ὅταν ἀναγνωσθῇ πυρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε

11. The addition ὁ ἱατρὸς ὁ ἀγαπητός may possibly have been intended to distinguish the Evangelist from others of the same name (Chrys.), but more probably is only a further designation similar to those given to Tychicus (ver. 7), Onesimus (ver. 9), Aristarchus, Mark (ver. 10), Jesus (ver. 11), and Epaphras (ver. 12).

Δημῶς] Mentioned as one of the Apostle's συνεργοί (Philem. 24), but too well remembered as having afterwards deserted him in the hour of need; see notes on 2 Tim. iv. 10. Whether the omission of a title of honour or affection is accidental, or owing to his having already shown symptoms of the defection of which he was afterwards guilty (Mey.), cannot be determined. The latter does not seem improbable, especially as he here occupies the last place in the enumeration; contrast Philem. 24.

15. καὶ Νυμφᾶν] 'and (among them) Nymphas,' καὶ being here used to add the special to the general (see notes on Eph. v. 18, vi. 19, Phil. iv. 12), and to particularize Nymphas, who appy. belonged to Laodicea and, as the following words seem to show, was a person of some importance; ὅρα γοῦν πῶς δεικνύσι μέγαν τὸν ἄνδρα, Chrys.,—who however adds too restrictively, εἰ γὰρ ἡ οἰκία αὐτοῦ ἐκκλησία; comp. notes on Philem. 2. The repetition of the more generic τῇ Λαοδικέῳ ἐκκλ. in verse 16 would seem to show that the church in the house of Nymphas did not comprehend all the Christians of Laodicea. The form Νύμφαν (Lachm., Buttm.) is not correct; the last syllable is circumflexed, and marks probably that it is a contraction from Nymphodorus

(Pliny, *Hist. Nat.* vii. 2), as Ὀλυμπῶς (Rom. xvi. 15) from Olympiodorus, Ζηνῶς (Tit. iii. 13) from Zenodorus; comp. Fritz. *Rom.* Vol. III. p. 309. τὴν κατ' οἶκον αὐτοῦ ἐκκλ.] So Rom. xvi. 5, in reference to Prisca and Aquila, who had also at Ephesus (1 Cor. xvi. 19) devoted their house to a similar righteous use; comp. notes on Philem. 2, and see esp. Neander, *Planting*, Vol. I. p. 151, note (Bohn). The reading is somewhat doubtful. The text is supported by DEFGKL; great majority of mss.; Chrys., Theod., al. (*Rec.*, *Tisch.*), and appy. rightly, for though αὐτῶν [ACN; 7 mss.; Slav. (ms.)] may justly claim attention as being the more difficult reading, it may still have easily arisen from the preceding plural, and the desire, even at the expense of the sense, to identify the whole church of Laodicea with that in the house of Nymphas: or it may be derived from Rom. l. c. and 1 Cor. l. c. If αὐτῶν be adopted (Mey., Alf.), then the plural must be referred to 'Nymphas and his family,' involved κατὰ σύνεσιν in the preceding substantive; see Jelf, *Gr.* § 379. b, comp. Winer, *Gr.* § 22. 3, p. 132. Lachm. reads αὐτῆς, but on authority [B; 67**] manifestly insufficient.

16. ἡ ἐπιστολή] 'the present letter,' comp. Rom. xvi. 22, 1 Thess. v. 27. Several cursive mss. add αὐτῇ, but quite unnecessarily; see Winer, *Gr.* § 18. 1, p. 97. ποιήσατε [ἵνα] 'cause that;' a formula of later Greek (John xi. 37, comp. Rev. iii. 9), though not without parallel in the ποιεῖν ὅπως (Jelf, *Gr.* § 666, obs. 1) of the classical writers. The proper force of ἵνα, though weakened and somewhat approximating to the lax use of τοῦ with

ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ

the inf. after *παρὲν* (Acts iii. 12, Josh. xxii. 26, al.), is not wholly lost; comp. Winer, *Gr.* § 44. 8, p. 301.

τὴν ἐκ Λαοδ. 'that from Laodicea,'

not ܬܝܢ ܥܟ ܠܐܘܕܝܥܐ;

[*quæ scripta est ex Laodicea*] Syr.,—but corrected in Phil., or 'quam scripsi ex Laod.,' Æth. (comp. Theod.), but, with the usual and proper force of the preposition, 'that out of Laodicea,' 'hœi ist us Laud.,' Goth., 'ebûlichen Laod.,' Copt.,—two prepp. being really involved in the clause 'the Epistle sent to and to be received from or out of Laod.,' but the latter, by a very intelligible and not uncommon attraction, alone expressed; comp. Luke xi. 13, and see Winer, *Gr.* § 66. 6, p. 553, Jelf, *Gr.* § 647. a. The real difficulty is to determine what letter is here referred to. Setting aside attempts to identify it with the 1st Ep. to Tim. (Theoph.; see subscr. at end in *Rec.*), the 1st Ep. of St John (Lightf.), the Ep. to Philemon—an essentially private letter (Wieseler, *Chronol.* p. 452), two opinions deserve consideration;—(a) that it is the Epistle to the Ephesians; (b) that it is a lost Epistle. For (a) we have the similarity of contents, and the probability, from the absence of greetings and local allusions, that the Ep. to the Ephesians was designed for other readers than those to whom it was primarily addressed. Against it, the improbability that the Apostle should know that his Ep. to the Eph. would have reached Laodicea at or near the time of the delivery of his Ep. to the Colossians. For (b) we may urge the probable circumstance that Tychicus might have been the bearer of the two letters to the two neighbouring cities, leaving that to Laodicea first, with orders for the

interchange, and then continuing his journey. Against it there is the *à priori* improbability that a letter, which from the present direction given by the Apostle stood appy. in some degree of parallelism to that to the Colossians (we have no right to assume that it was 'of a merely temporary or local nature,' Eadie; see contra Mey.), should have been lost to the Church of Christ. The fact that the *orthodox* early Church (comp. Jones, *on the Canon*, Part III. 6) does not seem to have ever acquiesced in (b) makes the decision very difficult; as however the Ep. to the Colossians does appear to have been written first,—as the title *τοῖς ἐν Ἐφέσῳ* (Eph. i. 1) does seem to preclude our assigning to that Epistle a farther destination than to the churches dependent on Ephesus (see crit. note on Eph. i. 1),—as there does seem a trace of another lost Ep. (1 Cor. v. 9),—as the close neighbourhood of Colossæ and Laodicea might prepare us to admit a great similarity in contents, and consequently a very partial loss to the Church,—and lastly, as *à priori* arguments on such subjects are always to be viewed with some suspicion, we decide in favour of (b) and believe that an actual Ep. to the Laodiceans is here alluded to, which, possibly from its close similarity to its sister-Epistle, it has not pleased God to preserve to us: see Meyer, *Einkl. z. Eph.* p. 9 sq., where the question is fairly argued. It may be added in conclusion that the above reasoning rests on the assumption that the Epistle to the Ephesians was written to that Church, and that the words *ἐν Ἐφέσῳ* are genuine. It is right however to add that the newly discovered *κ* rejects them, and that thus an important

17 Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. καὶ εἰπάτε Ἀρχίππῳ Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ- Autograph salutation and benediction.

authority has been added to the side of those who deem that a blank was left for the name of the Church, and that the Epistle was purely encyclical. If this view (which still seems doubtful) be adopted, the balance will probably lean more to (a); at present however no more need be said than this, that the title of the Ep. to the Eph. and the present question may justly be considered as in somewhat close connexion. The forged Ep. to the Laodiceans deserves no notice, being a mere cento out of St Paul's Epp.; see Jones, *on the Canon*, Part III. 6.

17. Ἀρχ(ίππῳ) A church-officer of Colossae,—not of Laodicea (Wieseler, *Chronol.* p. 452, comp. *Const. Apost.* vii. 46); possibly an instructor (Theod. *Philem.* 2), but more probably a friend (Chrys., Theoph. *ib.*) of the household of Philemon,—if indeed, as we may suppose from the position of Arch. in the salutation (Philem. 2), not more nearly related (comp. Olsh.). What the διακονία of Archippus was, cannot be determined; that he was a διάκονος in the literal meaning (comp. Wordsw.) does not seem improbable. Tradition represents him to have suffered martyrdom at Chonæ; see *Menolog. Græc.* Nov. 23, Vol. I. p. 246. A brief notice will also be found in the *Acta Sanctorum*, March 20, Vol. III. p. 82. On the somewhat unusual Ionic form εἰπάτε (Matth. x. 27, xxi. 5), see Winer, *Gr.* § 15, p. 78.

Βλέπε τὴν διακονίαν] 'see to, take heed to, the ministry'; somewhat too strongly Syr.,

ⲉ ⲓⲛⲓⲛⲓ] [diligens esto in], though

rightly preserving the construction: for exx. of this meaning of βλέπειν see Elsner, *Obs.* Vol. II. p. 272, and comp. notes on *Eph.* v. 15. Grot. and others assume here a Hebraistic inversion for βλέπε ἵνα πληρ.,—a needless violation of the order of the words and of the more usual meaning of ἵνα; the object of the βλέπειν τὴν διακονίαν on the part of Archippus is to be ἵνα αὐτὴν πληροῖ; comp. 2 John 8, and notes on *Gal.* iv. 11. The expression πληροῦν διακονίαν occurs again Acts xii. 25, comp. 2 Tim. iv. 5, τὴν δ. σου πληροφόρησον. See exx. in Raphael, *Annot.* Vol. II. p. 538, Kypke, *Obs.* Vol. II. p. 331, and Wetst. *in loc.*

παρέλαβες ἐν Κυρίῳ] 'thou didst receive in the Lord'; not 'per Dominum,' Daven., nor 'secundum Domini præcepta,' Grot., but as always, 'in Domino,' Vulg., Clarom., al. The Lord was, as it were, the sphere in which he had received his διακονία, and out of which it found no place; see notes on *Eph.* iv. 17, vi. 1, *Phil.* ii. 19, and elsewhere. The addition, as Meyer well observes, still more enhances the obligation of Archippus to fulfil a διακονία so received.

18. Ὁ ἀσπασμὸς κ.τ.λ.] Autograph salutation of the Apostle, to attest the authenticity of the document, 2 Thess. iii. 17 (contrasted with *ib.* ii. 2), 1 Cor. xvi. 21; see notes on *Gal.* vi. 11. The gen. Παύλου is in apposition to the personal pronoun involved in ἐμῇ; see exx. in Jelf, *Gr.* § 467. 4. μνημονεύετέ μου τῶν δεσμῶν] 'REMEMBER MY BONDS:' μου belonging to the subst., see notes on 1 Thess. i. 3. A touching exhortation, speaking

λου. μνημονεύετε μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

vividly to the hearts of his readers, and breathing patience, love, and encouragement; *μεγίστη δὲ παράκλησις αὐτοῖς εἰς πᾶσαν θλίψιν τὸ μνημονεύειν Παύλου δεδεμένου*, Theoph., comp. Chrys. The remark of Eadie is just, that as the Apostle used his hand to write he felt his bonds yet more keenly, but he should have remembered, that it was (in all probability)

not the *left* but the *right* hand that was bound to the soldier that guarded him.

ἡ χάρις] 'Grace,' κατ' ἐξοχήν; see notes on Eph. vi. 24, and on the various meanings of χάρις, Waterl. *Euchar.* x. Vol. iv. p. 666. The ἀμὴν of Rec. is found in DEKL N⁴; mss.; Vv. and Ff., but is rightly rejected by modern editors on preponderant uncial authority.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

INTRODUCTION.

THIS exquisite and interesting Epistle, alike a master-piece of persuasive tact and delicacy, and an enduring model of truest Christian courtesy, was written by St Paul to Philemon closely about the same time as the Epistle to the Church of Colossæ, and not improbably stands first in the group of Epistles written during the first captivity at Rome; comp. Davidson, *Introd.* Vol. III. p. 158. It would thus have been written about A.D. 61 or 62: see *Introd. to Colossians*.

It was addressed to Philemon, most probably a member of the Church of Colossæ (ver. 2, 10, compared with Col. iv. 17, 9), who had originally been converted to Christianity by the Apostle (ver. 19), and who, from the honourable title of 'fellow-labourer' (ver. 1; compare ver. 24 and Col. iv. 11) coupled with the notice of 'the Church in his house' (ver. 2) and the general tone of the Epistle, appears to have been a person of distinction, worth, and Christian zeal and earnestness (ver. 7). The bearer of the Epistle was Onesimus, a slave who had run away from, and as it would seem robbed Philemon (ver. 18), but who now after having had the blessing of meeting with St Paul at Rome, and of being converted to Christianity by him (ver. 10), was returning to the master he had wronged, changed and repentant, especially commended to his love and forgiveness (ver. 17), and mentioned, not without honour (Col. iv. 9), to the Church of which both were now alike to be members. His fellow-traveller was Tychicus, the bearer of the Epistles to the Churches of Colossæ and Ephesus (Col. iv. 7, Eph. vi. 21), to whose care and good offices he was not improbably further committed, and who might have been instructed by the Apostle to induce the Colossian Christians generally to receive the hitherto unprofitable servant (comp. ver. 11) with forbearance and favour.

The *object* of the Epistle is very clearly set before us,—an affectionate desire on the part of the Apostle to restore Onesimus to the confidence and love of his master and to ensure for him a reception which he might justly have been considered wholly to have forfeited. The exquisite tact with which his fraudulent conduct towards Philemon is alluded to (ver. 18),—the absence of everything tending to excuse or palliate the misdeed, yet the use of every expression and sentiment calculated to win the fullest measures of Philemon's forgiveness,—has not failed to call forth the reverential admiration of every expositor from the earliest times down to our own day.

The originality with which the Epistle is thus stamped, and the strong external testimonies of antiquity, which, short as this Epistle is, are by no means wanting (Tertull. *adv. Marc.* v. 42, Origen, *Hom.* xix. *in Jerem.*, *in Matth.* Tract. xxxiii. xxxiv.), may justly be said to place its *genuineness* and *authenticity* beyond all doubt. It appears however to have been carped at in early times (see Jerome, *Proœm. in Philem.*), and has recently been considered by a modern critic (Baur, *Apostel Paulus*, p. 475 sq.) as of doubtful authorship, but on grounds so utterly untenable, that we may with justice refuse to notice what the very author of the criticism seems to feel (p. 476) is open to the charge of an undue and unreasonable scepticism.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

Apostolic address and salutation.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ
καὶ Τιμόθεος ὁ ἀδελφὸς Φιλήμονι
τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν καὶ Ἀπφίᾳ τῇ 2

1. δέσμιος Χρ. Ἰησ.] 'a prisoner of Christ Jesus,' 'whom Christ Jesus and His cause have made a prisoner;' gen. of the author of the captivity; see Winer, *Gr.* § 30. 2. β, p. 170, and notes on *Eph.* iii. 1, 2 *Tim.* i. 8. Considering the subject of the Epistle, no title could be more appropriate, or more feelingly prepare Philemon for the request which the Apostle is about to make to him. On the titles adopted by St Paul in his salutations, see notes on *Phil.* i. 1, and esp. on *Col.* i. 1. καὶ Τιμόθεος] Associated with the Apostle in the same way as in 2 *Cor.* i. 1, *Col.* i. 1, each having a separate, and not, as in *Phil.* i. 1 (comp. 1 and 2 *Thess.* i. 1), a common title; see notes on *Phil.* i. 1, and on *Col.* i. 1. The Apostle perhaps thus associated Timothy with himself in a letter which has the character of a private communication, as Chrys. suggests, ὥστε κάκεινον ὑπὸ πολλῶν ἀξιούμενον μάλλον εἶναι καὶ δοῦναι τὴν χάριν. Φιλήμονι] Philemon was a member of the Church of Colossæ (comp. ver. 10 with *Col.* iv. 9), who owed his conversion to St Paul (ver. 19), and who by his zeal in the Christian cause (ver. 5) showed himself worthy of the consi-

deration and regard which the Apostle evinces for him in this Epistle. There does not seem to be any good ground for the opinion of Wieseler (*Chronol.* p. 452) that Philemon belonged to Laodicea; his house at Colossæ was shown in the time of Theodoret (*Argum. ad. Phil.*), and tradition (*Const. Apost.* vii. 46) represents him as having been bishop of that city. In the *Menol. Græc.* Nov. 23, Vol. i. p. 246, he is said to have suffered martyrdom with Archippus at Chonæ.

συνεργῷ ἡμῶν] 'our fellow-labourer,' more special designation suggested by the zeal of Philemon for the Gospel. The gen. ἡμῶν, as the single article hints, belongs both to *συνεργῷ* and the verbal *ἀγαπητῷ*. Both titles are dwelt upon by Chrys. and Theoph.; the latter says, εἰ ἀγαπητός, δώσει τὴν χάριν· εἰ συνεργός, οὐ καθέξει τὸν δοῦλον ἀλλὰ πάλιν ἀποστελεῖ πρὸς ὑπηρεσίαν τοῦ κηρύγματος.

2. Ἀπφίᾳ] Most probably, as suggested by Chrys. and the Greek commentators, the wife of Philemon. If this be so, it is not improbable that Archippus may have been their son; see notes on *Col.* iv. 17. The name Ἀπφία is the softened form of the

ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν καὶ τῇ
 3 κατ' οἶκόν σου ἐκκλησίᾳ. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
 Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε ^{I thank God for thy progress in faith, and pray that it may prove beneficial to others: the proofs of thy love to the saints gladden me.}

2. ἀδελφῇ] So *Lachm.* and *Tisch.* ed. 1, with AD¹E¹FGN; 3 mss.; Clarom., Amit., Tol., Copt., Æth. (Platt); Jer. (*Meyer*). In his later edd. *Tisch.* reverts to *Rec.*, ἀγαπητῇ, with D³E²KL; nearly all mss.; Syr. (both,—but Phil. with asterisk); Theod.-Mops. (expressly), Chrys., Theod., al. It does not seem improbable that the supposed connexion between Philemon and Appia might have led to the same title being applied to each.

Latin 'Appia' (Grot.), which is exactly given in some mss.; comp. Ἀππίου, Acts xxviii. 15.

Ἀρχίππῳ] Supposed by Wieseler (*Chronol.* p. 452), but without sufficient reason, to have been of the church of Laodicea; see notes on Col. iv. 17. He is here distinguished by the honourable title of συνστρατιώτης with the Apostle; comp. 2 Tim. ii. 3. On the Alexandrian form συνστρ. see Winer, *Gr.* § 5. 4, p. 46.

τῇ κατ' οἶκόν σου ἐκκλησίᾳ] 'the church in thy house;' not merely the household of Philemon, οὐδὲ δούλους παρήκεν ἐνταῦθα, Chrys., but, as the expression seems regularly to designate, the assembly of Christians that were accustomed to meet at the house of Philemon, and join with his household in public prayer; comp. notes on Col. iv. 15, and Pearson, *Creed*, Art. ix. Vol. i. p. 397.

3. χάρις ὑμῖν κ.τ.λ.] Scil. εἴη, not εἶπω (Koch); see notes on Eph. i. 2: the regular form of salutation in St Paul's Epp. On the spiritual meaning of the blended form of address, see notes on Gal. i. 3, Eph. i. 2.

καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ.τ.λ., as expressly in Syr. مَعَهُ وَمِنْهُ

[et a Dom. nostro]: the Socinian interpretation καὶ (πατρὸς) Κυρίου seems

very improbable; see notes on Phil. i. 2.

4. Εὐχαριστῶ] Usual eucharistic commencement in reference to the spiritual state of his convert; see Rom. i. 8, 1 Cor. i. 4, and notes on Phil. i. 3, where this mode of address is briefly alluded to. For the meaning and uses of εὐχαριστεῖν ('gratias agere') in earlier and later Greek, see notes on Col. i. 12. As in Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, so here the thanks are returned τῷ Θεῷ μου, to Him 'whose he was and whom he served' (Acts xxvii. 23), a particularizing mode of address called forth from the warm heart of the Apostle by a remembrance of the great mercies vouchsafed to him in having thus been blessed in his labours; comp. notes on Phil. i. 3.

πάντοτε κ.τ.λ.] Participial sentence, defining more closely both when the εὐχαριστία took place, and the circumstances under which it was offered to God; 'nunquam oro quin tui meminerim,' Est. The adverb is here, as also in Phil. i. 4, Col. i. 3, more naturally joined with the participle (Chrys., Theod.) than with the preceding εὐχαριστῶ (Syr., Æth.), see notes on Phil. i. 4, where the reasons for a connexion with the participle are more distinct than in the present case.

μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἀκούων 5
σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν

μνείαν σου] 'mention of thee,' *μνεία* receiving this meaning only when in association with *ποιεῖσθαι*, Meyer. The formula is not uncommon in classical Greek (comp. Plato, *Protag.* p. 317 E, *Phædr.* p. 254 A), and, as Koch remarks, is an expansion of *ἔχειν μνείαν τινός* (1 Thess. iii. 6, 2 Tim. i. 3), the 'dynamic' middle *ποιεῖσθαι* not being without its force and significance; comp. Krüger, *Sprachl.* § 52. 8. 1 sq., and notes on *Col.* iv. 1.

ἐπὶ τῶν προσ. μου] 'in my prayers,' not merely 'at the time of making them,' but, with a tinge of local force, 'in orationibus,' Vulg., Syr., Copt., scil. when engaged in offering them; see Bernhardt, *Synt.* v. 23. a, p. 246, and notes on *Eph.* i. 16.

5. ἀκούων] 'as I am hearing,' causal participle (Donalds. *Gr.* § 616), giving the reason for the *εὐχαριστῶ*, or perhaps, more exactly, for the circumstances which especially led to its being offered; τὸν τῶν ὁλων Θεὸν ἐπὶ τοῖς σοῖς κατορθώμασιν ἀνυμνῶ, Theod.: contrast Rom. i. 8, where *εὐχαρ.* is followed by the more definite *ὅτι*, and the causal sentence is expressed in a passive form. ἣν ἔχεις κ.τ.λ.]

'which (faith) thou hast toward the Lord Jesus, and dost evince toward all the saints.' There is some difficulty in these words. In the first place the reading is doubtful; *Lachm.* with ACD¹E; 17. 137, reads *ἐπὶ τὸν*, and with DE; 10 mss.; Syr., al. inverts the order of *ἀγάπην* and *πίστιν*. Both however seem to be corrections suggested by the somewhat unusual *πίστις πρὸς τὸν Κύρ.*, and the apparently anomalous connexion of *πίστιν* with *ἐπὶ πάντας τοὺς ἁγίους*. Adopting the present text, we have two explanations; (a) that of Meyer, recently adopted

by Winer in the last ed. of his grammar (§ 50. 2, p. 365), according to which *πίστις* is taken as equiv. to 'fidelity,' and justified by Rom. iii. 3, Gal. v. 22, and Tit. ii. 10, in the first of which passages the meaning occurs in a very different combination, while in the second it is more than doubtful (see notes in *loc.*), and in the third is associated with an adjective; (b) that of Grot., al., derived from Theodoret and followed by De Wette, Alf., and most commentators, according to which *τὴν ἀγάπην* is to be referred by a kind of *χiasmus* (comp. Jelf, *Gr.* § 904. 3) to *ἐπὶ πάντας τοὺς ἁγίους*, and *τὴν πίστιν* alone to τὸν Κύριον. Of these (a) does not seem tenable, as it is surely very improbable that *πίστις*, when in combination with *ἀγάπην*, should revert to a meaning so very unusual, and in St Paul's Epp. so feebly supported, as that of 'fidelitas.' The second (b), grammatically considered, is admissible (see Winer, *Gr. l.c.*), but the distinctive *ἣν ἔχεις* (see Mey.), and the repetition of the art. with both substt., make it very unpalatable. In this difficulty a third view seems to deserve consideration, according to which *πίστις πρὸς τὸν Κύρ.* = 'a faith directed towards the Lord' (comp. 1 Thess. i. 8), in a purely spiritual reference, while *πίστις ἐπὶ πάντας κ.τ.λ.* = 'a faith evinced towards (*erga*) the Saints,' with a more practical reference, scil. as shown in contributions to their necessities,—a meaning suggested to the reader by the preceding *ἀγάπην*, and conveyed by the studied prepositional interchange. The prepp. then substantially preserve the distinction alluded to in notes on *Eph.* iv. 12, *Tü.* i. 1; *πρὸς* refers to a more remote, *ἐπὶ* to a more immediate application of the

6 Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, ὅπως ἡ
κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει
7 παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. χαρὰν

7. χαρὰν] So *Rec.* (not *Steph.*), *Lachm.*, and *Tisch.* ed. 1, with ACDEFGN; 10 mss.; appy. all Vv.; Lat. Ff. (*Griesb.*, *Scholz*, *Mey.*). In edd. 2 and 7 *Tisch.*

specified action, whether *erga* (1 Pet. iv. 9), *contra* (Rom. viii. 7), or with a more neutral ref. (2 Cor. x. 1, Col. iii. 9); comp. Winer, *Gr.* § 49. a, p. 353. This seems also confirmed by etymology, for while *eis* (*eis*) incorporates the idea of locality, of having reached the place (comp. Donalds. *Cratyl.* § 170), *πρὸς* primarily presents little more than the idea of simple motion forwards; see Donalds. *ib.* § 169, 171. On the various constructions of *πίστις* and *πιστεύω*, see Reuss, *Théol. Chrét.* iv. 13, Vol. II. p. 129.

6. ὅπως] 'in order that,' dependent on εὐχαριστῶ, or perhaps more immediately on μέλειαν σου ποιούμενος ἐπὶ τῶν προσευχῶν, and conveying the object of the prayer (2 Thess. i. 12) *slightly* blended with the subject of it; εὐχομαι, φησί, ὡς ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται, Chrys., and more distinctly Theod., δέομαι καὶ ἀντιβολῶ τὸν κοινὸν ἐνεργέτην τελείαν σοι δοῦναι τὴν κτῆσιν τῶν ἀγαθῶν. To give the participle an exclusive reference to result or consequence (Estius; compare Tittmann, *Synon.* II. p. 55, 58), or to refer it to ver. 5 as giving the 'tendency' of ἣν ἔχεις (Beng., Meyer), is very unsatisfactory. It is singular that two such good commentators as Beng. and Mey. should agree in an interpretation so utterly pointless; see Winer, *Gr.* § 53. 6, p. 410. On the essential meaning of ὅπως, and its distinction from ὡς, see notes on 2 Thess. i. 12. ἡ κοινωνία τῆς πίστεώς σου] 'the communication of

thy faith,' scil. 'participation in thy faith enjoyed by others,' *πίστεις* being not a gen. *subjecti*, but a gen. *objecti*; comp. Phil. ii. 1, iii. 10, al. The clause thus serves to clear up, and indeed indirectly confirm the interpretation of the preceding *πίστιν...εἰς πάντας τοὺς ἁγίους*. The meaning assigned to *κοινωνία* by Œcum., ἡ κοινὴ πίστις, ἡ κοινουσις, 'fides tua, quam communem nobiscum habes' (Beng.), or the more concrete, 'beneficentia ex fide profecta' (Estius, comp. Beza), does not seem accordant with the use of *κοινωνία* in St Paul's Epp. when associated with a gen. *rei*; comp. notes on Phil. ii. 1. ἐνεργῆς γένηται] 'may become operative,' scil. ܐܝܬܐ ܕܚܝܬܐ ܕܥܡܐ

[reddens fructus in operibus] Syr.; γίνεταί ἐνεργῆς ὅταν ἔργα ἔχῃ, Chrys. The translation 'evidens,' Vulg., Augiens., 'manifesta,' Clarom., appears to have arisen from a reading *ἐναργῆς*, not found in any Mss.

ἐν ἐπιγνώσει παντὸς ἀγ.] 'in the full knowledge of every good thing;' sphere and element in which the *ἐνέργεια* was to be displayed (see notes on Phil. i. 9), serving also indirectly to define the 'modus operandi;' πῶς δὲ ἔσται ἐνεργῆς; διὰ τοῦ ἐπιγνώσεως καὶ πράττειν πᾶν ἀγαθόν, Œcum., who however unnecessarily introduces καὶ πράττειν, and incorrectly limits it to Philemon, whereas the previous interpretation of *κοινωνία* shows that the reference is to others, to the *κοινωνοὶ* τῆς πίστεώς σου; see Meyer *in loc.* On the meaning of *ἐπιγνώσις*, 'accurata cognitio,'

γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.

reads *χάρις* with KL; great majority of mss.; Chrys. (ms.), Theod., Dam., Theoph., al. (approved by *Griesb.*, and adopted by *Alf.*). This latter reading has some little claim on our attention on the principle 'proclivi lectioni praeſtat ardua,' still as *χάρις* might have been suggested by the *εὐχαριστῶ* which precedes, it does not appear safe to reverse a reading supported by so complete a preponderance of uncial authority.

ἔσχον] So *Lachm.* and *Tisch.* ed. 1, with ACFGN; 5 mss.; Vulg., Copt. (*ai-shi*), Æth. (Pol. and Platt), al.; Theod.; Lat. Ff. The plural *ἐσχομεν* is found in D¹E; Clarom., Sang.; Jer., al. (*Mey.*, *Alf.*); the pres. *ἐχομεν* (placed before *πολλῇ*) is found in D³K(L *ἐχομεν*); great majority of mss.; Syr. (both); Chrys., Dam., Theoph., al. (*Rec.*), and is adopted by *Tisch.* ed. 2, 7. At first sight the plural (embracing Paul and Tim., ver. 1) would seem to be the true reading, of which the text was an alteration. As however the change might have been due to the preceding *ἡμῶν*, we retain the best attested reading.

see notes on *Ἐφλ.* i. 17, but observe that this force of *ἐπὶ* cannot always be conveyed in translation; comp. notes on 2 *Tim.* ii. 25 (*Transl.*).

τοῦ ἐν ἡμῖν] 'which is in us,' with special reference to them as Christians, and as recipients of the good gifts and graces of God. The reading is slightly doubtful. *Lachm.* omits τοῦ with AC; 17, but on authority manifestly insufficient. Again *Rec.* reads ὑμῶν with FGN; Vulg. (ed.), Syr. (both), Copt., al., but ὑμῶν might have been easily suggested by a desire to conform to the ὑμῶν in ver. 3.

εἰς Χρ. Ἰησ.] 'unto Christ Jesus,' not merely 'in reference to Him,' but with a closer adherence to the primary force of the preposition, 'for the work of,' 'to the honour of,' 'erga Christum,' Erasmus. (compare notes on ver. 5); 'bonum nobis exhibitum redundare debet in Christum,' Beng. The words obviously belong to *ἐνεργείας γένηται*, not to what immediately precedes (Syr., Vulg., and more distinctly Æth. [Platt], *eis* being assumed = *ἐν*), still less to the more remote *τῆς πίστεως σου*, as Grot. *Lachm.*

omits Ἰησοῦν with ACN¹; 2 mss.; Copt., Æth. (Pol., but not Platt); Jer., al.

7. γάρ] It is somewhat doubtful whether this gives the subjective reason for the *εὐχαριστία*, ver. 4 (Jerome, *Mey.*), or for the prayer immediately preceding (De W., *Alf.*). The latter is perhaps the most natural, as the subject of thanksgiving seems insensibly to have passed into that of prayer. The Apostle prays that the *κοινωνία κ.τ.λ.* may prove *ἐνεργείας*, for ('sane rebus ita comparatis,' Klotz) it is at present so great as to cause him great joy; *οὐ μοι παρήγοριαν ἔδωκας ἐκ τῶν εἰς ἐτέροους γενομένων*, Chrys.

ἔσχον] '*I had*;' scil. when I first heard of your *ἀγάπην* and *πίστιν*, ver. 5. The *πολλήν*, as *Mey.* observes, appears to belong to both substantives; comp. *Jelf, Gr.* § 391. obs.

ἐπὶ τῇ ἀγάπῃ σου] 'in thy love,' literally, 'based on thy love,' *ἐπὶ* with the dat. marking as usual the basis and foundation upon which the *χαρὰ* and *παράκλη.* rested; see notes on *Phil.* i. 3. ὅτι τὰ σπλάγχνα] 'because the hearts;' explanation of the pre-

- 8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν I beseech thee for Onesimus thy once unprofitable servant, who left thee a servant, to return a brother: receive him as myself. If he be a defaulter I will repay thee.
 9 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν

ceding ἐπὶ τῇ ἀγ. σου; πολλῆς γὰρ ἐμπίπλαμαι θυμηδίας διὰ παντοδαπὴν τοῖς ἀγίοις θεραπείαν προσφέρεις, Theod. On the semi-Hebraistic σπλάγχνα (ver. 12, 20, 2 Cor. vi. 12, al.), see notes on Phil. i. 8: there however the idea of 'affection' (πνευματικὴ φιλοστοργία, Theod. in loc.) is more predominant; here the term only serves to specify the imaginary seat of it; comp. Lücke on 1 John iii. 17. As σπλάγχνα is a somewhat comprehensive term ('proprie sunt viscera illa nobiliora vocata, cor, pulmones, hepar et lien,' Tittmann, *Synon.* i. p. 68), the ethical applications may obviously be somewhat varied; see Suicer, *The-saur.* s.v. Vol. II. p. 997. ἀναπέπνυται] 'have been refreshed,' so ver. 20, 1 Cor. xvi. 18, 2 Cor. vii. 13. On the distinction between ἀνάπαυσις, 'pause or cessation from labour,' and ἀνεσις, 'relaxation of what had been tightly strained,' see Trench, *Synon.* § 41. δδελφ] Not 'Bruder in Wahrheit,' De W., Koch, but as Æth., 'frater mi,'—in tones of earnest affection: 'hoc in fine positum multum habet πάθος; conf. Virg. *Æn.* vi. 836,' Scip. Gent. ap. Poli *Syn.*

8. Διὸ] 'On which account,' 'as I have so much joy and consolation in thee;' not in connexion with παρρ. ἔχων (δυνάμενος, φησί, θαρρεῖν ὡς θερμῶς πεπιστευκότι, Theod.), as Syr. and the Greek commentators, but in ref. to the preceding χαρὰν ἔσχον... ἐπὶ τῇ ἀγάπῃ σου, expressing more fully the motive of the διὰ τὴν ἀγ. μᾶλλον παρακ. which follows; so De W., Meyer, Alf. On St Paul's use of διὸ, see notes on Gal. iv. 31, and for its distinction from οὖν and ἀρα, see Klotz, *Devar.* Vol. II. p. 173, but on the two latter particles

contrast the more correct remarks of Donalds. *Gr.* § 604, *Cratyl.* § 192.

παρρ. ἔχων] 'though I have boldness,' concessive use of the simple participle, see Donalds. *Gr.* § 621, and compare the remarks of Winer on the translation of participles, *Gr.* § 46. 12, p. 413, ed. 5, appy. omitted in ed. 6. On the meaning of παρρ.,—here in its derivative sense of ἐξουσία, δόξα, Hesych., see notes on 1 Tim. iii. 13. This παρρησία was ἐν Χρ.; He was the element in which (not διὰ τὴν πίστιν τὴν ἐς Χρ., Chrys.) it was entertained, and out of which it did not exist: comp. notes on Eph. iv. 1.

ἐπιτάσσ. σοι τὸ ἀνῆκον] 'to enjoyn upon thee that which is fitting,' explanatory infin. following a phrase expressive of ability or capability; comp. Madvig, *Synt.* § 145. 1. The verb ἐπιτάσσ., though not uncommon elsewhere in the N. T., is only found here in St Paul's Epp.: ἐπιταγή, on the contrary, occurs seven times in his Epp., but not elsewhere in the N. T. The neuter τὸ ἀνῆκον (comp. Eph. v. 4, Col. iii. 18), not exactly τὸ ἐς χρεῖαν μου ἐλθεῖν, Theoph., but more generically 'quod decet facere,' Copt.,

بِجَبِّ: بِجَبِّ] [illa quæ justa sunt] Syr., τὸ πρέπον, Suid., marks the category (Mey.) to which the action of receiving back Onesimus is to be referred.

9. διὰ τὴν ἀγ.] 'on account of love,' 'for love's sake,' Auth.; partially explanatory of the preceding διὸ, but with a more general reference, the ἀγάπη here not being ἡν κἀγὼ ἔχω πρὸς σε, Theoph., or ἡν ἀγαπῶ τέ σε καὶ ἀγαπῶμαι, Æcum., nor even 'charitas tua in Christum,' Just., but, as

ἀγάπην μᾶλλον παρακαλῶ. τοιοῦτος ὢν, ὡς Παῦλος
πρεσβύτες, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ, παρα- 10

9. Ἰησοῦ Χριστοῦ] So *Rec.* with D^s(?)D^sEFGKL; appy. great majority of mss.; *Vulg.*, *Clarom.*, *Syr.* (both), *Æth.* (Platt), al.; *Chrys.*, *Theod.* *Lachm.* and *Tisch.* reverse the order with ACN; a few mss.; *Copt.*, *Æth.* (Pol.), *Iber.*, al. D¹ omits Ἰησ. Χρ. altogether. The evidence, though good, does not seem sufficient to justify the reversed order, as the best authorities give Χρ. Ἰησ. in ver. 1, which might easily have suggested the correction.

the omission of all defining genitives seems to suggest, 'Christian love' in its widest sense (De W., Mey.). The article gives the abstract noun its most generic meaning and application, Middleton, *Gr. Art.* v. 5. 1, p. 89 sq. τοιοῦτος ὢν] 'Being such an one,' 'As I am such an one,' scil. who would rather beseech for love's sake, than avail myself of my παρῆσταν ἐπιτασσειν. There is some little difficulty as to the connexion of this participial clause. It is usually regarded as preparatory to the ὡς Παῦλος which follows, and is conceived to explain it. Meyer however, whose note on this clause is very convincing, shows that the undefined τοιοῦτος, though often more nearly explained and defined by οἷος and ὥστε, is not, and scarcely can be associated with ὡς, which naturally presumes a more defined antecedent, and always 'aptius conjungitur cum sequentibus,' Klotz, *Devar.* Vol. II. p. 757. This being appy. the case, τοιοῦτος ὢν must be referred to ver. 8, while ὡς Παῦλος πρεσβύτες, enhanced by νυνὶ δὲ καὶ δέσμιος Ἰ. Χ., belongs to the second παρακαλῶ (so *Lachm.*, De W., and recently, *Builm.*, Alf.), and states the capacity in which the Apostle makes his affectionate request. *Lachm.*, it may be observed, encloses ὡς Παῦλος in a parenthesis; *Builm.* isolates it by commas (so *Chrys.*, ἀπὸ τῆς ποιότητος τοῦ προσώπου· ἀπὸ τῆς ἡλικίας· ἀπὸ τοῦ δικαιοτέρου πάντων ὅτι καὶ δέσμιος κ.τ.λ., comp. *Æth.*

[Platt], *Beng.*); neither of these modes of punctuation seems satisfactory: Παῦλος seems more naturally to stand in immediate union with πρεσβύτες (*Syr.*, *Copt.*) and to hint at the title he might have assumed, 'Paul the Apostle.'

πρεσβύτες] 'the aged,' *Auth.*, 'senex,' *Vulg.*,

ܡܘܨܝܐ *Syr.*, and appy. all Vv. It is quite unnecessary to attempt to explain away the simple meaning of this word ('non ætatem sed officium hic significat,' *Calv.*, 'ein Senior der Christenheit,' *Koch*), or to evade the almost obvious reference to age; see Wolf in *loc.* Even if with Wieseler we assume as late a year as A.D. 39 for the martyrdom of Stephen, and consider the νεανίας as at that time no more than 25 or 26 years old, the Apostle would now (probably A.D. 62) be nearly 50, which age, broken as he was with labour, suffering, and anxieties (2 Cor. xi. 23—28), might well entitle him to the appellation of πρεσβύτες. If we follow the tradition in *Pseud.-Chrys. Orat. de Petr. et Paulo* (Vol. VIII. spur. p. 10, ed. Bened.), that St Paul's age was 68 when he suffered martyrdom, there will remain no doubt as to the appropriateness of the term. All attempts however to fix the year of St Paul's birth seem to be quite hopeless; comp. Winer, *RWB.* Vol. II. p. 217.

δέσμιος Ἰ. Χ.] Not διὰ Χριστὸν δεδεμένος, *Chrys.*, but as in ver. 1, 'one whom Christ and

καλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς
 11 δεσμοῖς, Ὁνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ

His cause have bound ;' see notes above, and Winer, *Gr.* § 30. 2. β, p. 170.

10. τοῦ ἐμοῦ τέκνου] 'my own child,' with tender reference to Onesimus as having been converted by the Apostle, and owing to him his Christian existence; comp. 1 Cor. iv. 14, Gal. iv. 19, and Loesn. *Obs.* p. 431, who cites the partially parallel μᾶλλον αὐτὸν ἢ οὐχ ἦντων τῶν γονέων γεγέννηκα, Philo, *Cai.* § 8, Vol. II. p. 554 (ed. Mang.). The pronoun ἐμοῦ seems here to be emphatic. *Lachm.* (ed. min.) and Mey. introduce ἐγὼ before ἐγέννησα, but though on internal grounds not improbable, the external authority [A; 2 mss.; Slav. (ms.); Chrys. (1)] does not seem nearly sufficient to warrant the insertion. ἐν τοῖς δεσμοῖς]

With feeling allusion to the circumstances in which he was when Onesimus was converted, and in which he now is while urging his request; πάλιν οἱ δεσμοὶ δυσωπητικοί [exorandi vim habent], Chrys. The addition μοῦ after δεσμοῖς [*Rec., Scholz, with CD³K L⁸⁴; al.*] is rightly rejected by *Lachm.* and *Tisch.* Ὁνήσιμον]

Accusative, owing to an inverted form of attraction; the relative which would more usually (comp. Winer, *Gr.* § 24. 1, p. 147) have been in the same gender and case as τέκνου here follows the common regimen, passing into the gender of the latter substantive, and attracting it into its own case; see Winer, *Gr.* § 24. 2, p. 149, § 66. 5. 2, p. 552.

11. τὸν ποτέ σοι ἄχρ.] 'who was once unprofitable, unserviceable, to thee,' scil. who once did not answer to his name (ὀνήσιμον), but by running away, and apparently also by theft (Chrys. on ver. 18), proved himself ἀχρηστος. The word ἀχρηστ. is an ἀπ. λεγόμεν. in

the N. T. (ἐδχρηστος occurring here, 2 Tim. ii. 21, iv. 11), and is defined by Tittmann (*Synon.* II. p. 12) as 'quo uti recte non possumus,' 'qui nullum usum præbeat.' The distinction between this and ἀχρεῖος (Matth. xxv. 30, Luke xvii. 10) is not very palpable: perhaps the latter rather implies οὐ οὐκ ἐστι χρεῖα, 'quo non opus est' (Tittm.), 'one who could be dispensed with,' and hence, inferentially, 'worthless,' ἀχρεῖον... καὶ ἀνωφελές, Xen. *Mem.* I. 2. 54, while ἀχρηστος has less of a negative sense (ὁ ἀχρηστος), and more approximates to that of πονηρός. It would seem however that ἀχρεῖος belongs mainly to earlier, ἀχρηστος mainly to later Greek.

The play on the name, Ὁνήσιμον, τὸν ποτέ ἀχρηστον (not noticed by the Greek commentators), has been recognised by the majority of modern expositors; see Winer, *Gr.* § 68. 2, p. 561. Any further allusion, χρηστος as compared with Χριστιανός (Koch), seems improbable and even untenable, comp. Mey. *in loc.* σοὶ καὶ ἐμοὶ εὖ χρ.]

'profitable, serviceable, to thee and to me.' The εὖχρηστία here alluded to has obviously a higher reference than to mere earthly service (comp. Chrys.): Philemon had now gained in his servant a brother in the faith, St Paul one who owed him his hope of future salvation and was a living proof that he had not run in vain. In the delicately added ἐμοὶ ('Philemonem civiliter præponit sibi,' Beng.) it is somewhat coarse (Theoph., Corn. & Lap.) to find a hint that Philemon was to send him back to the Apostle. On the various beauties and persuasive touches in this exquisite Ep., see Marshall (Nath.), *Serm.* XIII. Vol. II. p. 327 sq. (Lond. 1731).

καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψά σοι. σὺ δὲ αὐτόν, 12
τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, ὃν ἐγὼ ἐβουλόμην πρὸς 13

11. σοι (3) So *Lachm.* and *Tisch.* ed. 1, with ACD¹EN¹ (of these however AC¹N¹ [*Lachm.*] omit σὺ δέ); 57; Clarom., Syr., Copt. (*ha-pok*), Æth. (both); Chrys. (πρὸς σέ); Lat. Ff. (*Meyer*). In ed. 2, 7, *Tisch.* omits σοι with D¹FGKLN⁴; nearly all mss.; Amit., Fuld., Goth., Syr.-Phil.; many Ff. (*Rec.*, *Alf.*). Independently of the external authority which preponderates against the omission, it does not seem improbable that σοι should have been omitted on account of the two preceding repetitions in the same verse, and the σὺ δέ which immediately follows.

12. ὃν ἀνέπεμψά σοι] 'whom I have sent back to thee,' or even 'I send back, &c.,—epistolary aor.; present to the writer, but aoristic to the receiver of the letter; comp. *ἐπεμψα*, Phil. ii. 28, and see exx. in Winer, *Gr.* § 40. 5. 2, p. 249. σὺ δὲ αὐτόν] 'But do thou (receive) him.' The sentence involves an anacoluthon, which however affords but little difficulty, as ver. 17, in which the construction is resumed, suggests the natural supplement. The addition προσλαβοῦ [*Rec.* with CDEKLN⁴; many mss., Vv., and Ff.] after σπλάγχνα is well attested, but considering the tendency of St Paul, esp. in relative sentences, to pass into anacolutha (see exx. in Winer, *Gr.* § 63. 1, p. 500), is rightly rejected by *Lachm.*, *Tisch.*, and most modern expositors as an ancient gloss. The omission of σὺ δέ (see crit. note) is apparently the result of an attempt to evade the anacoluthon by joining ἀνέπεμψα and αὐτόν; comp. *Meyer* (crit. note), p. 173. τὰ ἐμὰ σπλάγχνα] 'mine own heart,' 'meinos bruste,' Goth.: οὕτω γὰρ αὐτὸν ἀγαπῶ καὶ ἐν τῇ ψυχῇ περιφέρω, Theoph. The meaning adopted by Syr.

سِرِّيْ لِيْ [sic ut natum meum], Æth. (Platt; Pol. paraphrases), Theod. ἐκ τῶν ἐμῶν γεγένηται σπλάγχνων, Beza, al., though

perfectly defensible (see Suicer, *The-saur.* s.v., and the pertinent exx. in Wetst.), does not here seem requisite or indeed satisfactory, as the paternal relation of St Paul to Onesimus was a purely spiritual one, and as σπλάγχνα appears nearly always in St Paul to involve some special idea of affection, or, as here, the seat of it: *Meyer* (after Grot.) quotes 'meum corculum,' *Plaut. Cas.* iv. 4. 14 (16): comp. notes on ver. 7.

13. ἐγὼ ἐβουλόμην] 'I (on my part) was purposing;' contrast *ἠθέλησα*, ver. 14, where not only the general distinction between the verbs βούλομαι and θέλω (see notes on 1 *Tim.* v. 14), but, as *Meyer* remarks, between the tenses, is accurately preserved. The imperf. points to the time when the design was formed, and to its non-fulfilment; comp. *Bernhardy, Synt.* x. 3, p. 373. The use of *ὑπόμην* Rom. ix. 3, though analogous, is not exactly similar (*Alf.*), as this belongs to a use of the imperf. where there is a more distinct reference to a suppressed conditional clause; see notes on *Gal.* iv. 20.

πρὸς ἑμαυτόν] 'with myself;' the proper and primary meaning of the preposition ('motion toward,' comp. *Donalds. Cratyl.* § 169) is often obscured in connexion with persons; see notes on *Gal.* i. 18, and Winer, *Gr.* § 49. h, p. 360.

ἐμαντὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς
 14 δεσμοῖς τοῦ εὐαγγελίου χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
 ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν

ὑπὲρ σοῦ] 'in thy stead;' not simply for ἀντί, but with a tinge of the more usual meaning of the prep. 'in thy place, and thereby to thy benefit;' comp. Eurip. *Alcest.* 700, κατθανεῖν... ὑπὲρ σοῦ, and see Green, *Gr.* p. 301. This more derivative meaning of the prep. cannot be denied (see Winer, *Gr.* § 47. 1, p. 342), but has been unduly pressed in doctrinal passages; comp. notes on *Gal.* iii. 13, and Usteri, *Lehrb.* II. 1. 1, p. 115. The exquisite turn that St Paul gives to his intention of retaining Onesimus, viz. as a representative of his master (ἵνα τῆς σῆς μοι διακονίας ἐκτίσῃ τὸ χρέος, Theod.), should not be left unnoticed.

διακονῇ] 'might minister,' present, idiomatically referring to the time when the ἐβουλόμην took place, and giving a vividness to the past by representing it as present; see Winer, *Gr.* § 41. b. 1, p. 258, and Klotz, *Devar.* Vol. II. p. 618: compare also *Gal.* i. 16, but observe that the use of the pres. is somewhat different; there an event is referred to which was still going on, here the διακονία, in its more direct sense, had now ceased, as Onesimus was all but on his way home to his master. The order διακ. μοι (*Rec.*) is only found in KL; al.

τοῖς δεσμοῖς τοῦ εὐαγγ.] 'the bonds of the Gospel;' scil. 'bonds which the Gospel brought with it,—which preaching the Gospel entailed on me,' εὐαγγ. being a gen. auctoris; see Winer, *Gr.* § 30. 2. β. note, p. 170, Hartung, *Casus*, p. 17. Again a delicate allusion to his sufferings (comp. ver. 9, 10), and to a state which could not fail to touch the heart of Philemon.

14. χωρὶς δὲ κ.τ.λ.] 'but without thy own approval:' comp. Raphel, *Annot.* Vol. II. p. 642, who very appropriately cites Polyb. *Hist.* p. 983 (xv. 18. 4), χωρὶς τῆς Ρωμαίων γνώμης; comp. *ib.* III. 21. 7, χωρὶς τῆς αὐτοῦ γνώμης, *ib.* XXI. 8. 7, ἀνευ τῆς ἐκείνου γνώμης (cited in Schweigh. *Lex. Polyb.* p. 89). Γνώμη occurs only 9 times in the N. T., and in slightly varied senses; comp. Acts xx. 3, where it has appy. the stronger sense of 'design,' and 1 Cor. i. 10, vii. 25, 40, 2 Cor. viii. 10, where it has its more regular meaning of 'sententia' or 'judicium;' comp. Meyer on 1 Cor. i. 10, and Kypke, *Obs.* Vol. II. p. 205. ἠθέλησα] 'I was willing;' aor., see notes on ver. 13.

ὡς κατὰ ἀν. 'as by necessity,' 'compulsion-wise;' the κατὰ marking primarily the *norma* or manner according to which the action was done (see notes on *Tit.* iii. 5), and thence the prevailing principle to which it was to be referred (comp. exx. in Winer, *Gr.* § 49. d, p. 358), while ὡς marks the *aspect* which the action would have worn; see Bernhardy, *Synt.* VII. 2, p. 333, and notes on *Eph.* v. 22, *Col.* iii. 23. Chrys., and more fully Theoph. and Æcum., rightly call attention to the insertion of this particle. τὸ ἀγαθόν σου] 'thy good,' 'thy beneficence,' 'the good emanating from or performed by thee,'—the gen. perhaps being not so much a mere possessive gen. as a gen. auctoris or causæ efficientis; see notes on *Col.* i. 23. The exact meaning of the words is slightly doubtful; there seems certainly no reference to any manumission of Onesimus (Estius, Koch; contrast Maurice, *Unity of N. T.* p.

σου ἦ, ἀλλὰ κατὰ ἐκούσιον. τάχα γὰρ διὰ τοῦτο 15
ἐχωρίσθη πρὸς ὧραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς, οὐκέτι 16

659), nor merely to the kind reception which Philemon was to give him on his arrival (Hofmann, *Schriftb.* Vol. II. p. 387), nor even to the 'beneficium' which in this particular instance Philemon was to confer on the Apostle, but, as the more abstract term suggests, 'beneficentia' (Calv.), whether as shown in this or in other good and merciful acts generally. If the Apostle had retained Onesimus, Philemon would have doubtless consented, but the τὸ δαγθὼν in the particular case would have worn the appearance (ὡς) of a kind of constraint; St Paul however wished, as in this so in all other matters, that Philemon's τὸ δαγθὼν should be μὴ ὡς κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον.

On the doubtful distinction in the N. T. between τὸ δαγθὼν and τὸ καλὸν, see notes on Gal. vi. 10.

κατὰ ἐκούσιον] 'voluntarily,' ἀπ. λεγόμεν. in the N. T. The more usual periphrasis for the adverb appears in earlier Greek to have been καθ' ἐκούσιν (Thucyd. VIII. 27, or ἐξ ἐκούσιας, Soph. *Trach.* 727, by an ellipse of γνώμη. In the present case there may have been originally an ellipse of τρόπον (Porphyr. *de Abs.* I. 9, καθ' ἐκούσιον τρόπον); the expression however would soon become purely adverbial: comp. Lobeck, *Phryn.* p. 4.

15. τάχα γάρ] 'For perhaps;' reason that influenced the Apostle in sending back Onesimus. The insertion of τάχα (Rom. v. 7; more usually τὰχ' ἂν in classical Greek) gives a softening and suasive turn to the admission of his convert's fault, no less sound in principle ('occulta sunt judicia Dei, et temerarium est quasi de certo pronunciare quod dubium est,' Hieron.) than judicious in its present use; καλῶς

τὸ τάχα, ἵνα εἰξῇ ὁ δεσπότης, Chrys.; τάχα γὰρ κατὰ θέλαν οἰκονομῶν ἐφυγεν, Theoph. Both Chrys. and Jerome admirably illustrate from the history of Joseph the great feature of the providential government of God which these verses disclose,—'præstabilius ducere Deum de malis bona facere, quam mala nulla facere,' Justin. *in loc.*, see August. *Enchir.* § 3. [XI.], Vol. VI. p. 349 (ed. Ben. 1837).

ἐχωρίσθη] 'he departed;' he does not say ἐφυγεν, lest he should rouse up any angry remembrances in the mind of Philemon: so Chrys., Œcum., and Theoph., all of whom have admirably illustrated the delicate touches of this beautiful Epistle. For exx. of this sort of 'medial-passive,' in which however not only the passive form, but passive meaning, is clearly to be recognised, see Krüger, *Sprachl.* § 52. 6. 1. πρὸς ὧραν] 'for a season;'

2 Cor. vii. 8, Gal. ii. 5, and more definitely, 1 Thess. ii. 17, πρὸς καιρὸν ὧρας. In the present expression the duration of the time is not expressly stated, but it may be inferred from the antithesis not to have been very long; comp. Theoph. *in loc.* The proper force of the prep. ('motion towards') may be easily recognised in the formula, especially when compared with its more appreciable force in such expressions as πρὸς ἐσπέραν (Luke xxiv. 29), al.; comp. Bernhardt, *Synt.* v. 31, p. 564. The derivation of ὧρα is uncertain; it has been connected with the Sanscr. *vāra*, 'time' (Benfey, *Wurzellez.* Vol. II. p. 328), but perhaps more probably with the Zend *jare*, Germ. 'Jahr,' as appy. evinced in the Lat. 'horno;' comp. Pott, *Etym. Forsch.* Vol. I. p. 8, 123.

αἰώνιον αὐτὸν ἀπ.] 'thou mightest possess him

ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν

eternally, everlastingly, not merely 'perpetuum,' Beza (Grot. compares Hor. *Epist.* i. 10. 41, 'serviet æternum'), nor with any allusion to 'perpetua mancipia,' Exod. xxi. 6, Deut. xv. 17 (Gent.), but 'in æternum,' Clarom., 'aiveinana,' Goth.; οὐκ ἐν τῷ παρόντι μόνον καιρῷ ἀλλὰ καὶ ἐν τῷ μέλλοντι, ἵνα διαπαντὸς ἔχῃς αὐτόν, οὐκέτι δούλον ἀλλὰ τιμιώτερον δούλου, Chrys.: so pertinently Estius, 'servitus omnis hæc vitæ finitur, at fraternitas Christiana manet in æternum.' The tertiary predicate of time αἰώνιον is not an adverb (Mey.), but, as its position suggests, an adverbial adjective involving a *proleptical* statement of the result; comp. Donalds, *Gr.* § 489 sq., and see *exx.* in Winer, *Gr.* § 54. 2, p. 412.

On the compound ἀπέχεω, in which, as in ἀπολαμβάνειν κ.τ.λ., the prep. does not apply, so much mark the 'receiving back,' as the 'having for one's own' ('tibi haberes,' Bengel, 'hinweghaben,' Mey.), see notes on *Phil.* iv. 18, comp. Winer, *Verb. Comp.* iv. p. 8.

16. οὐκέτι ὡς δούλον] Changed spiritual relation in which he now would stand to his master; ὥστε καὶ τῷ χρόνῳ κεκέρδακας καὶ τῇ ποιότητι, Chrys. The particle ὡς almost convincingly shows that there is here no reference to manumission (comp. on ver. 14): though actually a slave, he is not to be regarded in the ordinary aspect of one (see ver. 14); the inward relation was changed, the outward remained the same; comp. Hofmann, *Schriftb.* Vol. II. 1, p. 318.

ὑπὲρ δούλον] 'above a slave, more than a slave,' 'ufar skalk,' Goth.,

𐤒𐤓𐤁𐤌 [præstantior quam] Syr., sim. Æth. (Platt), Copt., 'plus servo,'

Vulg. (Amit.); not 'pro servo,' Vulg. (ed.), Clarom., which obscures the force of the preposition; comp. Matth. x. 24, 37, Acts xxvi. 13, in which the force of ὑπὲρ is somewhat similar, and see Winer, *Gr.* § 49. e, p. 359. The expression is explained by the following ἀδελφὸν ἀγαπητόν, Onesimus was not now to be regarded in the light of a slave, but in a higher light, viz. as a beloved brother; ἀντὶ δούλου ἀχρήστου, χρηστὸν ἀδελφὸν ἀπειληφας, Œcum.

μάλιστα ἐμοί]

'especially, above all others, to me;' not directly dependent on ἀγαπητόν (Mey.), but, as ἀγαπητός in the N. T. has to a great degree lost its verbal character, a dative 'of interest' (Krieger, *Sprachl.* § 48. 4) attached to ἀδελφ. ἀγαπ.; comp. Syr., Beng. He stood in the light of an ἀδελφ. ἀγαπ. to St Paul, whom he had now left, but much more so to Philemon, who had formerly known him as a mere δούλον, but who was now to have him as his own in a higher and closer relation than before. On the meaning and derivation of μάλιστα, comp. notes on 1 *Tim.* iv. 10.

καὶ ἐν σαρκὶ

κ.τ.λ.] 'both in the flesh and in the Lord;' the two spheres in which Onesimus was to be πόσῳ μᾶλλον an ἀδελφὸς ἀγαπητός to Philemon than to the Apostle,—'in the flesh,' i. e. in earthly and personal relations (Mey.), as having intercourse and communication with him on a footing necessarily somewhat altered;—'in the Lord,' as enjoying spiritual communion with him which he had never enjoyed before,—nearly καὶ ἐν ταῖς σωματικαῖς ὑπηρεσίαις καὶ ἐν ταῖς πνευματικαῖς, Schol., except that the idea must not be limited to ὑπηρεσία; comp. Theod., Œcum. To define ἐν σαρκὶ

Κυρίῳ. εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς 17
ἐμέ. εἰ δέ τι ἡδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα. 18

more nearly (comp. Grot., al.) is neither here necessary, nor in harmony with the general use of the word in St Paul's Epp.; see notes on Gal. v. 16, and the elaborate notes of Koch, p. 99 sq.; 'die Gegensätze, als Mensch und als Christ sind in ihrer ganzen Weite zu belassen,' Meyer. On the force of καὶ...καὶ ('as well the one as the other'), see notes on 1 Tim. iv. 10.

17. εἰ οὖν] 'If then,' summing up what has been urged, and resuming the request imperfectly expressed in verse 12. On the 'vis collectiva' of οὖν (Gal. iv. 15, Phil. ii. 29, see notes) and its resumptive force (Gal. iii. 5, see notes), both here united, see Klotz, *Devar.* Vol. II. p. 717, 718. For με *Rec.* reads ἐμέ, with K; mss.

κοινωνόν] 'a partner,' scil. in faith and love and Christian principles generally,—not merely in sentiments (εἰ τὰ αὐτὰ μοι φρονεῖς, ἐπὶ τοῖς αὐτοῖς τρέχεις, εἰ φίλον ἡγή, Chrys., Just.), or, still less likely, in community of property ('ut tua sint mea, et mea tua,' Beng., comp. Beza, Pagn.), interpretations which here improperly limit what seems purposely left unrestricted.

προσλαβοῦ αὐτὸν ὡς ἐμέ] 'receive him to thee as myself;' 'as you would me;' in my spiritual affection towards him he is a part of my very self, comp. ver. 12. The form προσλαμβ. occurs in a very similar sense, Rom. xiv. 1, 3, xv. 7, the idea not being so much of a mere kindness of reception (comp. Acts xxviii. 2) as of an admission to Christian love and fellowship; see Meyer on Rom. xiv. 1, and Fritz. *in loc.*, who however in his translation 'in suum contubernium recipere,' somewhat puts out of sight the Christian character of the recep-

tion which the context seems to imply.

18. εἰ δέ] 'But if;' contrasted thought (comp. Alf.), suggested by the remembrance of what might militate against the warmth of the reception. Thus the δέ is not μεταβατικόν (Mey.), but preserves its usual oppositive force; 'qui loquitur, etiam si nihil positum est in oratione, tamen aliquid in mente habet, ad quod respiciens illam oppositionem infert,' Klotz, *Devar.* Vol. II. p. 365.

ἡδίκησέν σε] 'he wronged thee,' more specifically explained by the 'mitius synonymon' (Beng.) ἢ ὀφείλει. The Greek commentators draw attention to the tender way in which St Paul notices that misdeed of the repentant Onesimus which must have tended most to keep up the irritation of Philemon (οὐκ εἶπεν ἐκλεψεν, ἀλλ' εὐφημώτερον ἡδίκησεν ἢ ὀφείλει, Theoph.), and further, the kind and wise way in which he keeps it to the end of his letter; ὅρα ποῦ τέθεικε καὶ πότε τὸ ἀδίκημα· ὕστερον μετὰ τὸ πολλὰ ὑπὲρ τούτου προειπεῖν, Chrys.

τοῦτο ἐμοὶ ἐλλόγα] 'this set down to my account,' scil. ὅ τι ἡδίκησέν σε ἢ ὀφείλει: 'id meis rationibus imputa,' Grot. Though there is no certain lexical authority for ἐλλογῶ (it does not appear in the new ed. of Steph. *Thesaur.*), and though its existence has been somewhat peremptorily denied (Fritz. *Rom.* v. 13, Vol. I. p. 311), yet still as the desiderative λογῶ (Lucian, *Lexiph.* § 15) is an acknowledged form, and as peculiarities of orthography or errors of transcription cannot be made satisfactorily to account for the assumed permutation of εἰ and α [Bastius ap. Greg. Cur. p. 706 (ed. Schæf.) cited by Fritz. is not in point, as referring to *cursive* mss; see exx. and plates referred to],

19 ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα
20 μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναί,

we seem bound to follow the preponderant uncial authority, ACD¹FGN; 17. 31: so *Lachm.*, *Tisch.*, *Meyer*, *Alf.*

19. ἐγὼ Παῦλος ἔγρ.] 'I Paul have written;' scarcely 'I write,' De W., Conyb., Green, *Gr.* p. 17, as this epistolary aorist in the N. T. does not appear to be used simply in reference to what follows, but always more or less retrospectively, whether in reference to a former letter (2 Cor. ii. 3), to preceding passages in an all but concluded letter (Rom. xv. 15, see Meyer *in loc.*), or to an immediately foregoing portion of one in progress (1 Cor. ix. 15): when the ref. is to what is definitely present, the simple γράφω is used in preference to the idiomatic aorist; see Winer, *Gr.* § 40. 5. 2, p. 249, and notes on *Gal.* vi. 11. This would lead us to conclude that St Paul wrote with his own hand certainly the preceding verse, and not improbably (Theod., Jer.) the whole Epistle. It does not then seem desirable, with *Lachm.* and *Buttm.*, to make this verse the commencement of a new paragraph.

ἐγὼ ἀποτίσω] 'I will repay,' obviously not with any serious meaning, as if the Apostle expected that Philemon would demand it, but, as the Greek commentators all observe, χαριέντως (Theoph.), yet perhaps, as the next words convey, with a gracefully implied exhortation, καὶ ἐπιτρεπτικῶς ἅμα καὶ χαριέντως (Chrys.); compare Theod., ἀντὶ γραμματίου τήνδε κἀρεχε τὴν ἐπιστολήν· πᾶσαν αὐτὴν ἐγὼ γέγραφα.

ἵνα μὴ λέγω σοι] 'that I may not say to thee;' a rhetorical turn,—σχῆμα παρασιωπήσεως, Grot., or παραλείψεως, Gent., 'rhetorica praeteritio,' Est.,—in which what might be said is partially suppressed, or only

delicately brought to the remembrance of the person addressed. The ἵνα does not seem strictly dependent on ἔγραψα, on ἀποτίσω (Mey.), nor yet on a suppressed imper. 'yield me this request,' (Alf.),—which would impair the graceful flow of thought, but rather, as Chrys., Theoph., and Œcum. seem to suggest, on a thought called up by the ἀποτίσω,—'repay; yes I say this, not doubting thee, but not wishing to press on thee the claim I might justly urge:' all was to be οὐ κατὰ ἀνάγκην ἀλλὰ κατὰ ἐκούσιον, ver. 14.

μοι προσοφείλεις] 'thou owest to me besides:' Philemon was not only an actual debtor to the Apostle of any trifle that he thus (μετὰ χάριτος τῆς πνευματικῆς, Chrys.) offers to make good, but in addition to it (προσ-), even (καὶ ascensive) of his own self, his own Christian existence. Raphael adduces somewhat similar uses of προσοφείλει in Xen. *Cyr.* III. p. 59 (III. 2. 16), *Œcon.* p. 684 (20. 1); the meaning however is sufficiently obvious. A curious metaphorical use of προσοφ. ('longe inferiorem esse') will be found in Polyb. *Hist.* XXXIX. 2. 6. Where Philemon first came in contact with the Apostle cannot be ascertained. They may have met at Ephesus during the Apostle's three years' stay in that city (Acts xix. 1, 10, xx. 31).

20. Ναί, ἀδελφέ] 'yea, brother;' certainly not 'precantis' (Grot.), nor 'vehementer obsecrantis' (Gent.), but with the usual force of the particle in the N. T., 'serio affirmantis' (comp. Erasmus.), in reference to the request embodied in ver. 12 sq.: ἀφείς τὸν χαριεντισμὸν πάλιν ἔχεται τῶν προτέρων τῶν σπουδαίων, Chrys., comp. Theoph. and Œcum. On the use of καὶ in the N. T., see notes on *Phil.* iv.

ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ ἀνάπαυσόν μου
τὰ σπλάγχνα ἐν Χριστῷ.

I am confident that thou
wilt fully comply with
my request. Prepare me
a lodging.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά 21

σοι, εἰδὼς ὅτι καὶ ὑπὲρ αὐτοῦ λέγω ποιήσεις.

ἅμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ 22
τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

21. δ] So *Lachm.* with *ACN*; 3 mss.; *Copt.*, *Syr.-Phil.*,—and probably rightly, as the external authority in favour of δ (*Rec.*, *Tisch.*) is not strong (*BFG* being deficient), and the probability that the single nature of the request suggested the correction, not inconsiderable.

3. ἐγὼ σου ὀναίμην] ‘*may I reap profit from thee;*’—*I*, not without emphasis; the Apostle again (comp. ver. 12, 17) makes it a matter between himself and Philemon, putting Onesimus for the time almost out of sight; it was a favour to himself. The somewhat unusual ὀναίμην [2 aor. opt., see Buttm. *Irreg. Verbs*, p. 189 Transl.], coupled with the significant ἐγὼ (*I* not merely *Ones.*), seems to confirm the view of most modern commentt. except *De W.*, that there is again a play on the name of Onesimus; see *Winer, Gr.* § 68. 2, p. 561. The form ὀναίμην is similarly used by Ignatius (*Polyc.* 1, 6, *Magn.* 12, al.),—once (*Eph.* 2) curiously enough, but appy. by mere accident, after the mention of an Onesimus.

ἐν Κυρίῳ denotes, as usual, the sphere of the *δνησις* (see on *Eph.* iv. 17, *Phil.* ii. 19, al.), just as ἐν Χριστῷ which follows specifies that of the *ἀνδραποισ*; both were to be characterized by being in Him, they were to be such as implied His hallowing influences.

ἀνδραπαύσον] ‘*refresh;*’ see notes on ver. 7.

μου τὰ σπλάγχνα] ‘*my heart;*’ not Onesimus, as in ver. 12 (*Jer.*), which would here be wholly out of place, nor τὴν περί σε ἀγάπην (*Theoph.*, *Æcum.*), but simply the σπλάγχνα of the Apostle,—the seat of his love and affections; see notes on

ver. 7. For ἐν Χριστῷ *Rec.* reads ἐν Κυρίῳ, but the text has distinctly preponderating authority [*ACD*¹*FGLN*; al.; *Clarom.*, *Syr.* (both), *Æth.* (both), *Copt.*, *Goth.*], and is adopted by nearly all modern editors.

21. Πεποιθὼς τῇ ὑπακ. σου] Concluding allusion to his Apostolic authority, but how delicately introduced, how tenderly deferred, and how encouragingly echoing the commendations with which he commenced; *δπερ καὶ ἀρχόμενος εἶπε παρόρησιαν ἔχων, τοῦτο καὶ ἐνταῦθα λέγει εἰς τὸ ἐπισφραγίσαι τὴν ἐπιστολήν*, *Chrys.*

ἔγραψα] ‘*I have written,*’ not ‘*I write,*’ *De W.*; see above on ver. 19, and contrast the following present.

ὑπὲρ αὐτοῦ λέγω] ‘*beyond what I am saying;*’ comp. *Eph.* iii. 20. It is very doubtful whether this alludes, however faintly, to the manumission of Onesimus (*Alf.*). The tenor of the Epistle would seem to imply nothing more than encouraging confidence on the part of the Apostle (ἅμα καὶ διηγείρεν εἰπὼν τοῦτο, *Chrys.*) that Philemon would show to the fugitive even greater kindness and a more affectionate reception than he had pleaded for; compare notes on ver. 14 and 16.

22. ἅμα δὲ καὶ κ.τ.λ.] ‘*Moreover at the same time provide me also a lodging;*’ a commission appended to his request: in addition to complying

- 23 Ἀσπάζεται σε Ἐπαφρῶς ὁ συναιχ- Salutations.
 24 μάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος,
 Δημᾶς, Λουκάς, οἱ συνεργοί μου.
 25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- Benediction.
 στοῦ μετὰ τοῦ πνεύματος ὑμῶν. [Ἀμήν.]

25. Ἀμήν] So *Rec.* with CD²D³EKLN; mss. The word is omitted by *Lachm.* and *Tisch.*, but only with AD¹. The external evidence for the insertion is certainly strong, but apparently not sufficiently so to warrant us at present going beyond an insertion in brackets.

with the subject of the letter, Philemon was also to make this provision for the expected Apostle. Chrys. and Theod. (comp. Alf.) find in this message a last thought of Onesimus, and a direction tending to secure him a kind reception; *ὡς προσδοκῶν αὐτοῦ τὴν παρουσίαν αἰδεσθῆναι* [Φιλ.] *καὶ τὰ γράμματα*, Theod. It may be doubted however whether the *first* view of Theoph. and Œcum. is not more probable, and more worthy both of Philemon and of the Apostle,—viz. that Philemon was not to consider the Epistle a mere petition for Onesimus (*εἰ μὴ διὰ Ὁνήσιμον οὐδὲ λόγου με ἤξιου*, Theoph.), but as containing special messages on other matters to himself. The word *ἐν* (Hesych. *ἐνδοχῇ, κατάλυμα*) only occurs here and, also in ref. to St Paul, Acts xxviii. 23. *διὰ τῶν προσευχῶν ὑμῶν* [*through your prayers*]; in ref. to Philemon, Appia, Archippus, and the others mentioned in ver. 2. The same expectation of recovering his liberty appears in Phil. i. 16, ii. 24; there however the journey contemplated is to the Philippian, and the date when the idea is entertained, according to the general view, a year or two later; comp. Wieseler, *Chronol.* p. 456.

23. Ἀσπάζεται] Greetings from the same persons as those mentioned in Col. iv. 10—14, with the exception of Justus. The order observed is sub-

stantially the same, Mark and Aristarchus (*οἱ ὄντες ἐκ περιτομῆς*, Col. iv. 11) preceding Luke and Demas, except that Epaphras is here placed first. The reading *ἀσπάζονται* [*Rec.* with D² D³KL] is rightly rejected by most modern editors as a grammatical correction.

Ἐπαφρῶς] Respecting this person, see notes on Col. i. 7. ὁ συναιχμάλ. μου] '*my fellow prisoner*;' more specifically defined as ἐν Χριστῷ Ἰησοῦ; see notes on Eph. iv. 1. The title here given to Epaphras is in Col. iv. 10 given to Aristarchus, while the latter is here named as one of the *συνεργοί*: for the probable reason for this interchange see notes on Col. i. c.

24. Μάρκος] probably John Mark the Evangelist. For a brief notice of him, and those mentioned in this verse, see notes on Col. iv. 10, 14.

25. Ἡ χάρις κ. τ. λ.] Precisely the same form of salutation as in Gal. vi. 18, with the exception of the significant conclusion *ἀδελφοί*. As there, so here (comp. also 2 Tim. iv. 22), the Apostle prays that the grace of the Lord may be μετὰ τοῦ πνεύματος, '*with the spirit*,' of those whom he is addressing, with the third and highest portion of our composite nature; see notes on Gal. i. c., *Destiny of the Creature*, p. 118 sq., and comp. Olshaus. *Opusc.* vi. p. 145 sq.



TRANSLATION.

- 23 Ἀσπάζεται σε Ἐπαφρῶς ὁ συναιχ- Salutations.
 24 μάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος,
 Δημάς, Λουκάς, οἱ συνεργοί μου.
 25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- Benediction.
 στοῦ μετὰ τοῦ πνεύματος ὑμῶν. [Ἀμήν.]

25. Ἀμήν] So *Rec.* with CD²D²EKLN; mss. The word is omitted by *Lachm.* and *Tisch.*, but only with AD¹. The external evidence for the insertion is certainly strong, but apparently not sufficiently so to warrant us at present going beyond an insertion in brackets.

with the subject of the letter, Philemon was also to make this provision for the expected Apostle. Chrys. and Theod. (comp. Alf.) find in this message a last thought of Onesimus, and a direction tending to secure him a kind reception; *ἵνα προσδοκῶν αὐτοῦ τὴν παρουσίαν αἰδεσθῇ* [Φιλ.] *καὶ τὰ γράμματα*, Theod. It may be doubted however whether the *first* view of Theoph. and Œcum. is not more probable, and more worthy both of Philemon and of the Apostle,—viz. that Philemon was not to consider the Epistle a mere petition for Onesimus (*εἰ μὴ διὰ Ὁνήσιμον οὐδὲ λόγου με ἤξειου*, Theoph.), but as containing special messages on other matters to himself. The word *ἔπειτα* (Hesych. *ὑποδοχή, κατάλυμα*) only occurs here and, also in ref. to St Paul, Acts xxviii. 23.

διὰ τῶν προσευχῶν ὑμῶν [*through your prayers*]; in ref. to Philemon, Appia, Archippus, and the others mentioned in ver. 2. The same expectation of recovering his liberty appears in Phil. i. 26, ii. 24; there however the journey contemplated is to the Philippian, and the date when the idea is entertained, according to the general view, a year or two later; comp. Wieseler, *Chronol.* p. 456.

23. Ἀσπάζεται] Greetings from the same persons as those mentioned in Col. iv. 10—14, with the exception of Justus. The order observed is sub-

stantially the same, Mark and Aristarchus (*οἱ ὄντες ἐκ περιτομῆς*, Col. iv. 11) preceding Luke and Demas, except that Epaphras is here placed first. The reading *ἀσπάζονται* [*Rec.* with D² D²KL] is rightly rejected by most modern editors as a grammatical correction.

Ἐπαφρῶς] Respecting this person, see notes on Col. i. 7.

ὁ συναιχμάλ. μου] *'my fellow prisoner'*; more specifically defined as ἐν Χριστῷ Ἰησοῦ; see notes on Eph. iv. 1. The title here given to Epaphras is in Col. iv. 10 given to Aristarchus, while the latter is here named as one of the *συνεργοί*: for the probable reason for this interchange see notes on Col. i. c.

24. Μάρκος] probably John Mark the Evangelist. For a brief notice of him, and those mentioned in this verse, see notes on Col. iv. 10, 14.

25. Ἡ χάρις κ.τ.λ.] Precisely the same form of salutation as in Gal. vi. 18, with the exception of the significant conclusion *ἀδελφοί*. As there, so here (comp. also 2 Tim. iv. 22), the Apostle prays that the grace of the Lord may be μετὰ τοῦ πνεύματος, *'with the spirit'*, of those whom he is addressing, with the third and highest portion of our composite nature; see notes on Gal. i. c., *Destiny of the Creature*, p. 118 sq., and comp. Olshaus. *Opusc.* vi. p. 145 sq.

TRANSLATION.

NOTICE.

THE following translation is based on the same principles as those adopted in the portions of this Commentary that have already appeared. My humble endeavour has been to avoid everything that might seem arbitrary and capricious, and to cling with all possible tenacity to fixed principles of correction; still there both are and must be many passages in which the context and general tone of the original render one of two apparently synonymous translations not only more appropriate, but even more faithful and correct than the other.

Of the older English Vv., the attention of the student may be especially directed to the Version of Coverdale, which, considering the time and circumstances under which it was executed, appears to be remarkably vigorous and faithful. The translation in his Testament of 1538 is often suggestive, but is taken from the Latin, and not so carefully executed as that in his Bible of 1535. Some interesting remarks on these Versions, and on the subject of Revision generally, will be found in a tract by 'Philaethes,' entitled *The English Bible*, 8vo, Dublin, 1857. The editions used are specified in the Notice to the Translation of the Pastoral Epistles. It may however here again be observed that the Genevan Version is quoted from the Bible of 1560, not from the Testament of 1557 which is reprinted in the *English Hexapla*.

THE EPISTLE TO THE PHILIPPIANS.

PAUL and Timothy, servants of Christ Jesus, to all I. the saints in Christ Jesus which are at Philippi, with the bishops and deacons. Grace *be* to you, and 2 peace, from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, 3 always, in every supplication of mine for you all, making 4 my supplication with joy, for your fellowship *shewn* to- 5 ward the Gospel from the first day until now; being 6 confident of this very thing, that He which began in you a good work, will perfect *it* until the day of Christ Je-

CHAPTER I. 1. *Timothy*] *Timotheus*, AUTH., see notes on Col. i. 1 (*Transl.*). *Servants*] So WICL.: *the servants*, AUTH. and remaining Vv. *Christ Jesus* (1)] **Jesus Christ*, AUTH.

2. *And the Lord*] So Cov. Test., RHEM. (*our L.*): *and from the Lord*, AUTH. and the other Vv. except WICL. (*of*). It is more exact to omit the prep. in the second member, as in the Greek: here it is unimportant, but in some cases the sense and construction are impaired by the repetition; comp. Blunt, *Parish Priest*, p. 55, 56.

3. *All my remembrance*] *Every r.*, AUTH.

4. *Supplication*] *Prayer*, AUTH. and sim. all Vv.: it is perhaps better to retain the more special meaning, as evincing the earnest nature of the Apostle's prayer; comp. notes on 1 Tim. ii. 1, and notice below WICL.,

Cov. Test., in the translation of the second *δέησις*. It is curious that all the Vv. except AUTH., BISH., change to the plural, 'all my prayers;' this certainly preserves the *πράξεις*, but at the expense of accuracy.

My supplication] *Request*, AUTH.; *a bisechynge*, WICL.; *instaunte prayer*, Cov. Test.; *prayer*, BISH.; *petition*, RHEM.; the remaining Vv. adopt the simple verb *and praye* (TYND., COV., CRAN.), or *praying* (GEN.).

5. *Shewn toward*] *In*, AUTH.

6. *Began*] So WICL., TYND.: *hath begun*, AUTH. *In you a good work*] So WICL., COV. Test.

(*that g.*), RHEM.: *a good work in you*, AUTH., and as to order all the other Vv. *Perfect*] So RHEM.:

go forth with, TYND., COV. (both); *perform*, AUTH. and remaining Vv.

Christ Jesus] **Jesus Christ*, AUTH.

7 sus: even as it is meet for me to be thus minded concerning you all, because I have you in my heart; inas-
 8 much as both in my bonds, and in my defence and
 9 confirmation of the Gospel, ye all are partakers with me
 10 of my grace. For God is my witness, how I do long after
 11 you all in the tender mercies of Christ Jesus. And this
 I pray, that your love may yet more and more abound in
 knowledge and in all discernment, to the intent that ye
 prove the things that are excellent, that ye may be pure
 and without stumbling, against the day of Christ; being

7. *To be thus minded*] *To think this*, AUTH.; *so to iudge*, TYND., GEN., and sim. COV., CRAN., BISH.

Concerning] *Of*, AUTH. *My*

defence] So GEN.: *the d.*, AUTH., BISH., RHEM.; *defendynge*, WICL., COV. (*the d.*, COV., Test., CRAN.).

Partakers, &c.] So, omitting *my*, AUTH. Marg., COV., and sim. TYND., CRAN., *companions of grace with me: partakers of my grace*, AUTH., GEN., BISH.; *felowis of my ioye*, WICL.; *partakers of my ioye*, COV. Test., RHEM.

8. *Is my witness*] So RHEM., and sim. WICL.: *is my record*, AUTH. and remaining Vv. except TYND., *beareth me recorde*. *I do long*] So COV.

Test., and (omitting *do*) COV., GEN.: *greatly I long*, AUTH., TYND., CRAN., BISH. The insertion of the auxiliary seems to throw a slight emphasis on the action expressed by the verb, which is not inappropriate after the solemn adjuration. *Tender*

mercies] *Bowels*, AUTH., WICL., BISH., RHEM. The trans. of TYND. and remaining Vv. is curious, *from the very* (om. COV. Test.) *herte rote in Jes. Chr. Christ Jesus*] **Jesus Christ*, AUTH.

9. *Yet more and more abound*] So, omitting *yet*, RHEM.: *abound yet more and more*, AUTH., GEN., BISH., and, as to position of the adverbs, the other Vv. The inversion seems a little more close-

ly to preserve the Greek order and the connexion of *παρασέβω* with the particulars in which the increase takes place.

All] More literally 'all manner of,' &c., a translation actually adopted by COV., but marred by the untenable attraction, in *all manner of kn. and in all experience*.

Discernment] *Judgment*, AUTH., GEN.; *witte*, WICL.; *fealinge*, TYND.; *experience*, COV.; *vnderstandinge*, COV. Test., CRAN., BISH., RHEM.

10. *To the intent that*] *That*, AUTH. and all other Vv. It seems desirable to make some difference in translation between the more immediate *εἰς τὸ κ. τ. λ.* and the further and final *ἵνα κ. τ. λ.*

Ye] So WICL.: *ye may*, AUTH. and remaining Vv. (*myght*, TYND.).

Prove] So WICL., COV.: *approve*, AUTH., RHEM.; *accepte*, TYND., CRAN.; *alowe*, COV. Test.; *discerne*, GEN., BISH.

The things] So CRAN.; *things*, AUTH.

Pure] So TYND. and all Vv. except AUTH., RHEM., *sincere*; WICL., *cleme*.

Stumbling] *Offence*, AUTH., WICL., COV. Test., GEN., BISH., RHEM. The alteration is made to avoid an active sense being given to offence, e.g. *soche as shuld hurte no mannes conscience*, TYND., COV. (om. *shuld*).

Against] So COV. Test.: *till*, AUTH., BISH., and sim. TYND., CRAN., GEN., *vntyll*; *in*, WICL.; *vnto*, COV., RHEM.

filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God.

Now I would have you know, brethren, that my circumstances have fallen out rather unto the furtherance of the Gospel; so that my bonds have become manifest in Christ in the whole Prætorium, and to all the rest; and that the greater part of the brethren, having in the Lord confidence in my bonds, are more abundantly bold to speak the word without fear. Some indeed preach Christ even from envy and strife; and some too from good will: they that are of love *so preach*, as they know that I am set for the defence of the Gospel; but they that are of

11. *Fruit*] *Fruits*, AUTH.
12] *Are*, AUTH.

12. *Now*] *But*, AUTH., COV. Test., BISH.; *forsothe*, WICL.; and, RHEM.; the rest omit. *Have you know*] So COV. Test. (to k.), RHEM.: *ye should understand*, AUTH., CRAN., BISH.; *ye vnderstode*, TYND., COV., GEN.

My circumstances] *The things which happened unto me*, AUTH., CRAN., GEN. (*haus come*), BISH. (*came*); *my busynes*, TYND., COV. (both); *the things that ben abouts me*, WICL.; *the things about me*, RHEM.

13. *Have become*] Sim. WICL., COV. Test., RHEM., *weren made: are*, AUTH. and remaining Vv.

The perfect is adopted as perhaps better continuing the tense of the preceding member.

Manifest in Christ] So COV. Test., RHEM., and sim. WICL. (*known*): AUTH. and all other Vv. connect in Christ with bonds.

The whole Prætorium] *All the palace*, AUTH.; *eche moothalle*, WICL.; *every iudgement house*, COV. Test.; *at the court*, RHEM.; *all the iudgement hall*, TYND. and remaining Vv.

To all the rest] Sim. RHEM., in *at the rest*; AUTH. Marg., *to all others: in all other places*, AUTH. and remaining Vv.

14. *And that*] *And*, AUTH., BISH.
All the other Vv. prefix *that*.

The greater part] *Many*, AUTH. and all Vv. except WICL., *mo*.

Having in the Lord, &c.] *Brethren in the Lord, waxing confident, by my bonds*, AUTH. and, with some variations, the other Vv. except COV. Test., which connects *ἐν Κυρίῳ* with *πρωτοθbras*. *More abundantly*] So RHEM.: *much more*, AUTH.

15. *From...from*] *For...for*, WICL., COV. Test., RHEM.; *through...of*, GEN.; *of...of*, AUTH. and remaining Vv. *Too*] *Also*, AUTH., GEN., RHEM.; *forsothe*, WICL.; the rest omit.

16. *They that are, &c.*] *But the other of love*, AUTH., with a transposition of ver. 16 and 17.

As they know] *Because they knowe*, CRAN.; *because they se*, TYND.; *for they knowe*, COV.; *witynge*, WICL.; *knowing*, AUTH. and remaining Vv.

17. *But they that are, &c.*] *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds*, AUTH., but with a transposition of ver. 16 and 17.

Contentiousness] There is some little difficulty in finding a suitable translation for *ἐπαθela*. On the one hand, the older translation, *stryfe*, TYND.,

contentiousness proclaim Christ not sincerely, thinking
 18 *thus* to raise up affliction to my bonds. What then? notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed, and therein I rejoice; yea,
 19 and I shall rejoice; for I know that this shall issue to me unto salvation, through your supplication and the
 20 supply of the Spirit of Jesus Christ, according to my steadfast expectation and hope that in nothing I shall be put to shame, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it*
 21 *be* by life, or by death. For TO ME to live *is* Christ, and
 22 to die *is* gain. But if to live in the flesh,—*if* THIS *is* to

GOV., CRAN., BISH., is certainly open to the objection of confounding *ἐπί* and *ἐπίθετα*, from which that of AUTH., COV. Test., GEN., RHEM., viz. *contention*, is scarcely free: on the other hand, the more lexically exact, 'a spirit of intrigue,' here certainly presents an inadequate antithesis to *ἀντι*. In this difficulty perhaps the term chosen in the text sufficiently maintains the antithesis, while in its etymological formation it approaches lexical accuracy by keeping in view the *spirit*, the spirit of faction and dissension, that actuated the opponents.

Proclaim] *Preach*, AUTH. and all Vv. except WICL., COV. Test., *schewen*.

Thinking thus]

Supposing, AUTH.

To raise

up] **To add*, AUTH.

18. *In every way*] *Every way*, AUTH.; *on al maner*, WICL.; *all maner wayes*, TYND., COV. (*of w.*), GEN.; *anie maner of waye*, COV. Test., CRAN., BISH.; *by al meanes*, RHEM.

Proclaimed]

Preached, AUTH. and all Vv. except WICL. *schewide*.

Therein I]

I therein, AUTH.: changed to avoid any false emphasis on the pronoun.

Rejoice] *Do r.*, AUTH.

And I]

And, AUTH.

Shall] So WICL.:

will, AUTH. and remaining Vv.

19. *Issue to me unto salv.*] Sim. RHEM., *fall out to me vnto salu.*: *turn to my salv.*, AUTH., COV. Test., GEN., BISH.; *come to me in to helthe*, WICL.; *chauce to my salv.*, TYND., COV., CRAN.

Supplication] *Prayer*,

AUTH. and all the other Vv. (*preyers*, WICL.).

20. *Steadfast expectation*] *Earnest expect.*, AUTH.; *expectacion*, COV. Test., CRAN., BISH., RHEM.; *abydyng*, WICL. *Hope*] So WICL., COV. Test., CRAN., RHEM.: *my hope*, AUTH., BISH.

Put to shame] *Confoundide or schamyde*, WICL.; *confounded*, RHEM.; *ashamed*, AUTH. and remaining Vv.: it seems desirable to preserve and express the passive ἀσχυθήσονται.

22. *But if to live, &c.*] *But if I live in the flesh, this is the fruit of my labour*, AUTH., BISH., and similarly as to construction, COV. Test. and also TYND., CRAN.: COV. gives *but in as moch as to lyue in y^e flesh is frutefull to me for the worke*, in which though the *τοῦτο* is overlooked, that division between protasis and apodosis is preserved which seems, on the whole, most probable: similarly, in this respect, WICL., RHEM. In GEN. the clause is rightly divided but altogether wrongly translated, *and whether to*

me the fruit of *my* labour, then what I should choose I wot not. Yea I am held in a strait by the two, having 23 my desire toward departing and being with Christ, for it is very far better: yet to abide in the flesh is more need- 24 ful for your sakes. And being persuaded of this, I 25 know that I shall abide and shall continue here with you all for your furtherance in and joy of Faith, in order that 26 your ground of boasting may abound in Christ Jesus in me through my presence with you again.

live in the flesh were profitable for me.

Then what] Yet *what*, AUTH.; and *what*, WICL., TYND., CRAN., GEN., BISH.; *what...also*, COV. Test.

I should choose] I shall *c.*, AUTH. and remaining Vv. except TYND., GEN., to *chose*,—an idiomatic translation, but tending to obscure the deliberative future.

Wot not] So AUTH., TYND., COV., CRAN., BISH.: scarcely exact, yet forcible and firm in cadence. The transl. of COV. Test., *can not tel*, is idiomatic, and preferable to *knowe not*, WICL., GEN., RHEM.

23. *Yea]* **For*, AUTH. *I am held in a strait]* I am in a strait, AUTH., BISH.; I am kepte in a strait, COV. Test.; I am constreyned, WICL., TYND., CRAN.; I am straitened, RHEM. Two translations are noteworthy, both *these thinges lye harde vpon me*, COV.; *I am greatly in doute on bothe sides*, GEN.

By] *Betwixt*, AUTH., BISH.; *of*, WICL., TYND., CRAN., RHEM.; *wyth*, COV. Test.

The two] So RHEM.: *two*, AUTH., BISH.; *two thingis*, WICL., TYND., COV. Test.; *both these thinges*, COV.; *these two thinges*, CRAN.; *bothe sides*, GEN.

Having my desire] *H. a desire*, AUTH., COV. Test., BISH.; *h. desire*, WICL., RHEM.; *I desyre*, TYND., COV., CRAN.; *desiring*, GEN.

Toward departing] To depart, AUTH. *Being]* To be, AUTH.

For it is, &c.]

Which is far better, AUTH.; *it is myche more better to me*, WICL.; *which thinge is best of all*, TYND., GEN. (om. *thinge*); *which thinge were moche better (for me)*, COV.; *the whych were moche more better*, COV. Test.; *which is moche and far better*, CRAN., BISH. (om. *and*); *a thing much more better*, RHEM.

24. *Yet]* *Forsythe*, WICL.; *but*, COV. (both), RHEM.; *nevertheless*, AUTH. and remaining Vv.

For your sakes] So COV. Test.: *for you*, AUTH. and remaining Vv.

25. *Being persuaded of this]* *Having this confidence*, AUTH.; *tristynge this thing*, WICL., and COV. Test., RHEM., omitting *thing*; the transl. *this am I sure of*, TYND., COV., CRAN., GEN., BISH.; is due to joining *πεποιθως* with *οἷα*.

Shall continue here with] *Continue with*, AUTH., with a difference of reading, which however does not affect the translation. The Vv. are all nearly identical with AUTH., except WICL., *partitely dwelle to alle you*, and COV. Test., *continue with you all vnto the ende*.

Your furtherance in, &c.] *Your furtherance and joy of f.*, AUTH., BISH., RHEM. (*the f.*), and CRAN., GEN., giving *yourre f.*; *your profite and ioye of f.*, WICL.; *the furth. and ioye of yourre f.*, TYND., COV.; *your profite and reioysing of f.*, COV. Test.

26. *In order that]* *That*, AUTH. and all Vv. *Ground of boasting]*

- 27 Only let your conversation be worthy of the Gospel of Christ; that whether I come and see you, or remain absent, I may hear of your affairs, that ye are standing in one spirit, with one soul striving together for the faith
 28 of the Gospel, and not terrified in any thing by your adversaries; the which is to them an evidence of perdition,
 29 but of your salvation, and this from God: because to you was granted, in the behalf of Christ, not only to believe in Him, but also in behalf of Him—to suffer;
 30 ye having the same conflict as ye saw in me, and now hear of in me.

Rejoicing, AUTH., COV. Test., CRAN., BISH.; *thankynge*, WICL.; *gratulation*, RHEM.

Abound] So WICL., RHEM., and sim. COV. Test., *be plentiful: be more abundant*, AUTH., and CRAN., BISH., *y^e m.* TYND., COV., GEN., translate the clause, *that ye maye moare* (om. COV.) *abundantly reioyce. Christ Jesus*] *Jes. Chr.*, AUTH. *In me*] So WICL., CRAN. (but giving *thorowe J. C.*), RHEM.: *for me*, AUTH., GEN., BISH.; *thorowe me*, TYND., COV. (both).

Through my presence with you] *By my coming to you*, AUTH. and all Vv. (*into*, COV. Test.) —but perhaps less exact than in the text.

27. *Worthy of*] So RHEM., and sim. WICL., *worthily to: as it becometh*, AUTH. and remaining Vv.

Remain] *Else be*, AUTH. and the other Vv. (om. *else*, COV. Test.), except WICL., which omits. *Are*

standing] Sim. WICL., RHEM., *stonden: stand fast*, AUTH.; *continue*, TYND. and remaining Vv.

Soul] So TYND., COV., CRAN., BISH.: *mind*, AUTH., GEN., RHEM.; *wille*, WICL.

28. *Not terrified, &c.*] *In nothing terrified by*, AUTH.; *in no thing be aferde of*, WICL., COV. Test. (*ye be*); *in nothynge fearinge*, TYND., COV., CRAN., BISH.; *in nothing feare*, GEN.; *in nothing be ye terrified of*, RHEM.

The which] So WICL., COV. Test.: *which*, AUTH. and remaining Vv.

Evidence] *Evident token*, AUTH.; *cause*, WICL., CRAN., RHEM.; *token*, TYND., COV. (both), GEN., BISH.

Of your] **To you of*, AUTH. *This from*] *This thing of*, WICL., RHEM. (om. *thing*): *that of*, AUTH. and remaining Vv.

29. *Because*] *For*, AUTH. and all Vv. *Was granted*] *It is given*,

AUTH. and all Vv. *In Him*]

So WICL. (*into*), COV. Test., GEN., RHEM.: *on him*, AUTH. and remaining Vv. (*on Chr.*, TYND., COV.).

It seems very desirable, on account of the etymological affinity of *εἰς* (*eis*) and *ἐν* (*en*) (Donalds. *Cratyl.* § 170), to translate *πιστεύειν εἰς*, 'believe in' (where a more literal translation is not possible), and to reserve 'on' for *πιστεύειν ἐν*: for the construction of this verb in the N. T., see notes on 1 Tim. i. 16, Reuss, *Théol. Chrét.* IV. 14, Vol. I. p. 129, and *Revised Transl. of St John*, p. x.

In behalf of Him, &c.] *Suffer for his sake*, AUTH. and the other Vv. except WICL., COV. Test., RHEM., *s. for hym*. The reasons for this change may be gathered from notes in *loc.*

30. *Ye having*] *Having*, AUTH. *As*] So COV. Test., CRAN., RHEM. (*like as*); *which*, AUTH. and remain-

If then *there be* any exhortation in Christ, if any com- II.
fort of love, if any fellowship of the Spirit, if any tender
mercies and compassions, make ye full my joy, that ye 2
mind the same thing, having the same love, with united
souls minding the one thing; *minding* nothing in the 3
way of contentiousness, nor in the way of vain glory,
but with *due* lowliness esteeming each other superior to
yourselves; not looking each *of you* to your own things, 4

ing Vv. exc. WICL. (*what maner &*).
Hear of] *Hear* to be, AUTH., GEN.;
hane herde, WICL., RHEM.; *hear*, TYND.
and remaining Vv.

CHAPTER II. 1. *If then there be*] *If*
there be *therefore*, AUTH., COV. Test.,
CRAN., GEN., BISH.; *therfore yif*,
WICL.; *if therfore there be*, RHEM.;
TYND. and COV. omit *ovr*, but insert
amonge you. Exhortation]
Consolation, AUTH. and all Vv. ex-
cept WICL., *counfort* (giving solace
in the next clause). Tender mer-
cies and compassions] *Bowels, and*
mercies, AUTH.; *entraytis of mercy*
doinge, WICL.; *inwardes mocion of*
pytie, COV. Test.; *bowels of commise-*
ration, RHEM.; *compassion and mercy*,
TYND. (or), and remaining Vv.

2. *Make ye full*] *Fulfil ye*, AUTH.
Mind the same thing] *Sim*, WICL., *vn-*
dirstonde the same thing: be like mind-
ed, AUTH., CRAN., GEN., BISH.; *drawe*
one waye, TYND., COV.; *do mynde one*
thyng, COV. Test.; *be of one meaning*,
RHEM. With united souls, &c.]
Being of one accord, of one mind,
AUTH., BISH.; and (giving and of)
TYND., COV., CRAN.; *of one wille*,
felyng the same thing, WICL.; *beyng*
of one accorde, meanyng one thyng,
COV. Test.; *being of one accorde and*
of one iudgmente, GEN.; *of one minde*,
agreing in one, RHEM.

3. *Minding, &c.*] *Let nothing be*
done through, AUTH., BISH.; *no thing*

by, WICL., RHEM.; *that nothinge be*
done thorow, TYND. and remaining Vv.
(*that there be n.*, COV.).

Contentiousness] *Contention*, GEN.,
RHEM.; *strife*, AUTH. and remaining
Vv.; see notes on ch. i. 17 (*Transl.*).
Nor in the way of] *Or, AUTH.

With due lowliness] *In lowliness of*
mind, AUTH.; *in mekenesse*, WICL.;
in mekenes of mynde, TYND., COV.
(*thorow*), CRAN., GEN., BISH.; *in hum-*
blynesse, COV. Test.; *in humilitie*,
RHEM. As the art. does not appear
merely used to give *ταπειν.* its more
abstract force, but to mark the '*due*,
befitting' lowliness by which the Phi-
lippians were to be influenced, the
insertion of such a word would seem
justifiable.

Esteeming each] *Let*
each esteem, AUTH. No Vv. except
WICL., COV. Test., RHEM., retain
the participial construction.

Superior to] *Better than*, AUTH. and
all Vv. except WICL. (which appy.
gives *higer to*, but the clause is con-
fused).

Yourselves] *Themselves*,
AUTH., WICL., RHEM.; *him selfe*,
TYND. and remaining Vv.

4. *Not looking, &c.*] *Look not
*every man on, AUTH., CRAN. (not ye),
GEN., BISH.; *not eche by hem selfe*
biholdyng, WICL.; *and that no man*
consyder, TYND.; *and let every man*
loke not for, COV.; *euery one consyder-*
ynge not, COV. Test., RHEM. (not cons.).
Your] *His*, AUTH.

Each of you,
&c.] *Every man also on, AUTH., GEN.,

5 but each of you to the things of others also. Verily
 have this mind in you, which was also in Christ Jesus :
 6 who, though existing in the form of God, esteemed not
 His being on an equality with God a prize to be seized
 7 on, but emptied HIMSELF, taking upon Him the form of
 8 a servant, being made in the likeness of men : and being
 found in fashion as a man, He humbled Himself, becom-
 ing obedient, even unto death, yea death on the cross.
 9 Wherefore God did also highly exalt Him, and granted
 10 Him a name which is above every name, that in the

BISH., the only Vv. that notice in translation the ascensive *kai*.

5. *Verily*] AUTH. and all the Vv. omit the translation of *γὰρ*, except WICL., *forsothe*; RHEM., *for*.

Have this, &c.] **Let this mind be in you*, AUTH., and (giving the same m.) TYND., COV. (both), CRAN., GEN., BISH.; *feele yee this thing in you*, WICL.; *this thinke in your selues*, RHEM.

6. *Though existing*] *Being*, AUTH., TYND., COV., GEN., BISH.; *whan he was*, WICL. and remaining Vv. *Esteemed not, &c.*] *Thought it not robbery to be equal with God*, AUTH., TYND., COV., BISH., and (no r.) COV. Test., CRAN., GEN.; *thought it no robbery, him self to be equal to God*, RHEM.; *demyde not rauayne hym self for to be euen to god*, WICL.

7. *Emptied HIMSELF*] *Made himself of no reputation*, AUTH. and the other Vv. except WICL., *mekide hym self*; RHEM., *exinanited him self*. *Taking*] So WICL., COV. Test., CRAN., BISH., RHEM.: and *took*, AUTH. and remaining Vv. There is some little difficulty in the translation of the modal aorist participle, when, as in the present case, the action of the participle is synchronous with that of the finite verb. On the whole, the pres. part. in English seems the best and most idiomatic equivalent, espe-

cially as in practice the tense of the finite verb seems so far reflected on the participle, that though really present in form, it becomes almost aoristic in sense.

Being made] *Made*, WICL., RHEM.; and *made*, BISH.; and *was made*, AUTH., GEN.; and *became*, TYND., COV. (om. *and*), COV. Test., CRAN.

8. *Becoming*] *Made*, WICL., BISH., RHEM.; and *became*, AUTH. and remaining Vv. *Even unto*] *Unto*, AUTH. and all Vv. *Yea*

death] *Forsothe to the deth*, WICL.; *euen vnto the d.*, COV.; *even the d.*, AUTH. and remaining Vv. *On the cross*] *Of the Cross*, AUTH. and all Vv. (om. *the*, WICL.): the slight change seems to add somewhat to perspicuity, and is compatible with the present use of the gen., which is one of 'more remote relation.'

9. *God did also, &c.*] So COV. Test.: *God also hath...exalted*, AUTH., CRAN., BISH., RHEM.; *hath God also e.*, COV.; *God hathe also...e.*, GEN. The change seems to have the advantage of placing the contrasting *kai* in more distinct connexion with *ὑπερβύωσεν*.

Granted] Sim. WICL., COV. Test., *gaue: given*, AUTH. and remaining Vv. except RHEM., *hath giuen*.

10. *In the name*] So all Vv. except AUTH., GEN., *at the Name*.

name of Jesus every knee should bend, of *things* in heaven, and *things* on earth, and *things* under the earth; and that every tongue should confess that Jesus Christ **is** LORD, unto the glory of God the Father.

So then, my beloved, even as ye were always obedient, not as in my presence only but now much more in my absence work out your own salvation with fear and trembling. For it is God which worketh in you, both to **will** and to work, of His good pleasure. Do all things without murmurings and doubtings; that ye may be blameless and simple, children of God without reproach, amidst a crooked and perverse generation, among whom ye appear as *heavenly* lights in the world, holding forth the word of life; that I may have whereof to boast against the day of Christ, that I did not run in vain nor yet

Bend] *Bow*, AUTH. and all Vv. (*be bowide*, WICL.). *Things on earth*] So COV. (*upon*): *th. in earth*, AUTH. and remaining Vv. except WICL., *erthely*; RHEM., *terrestrials*.

12. *So then*] *And so*, WICL.; *therefore*, COV. Test., RHEM.; *wherefore*, AUTH. and the other Vv. *Even us*] *As*, AUTH. and all Vv. *Ye were always ob.*] *Euermore yee hane obeschide*, WICL.; *ye have always obeyed*, AUTH. and the other Vv. (*you*, RHEM.).

13. *To work*] *To do*, AUTH., BISH.; *to parfourme*, WICL., COV. Test.; *to accomplish*, RHEM.

14. *Doubtings*] So WICL., COV. Test., and sim. RHEM., *staggerings*: *disputings*, AUTH., COV., and, in the sing., TYND., CRAN., BISH.; *reasonings*, GEN.

15. *Simple*] So WICL., RHEM.: *harmless*, AUTH. (*Marg., sincere*); *pure*, TYND., COV., GEN., BISH.; *innocent*, COV. Test.; *vnfayned*, CRAN. *Children*] So COV. (both), RHEM.: *the sons*, AUTH. and remaining Vv. (CRAN. omits *the*).

Reproach] *Reproue*, WICL.; *reprehension*, RHEM.; *rebuke*, AUTH. and remaining Vv. *Amidst*] *In the midst of*, AUTH. *Generation*] So COV. Test., RHEM.: *nation*, AUTH. and remaining Vv. *Appear*] *Shine*, AUTH. and all the other Vv. *Heavenly lights*] *Lights*, AUTH. and all the Vv. except WICL., *gyuers of light*.

16. *That I may have, &c.*] *That I may rejoyce*, AUTH., CRAN., GEN.; *to my glorie*, WICL., RHEM.; *vnto my reioysynge*, TYND., COV. (both), BISH. (*to*). *Against*] So COV. Test.: *in*, AUTH. and all other Vv.

Did not run] *Have not run*, AUTH. and all Vv. The change to the aoristic form seems in this case clearly proper and necessary: the form with the auxiliary is here chosen for the sake of preserving the rhythm of AUTH., which can rarely be neglected without some loss to the general cadence of the verse. Modern translators have paid far too little attention to this not unimportant element in a good version of the Scriptures. *Nor yet*]

17 labour in vain. Howbeit if I be even poured out, in the sacrifice and service of your faith, I joy, and rejoice with
 18 you all. And for the same cause do ye also joy, and rejoice with me.

19 Yet I hope in the Lord Jesus shortly to send to you Timothy, that I also may be of good comfort, when I
 20 know your state. For I have no man likeminded, who
 21 will have a true care for your state. For they all seek
 22 their own things, not the things of Jesus Christ. But

Neither, AUTH. and all Vv. except RHEM., *nor*. The change is here made in accordance with the rule generally followed in this revision—to adopt the weaker translation ('nor,' or 'neither') of the disjunctive οὐδέ, where the meanings of the words it disjoins are more similar and accordant, the stronger and more emphatic ('nor yet'), where they are less so; see notes on 1 Tim. i. 4 (*Transl.*). *Labour]* *Laboured*, AUTH.

17. *Howbeit if]* *Yea, and if*, AUTH.; *but although*, COV. Test.; *but and if*, WICL., RHEM. (an archaic, but not otherwise unsatisfactory translation); *ye and though*, TYND. and remaining Vv. *Be even poured out]* Sim. AUTH. Marg., *be poured forth*: *be offered*, AUTH.; *be offered vp*, TYND., COV., CRAN., GEN., BISH.; *am off. vp*, COV. Test.; *be immolated*, RHEM. *In the]* *Upon the*, AUTH. and all the Vv.; it seems however desirable to mark in translation that ἐνι has here probably not a local but an ethical reference; the more exact 'unto' (see notes) would here be hardly intelligible.

18. *And for, &c.]* *For the same cause also do ye joy*, AUTH. and sim. TYND., CRAN., GEN., BISH.: *the same thing forsothe & ye have ioye*, WICL.; *be ye glad aso of the same*, COV. Test.; *and the self same thing doe you also reioyce*, RHEM. The regimen of αὐτὸ

is more exactly expressed by COV. Test. than by AUTH. and the Text, but there seems scarcely sufficient reason to introduce the change, especially as the sense would remain substantially the same, while the rhythm would certainly suffer.

19. *Yet I hope]* *But I trust*, AUTH. (Marg., *moreover*), BISH.; *I trust*, TYND., COV. (both), CRAN.; *and I tr.*, GEN.; *and I hope*, RHEM. *Shortly to, &c.]* *To send Timotheus shortly unto you*, AUTH. and the other Vv. except WICL., *for to sende tymothee soone to you*; RHEM., *to send T. vnto you quickly*. The change is made to endeavour to show that ἐμὴν is the transmissive dative, and not the same as πρὸς ἐμᾶς, ver. 25, where see notes.

20. *Will have a true, &c.]* *Will naturally care for your state*, AUTH., BISH.; *is bisie for you with cleue affection (or desire)*, WICL.; *with so pure affection careth for youre matters*, TYND., COV. (both) [you], CRAN. (*wyll care*); *wil faithfully care for your m.*, GEN.; *vvith sincere affection is careful for you*, RHEM.

21. *They all]* So COV. Test., and somewhat sim. TYND., COV., CRAN., all other: *all*, AUTH., GEN., BISH., RHEM.; *alle men*, WICL. *Own things]* *Own*, AUTH. and the other Vv. except WICL., COV. Test., RHEM., *tho thingis that ben here owne*.

ye know the proof of him, that, as a child *serves* a father, he served with me in furthering the Gospel. Him then 23 I hope to send forthwith, so soon as I shall see how it will go with me. But I trust in the Lord that I myself 24 also shall come shortly.

Yet I supposed it necessary to send unto you Epa- 25 phroditus, my brother and companion in labour and fellow-soldier, but your messenger and minister to my need, since he was longing after you all, and *was* full of heaviness, because that ye heard that he had been sick. For 27

Of Jesus Christ] Which are Jesus Christe, AUTH., CRAN., BISH., and sim. all the other Vv. The change in the text seems to leave the translation equally uncircumscribed with the Greek: the possessive gen. in *English* seems to be more limited.

22. *The proof]* So AUTH. and all the Vv. except WICL., *the asaye*; RHEM., *an experiment*: the meaning really amounts to 'proved character' (see notes), but as so many of the Vv. retain the literal meaning of δοκιμή, a change may be deemed unnecessary. *A child serves a father]* *A childe vnto the father*, COV. (both); *a son with the father*, AUTH. and the other Vv. except WICL., *a sone to the f.*; RHEM., *a sonne the f.* *Served]* So WICL.:

hath served, AUTH., GEN., BISH., RHEM. *In furthering the Gospel]* *In the Gospel*, AUTH. and all Vv. except TYND. who translates the clause *bestowed he his labour upon the g.*

23. *Then]* *Forsothe*, WICL.; *therefore*, AUTH. and the other Vv. except TYND., COV., which omit *ov* in translation. *Forthwith]* *Presently*, AUTH.

How it will, &c.] This expression is due to TYND., and has been retained by succeeding Vv. except COV. Test., *my busynes*; BISH., *my state*; RHEM., *the things that concerne me*. The sense is expressed with sufficient accuracy (see notes) to ren-

der it undesirable to alter a translation so thoroughly idiomatic.

24. *Myself also]* So COV. Test., RHEM. (omitting *I*): *also myself*, AUTH. and remaining Vv. except WICL.

25. *Unto you]* *To you*, AUTH. The distinction preserved throughout between the transmissive dative and the cases where a prep. is used is noticed here on account of the direct contrast in ver. 19, where see notes.

And minister, &c.] Sim. BISH., *and the minister of my neede*; and the *servaunt of my nede*, WICL.; and *my minister at my nedes*, TYND., COV. (both) [*need*]; and *he that ministered to my wants*, AUTH.; *which also ministereth vnto me at nede*, CRAN.; and *he that ministred vnto me suche things as I wanted*, GEN.

26. *Since]* *For sothely*, WICL.; *for so moch as*, COV. (an archaic, but not inexact translation); *because in deede*, RHEM.; *for*, AUTH. and remaining Vv. *Was longing after]* *Longed after*, AUTH. and the other Vv. (*l. for*, COV. Test.) except WICL., *desiride*; RHEM., *had a desire torward*. *Heard]*

So WICL.: *had heard*, AUTH. and the remaining Vv. (*had h. saye*, TYND., CRAN.). In the next member the English idiom seems clearly to require the pluperfect in translation; in this member it may apparently be dispensed with.

indeed he was sick like to death: howbeit God had mercy on him; and not on him only, but on me also, 28 that I should not have sorrow upon sorrow. I have been therefore the more zealous in sending him, that when ye see him ye may rejoice again, and I too may be the less 29 sorrowful. Receive him then in the Lord with all joy, 30 and hold such men in honour; because for the work of Christ he went nigh *even* unto death, having hazarded

27. *Like to death*] *To the deth*, WICL.; *vntyll death*, COV. Test.; *euen to death*, RHEM.; *nigh unto d.*, AUTH., BISH.; *and that nye vnto d.*, TYND., COV.; *in somoch that he was nye vnto d.*, CRAN.; *verie nere vnto d.*, GEN.

Howbeit] *But*, AUTH. and all Vv.

That I should not have] *Lest I should have*, AUTH. and the other Vv. except WICL., *lest I hadde*, TYND., COV., *lest I shuld have had*.

28. *I have been therefore, &c.*] *I sent him therefore the more carefully*, AUTH. The inverted translation of the text seems necessary, to show, more clearly than AUTH., that the Apostle displayed *σπουδή* in sending Epaphroditus. The change of tense from the aorist (AUTH.) to perfect seems to be necessary, as *ἔπεμψα* is in all probability the epistolary aorist (see notes on *Philem.* 12), Epaphroditus being appy. the bearer of this Epistle. It may be doubted whether the present ought not to be adopted: English idiom however seems to be in favour of the perfect; comp. notes on *Col.* iv. 8 (*Transl.*).

Therefore] So AUTH. and all Vv.; and appy. rightly, as this seems to be one of the cases in which *οὕτως* has a slightly inferential force, which is inadequately expressed by 'then'; see notes on 1 *Tim.* ii. 1 (*Transl.*).

Rejoice again] So TYND., COV., CRAN., RHEM., and similarly WICL., and COV. Test.: *again* is joined with *see him* by AUTH., GEN.,

BISH. Perhaps the insertion of the adverb between the auxiliary and the verb might seem more consonant with the order of the Greek (*καὶ λυὺς χαρῆς*), and also with our present mode of expression: as however it has a tendency to suggest an undue emphasis on 'again,' and is perhaps a modern collocation, we retain the order of the older Vv. This is one of many minor points that would need careful consideration in any formal revision of our present Version. *And*] So WICL., TYND., GEN., RHEM.: *and that*, AUTH. and remaining Vv. *I too*] Sim.,

I also, COV.: *I*, AUTH. and remaining Vv. The insertion of *ἐγὼ* (= 'I on my side') suggests this slight addition.

29. *Then*] *Therefore*, AUTH. and all Vv. except WICL., and so: see notes *in loc.*

Joy] So WICL., RHEM.; *gladness*, AUTH. and the remaining Vv. It certainly seems undesirable to depart from the usual and almost semi-theological rendering of *χαρὰ*.

Such men] Sim. WICL., *suche maner men: such*, AUTH. and remaining Vv.

Honour] So WICL., RHEM.: *reputation*, AUTH. The clause is translated by TYND. and remaining Vv., *make moche of soche*.

30. *He went nigh, &c.*] So COV. Test. (*euen nye*): *he was nigh unto death*, AUTH., GEN. (*nere*), BISH.; *vnto the deth he wente*, WICL.; *he went so farre, that he was nye vnto d.*, TYND., COV. (*came nye*), CRAN.; *he came to*

his life, to supply that which you lacked in your service unto me.

Finally, my brethren, rejoice in the Lord. To write III. the same things to you to me indeed is not irksome, while for you it is safe. Look to the dogs, look to the 2 evil workers, look to the CONCISION. For we are the CIR- 3 CUMCISION, which by the Spirit of God do serve *Him*,

the point of death, RHEM.

Having hazarded] *Not regarding, AUTH., BISH.; *gyuyng*, WICL.; and regarded not, TYND., COV., CRAN., GEN.; and put...in ieopardy, COV. Test.; *yelding*, RHEM. The translation of the aor. part., when associated with the finite verb, requires very careful consideration. Besides the usual periphrastic translations by means of temporal or causal particles, we have three forms of translation,—(a) the present participle; (b) the past participle with the auxiliary 'having;' (c) the idiomatic conversion into the finite verb with 'and.' Of these, (a) is especially admissible when the part. defines more closely the manner of the action expressed by the finite verb, or the circumstances under which it took place (see notes on ver. 7, *Transl.*); (b) is often useful when it is necessary to mark the priority of the action of the part. to that of the finite verb; (c) sometimes serves to mark their contemporaneity. In the present case the choice seems to be between (b) and (c), as the *παραβολ.* may be regarded partly as having preceded, and partly as accompanying the *ἡγγισεν*. As, logically considered, the former idea seems here distinctly more prominent, we adopt the second form of translation.

That which, &c.] So somewhat similarly TYND., COV., CRAN. (omitting service), GEN., *that service which was lackynge on youre parte toward me*; AUTH., BISH.; *that that faylide to*

you anentis my seruyce, WICL.—not an incorrect view of the gen. (see notes); *it that was wantynge on your behalfe toward*, COV. Test.; *that which on your part wanted toward my service*, RHEM.

CHAPTER III. 1. *Irksome*] *Grievous*, AUTH.; *slowe*, WICL.; *greffe*, COV. Test.; *tedious*, RHEM.; TYND. and remaining Vv. translate the clause, *it greveth me not*.

While] *But*, AUTH., COV. Test.; *forsothe*, WICL.; and, COV., GEN., RHEM.; *for*, TYND., CRAN., BISH. It would at first sight seem desirable to suppress the *μὲν* in translation; as however the opposition *μὲν...δὲ* is sparingly used in the N.T., and only when a somewhat decided contrast is intended, it is best to retain *indeed*, as AUTH.

2. *Look to* (3 times)] *Sim.* WICL., *se yee*; RHEM., *see: beware of*, AUTH. and remaining Vv.

The dogs] So RHEM.: the article is omitted by AUTH. and the remaining Vv. The presence of the article with the two following substantives seems to show that here the article is not merely generic, but distinctive and definitive; 'indicat eum de certis quibusdam loqui, quos illi noverint,' Erasim. in loc.

The evil] So RHEM.: the article is omitted by AUTH. and remaining Vv.

3. *By the Spirit of, &c.*] *Worship*] **God in the spirit*, AUTH. It seems permissible to add *Him* to the absolute *λατρεύοντες* in accordance with

and make our boast in Christ Jesus, and put no confidence in the flesh; though myself possessed of confidence also in the flesh. If any other man deemeth that he can put confidence in the flesh, I more: circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as regards the law, a Pharisee; as regards zeal, persecuting the church; as regards the righteousness which is in the law, having

AUTH. in Luke ii. 37, Acts xxvi. 7. The translation of COV., *even we that serve*, by which the appositional character of οἱ Ἰβραῖμοι καὶ τῶν Ἰσραηλῶν is fully preserved, is not undeserving of notice: there seems however scarcely sufficient reason for a change. *Make*

our boast] *Glorien*, WIOL., RHEM.: *rejoice*, AUTH. and remaining Vv.

Put] *Have*, AUTH. On account of the next clause, it seems desirable here to avoid the use of 'have.'

4. *Myself possessed of conf. also*] *I might also have conf.*, AUTH., GEN., BISH., RHEM. (om. *might*); *I have triste &*, WIOL.; *I have wher of I myght reioyce*, TYND., COV., COV. Test. (*I also h.*); *I myght also reioyce*, CRAN. The change to 'possessed of' is an endeavour to mark the 'habens non utens' implied here by ἔχω, and to draw a distinction in translation between πεποιθὼς and ἔχω πεποιθῆσιν. It will be observed that WIOL. alone inserts the transl. of καὶ in the proper place, and that TYND., COV., omit it.

Deemeth] *Is seen*, WIOL.; *seme*, COV. Test., RHEM.; *thinketh*, AUTH. and remaining Vv. (*thynke*, COV.). The slightly stronger 'deemeth' appears best to coincide with the view of δοκεῖ adopted in the notes. *That he*

can put conf.] *For to triste*, WIOL.; *that he hath wherof he mighte reioyce*, COV.; *to have wherof to reioyce*, COV. Test.; *to have confidence*, RHEM.; *that he hath whereof he might trust*, AUTH.

and remaining Vv. The literal translation, 'that he hath confidence,' is here slightly ambiguous, and appy. warrants our adopting the slight periphrasis of the text.

5. *Race*] *Stock*, AUTH., RHEM.

As regards] *As touching*, AUTH.; *after*, WIOL., COV. Test., BISH.; *as concernynge*, TYND., COV., CRAN.; *by*, GEN.; *according to*, RHEM. It will be seen from next verse that WIOL. and RHEM. are the only two Vv. which preserve the same translation of κατὰ in the three clauses: this certainly seems desirable, as more clearly directing the reader's attention to the three theological characteristics of the Apostle, which are not improbably climactic in arrangement.

6. *As regards* (1)] *Concerning*, AUTH., GEN., BISH.; *after*, WIOL.; *as concernynge*, TYND., COV. (both), CRAN.; *according to*, RHEM. *As regards* (2)] *Touching*, AUTH., GEN., BISH.; *after*, WIOL.; *as touchynge*, TYND., COV. (both), CRAN.; *according to*, RHEM.

Having lived blameless] *Lyuyng with outen playnte*, WIOL.; *my conuersacion was without blame*, COV. Test.; *conuersing without blame*, RHEM.: *blameless*, AUTH.; *I was blamelesse*, BISH.; *I was vnrebukable*, TYND., COV., CRAN., GEN. The three Vv. which follow the Vulg. ('conuersatus') mark, though not quite adequately, the γερύμενος which AUTH. leaves unnoticed.

lived blameless. Howbeit what things were gain to me, 7 these for Christ's sake I have counted loss. Nay more, I 8 do also count them all to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whose sake I suffered the loss of all things, and do count them to be dung, that I may win Christ, and be found in Him, not 9 having mine own righteousness, which is of the law, but that which is through Faith in Christ, *even* the righteousness which cometh of God by Faith: that I may know 10 Him, and the power of His resurrection, and the fellow-

7. *Howbeit*] *But*, AUTH. and all Vv. The adversative ἀλλὰ seems here to require a stronger translation than the merely oppositive 'but.'

These] So WICL.: *those*, AUTH., CRAN., BISH., RHEM.; *the same*, COV. Test., GEN.; omitted by TYND., COV.

For Christ's sake] So all Vv. except AUTH., WICL., RHEM., *for Christ*. All Vv. place these words at the end of the sentence, except RHEM. which preserves precisely the order of the Greek: the change perhaps keeps up the antithesis between κέρδος and ζημία with a little more emphasis.

I have counted] So COV. (both) [*have I*]; *I have demyde*, WICL.; *have I esteemed*, RHEM.; *I counted*, AUTH. and remaining Vv.

8. *Nay more*] **Yea doubtless*, AUTH., GEN.; *netheles*, WICL.; *ye*, TYND., COV. (both), CRAN., BISH.; *yea but*, RHEM. The most literal translation would perhaps be 'nay indeed as was said,' but is obviously too heavy for an idiomatic version; comp. notes.

I do also count them all] *And I count all things*, AUTH., COV. Test. (om. and); *I gesse alle thingis*, WICL.; *I esteeme al thinge*, RHEM.; *I thinke all thynges*, TYND. and remaining Vv. The insertion of 'them,' and the change to 'do also count,' seem required to show that the real emphasis does not rest on πᾶσα, but on

ἡγοῦμαι as contrasted with ἡγημαί, while πᾶσα refers back to the preceding ἀρῶν κ. τ. λ.; comp. Meyer in loc.

To be loss] *For to be peyrement*, WICL.; *to be detriment*, RHEM.; *but loss*, AUTH. and remaining Vv.

For whose sake] *For whom*, AUTH. and all Vv.: change for the sake of accordance with the transl. of διὰ τὸν Χρ., ver. 7.

Suffered] *Have suffered*, AUTH., and similarly all Vv. except WICL. insert the auxiliary *have*.

To be (2)] So GEN.: *as*, WICL., COV. Test., RHEM.; *but*, AUTH. and remaining Vv.

9. *Faith in*] Sim. TYND., *the fayth which is in: the faith of*, AUTH. and remaining Vv.

Even] So CRAN., GEN.: *that is*, WICL., RHEM. (*which*); *I meane*, TYND.; (*namely*), COV.; AUTH., BISH., omit, and COV. Test. alters the construction. The insertion, thus sanctioned by six of the Vv., seems to add both to perspicuity and emphasis.

Cometh] So TYND., COV., CRAN., BISH.: *is*, AUTH., COV. Test., GEN. The concluding words, *by Faith*, AUTH. [*in feith*, WICL., COV. (both), RHEM.; *thorowe fayth*, TYND., CRAN., GEN., BISH.], are scarcely an exact translation of ἐν τῇ πίστει (see notes), but are perhaps a sufficiently close approximation to it to be preferable to any periphrasis ('grounded on faith,' 'resting on faith')

- ship of His sufferings, being fashioned to the likeness of
 11 His death, if by any means I may attain unto the resurrection from the dead.
 12 Not that I have already attained, or am already made perfect; but I am pressing onward if that I may even lay hold on that for which also I was laid hold on by
 13 Christ. Brethren, I count not MYSELF to have gotten hold: but one thing *I do*, forgetting the things that are behind, and stretching forth after the things that are

which an adhesion to the literal meaning of the prep. would render necessary.

10. *Being fashioned to, &c.*] *Con-figuride (or made liik), to*, WICL.; *that I maye be lyke fashioned unto*, COV. Test.; *configured to*, RHEM.; **being made conformable unto*, AUTH. and sim. remaining Vv. The expression in the original (*συμμορφίζεσθαι θαν-ρω*), though perfectly intelligible, is so far unusual as to require some slight periphrasis in English. The shorter translation, 'being conformed to,' is perhaps open to objection as involving a use of 'conform,' which, though sanctioned by Hooker, is now of rare occurrence. The transl. of Conyb., 'sharing the likeness of,' is objectionable as obliterating the passive.

11. *May*] So COV. Test., RHEM.: *might*, AUTH. and remaining Vv. except WICL., *shal*. *From the dead*] So COV.: *from deeth*, TYND.; **of the dead*, AUTH., CRAN., GEN., BISH. The three Vv. which follow the Vulg. all translate *τῇ* ('quæ est ex m.,' Vulg.),—*that is of deade (men)*, WICL.; *that is from the deed*, COV. Test., RHEM. (*which*); the insertion of the article is certainly intended emphatically to specify what follows, but appy. falls short of the very distinctive force conveyed by the parallel insertion of the relative in English.

12. *Not that I have*] So WICL., COV.

(both), CRAN., RHEM.: *not as though I had*, AUTH., TYND., GEN., BISH. On the use of the auxiliary 'have' in the translation of the aor. with *ἤδη*, see notes on Eph. iii. 5 (*Transl.*), and on 1 Tim. i. 20 (*Transl.*). *Or am already, &c.*] *Or nowe am parfite*, WICL., RHEM.; or *that I am allready p.*, COV., COV. Test. (*now*), CRAN.: *either were already perfect*, AUTH., TYND., GEN., BISH. On the translation of the perfect, see notes on Col. i. 16 (*Transl.*). *Am pressing onward*] *Follow after*, AUTH.; *sue*, WICL.; *pursue*, RHEM.; *folowe*, TYND. and remaining Vv. *May even*] *May*, AUTH.

Lay hold on... *was laid hold on*] *Apprehend...am apprehended*, AUTH.; *comprehende...am comprehendide*, WICL. and remaining Vv. *By*] *Of*, AUTH. and all Vv. *Christ*] **Christ Jesus*, AUTH.

13. *Gotten hold*] Sim. TYND., COV. (both), CRAN., *gotten it: apprehended*, AUTH.; *comprehendide*, WICL., RHEM.; *attained* to it, GEN.; *attained*, BISH. *One thing*] So all Vv. except AUTH., CRAN., BISH., *this one thing*.

I do] So AUTH., GEN.: *I saye*, TYND. and all the other Vv. except WICL., RHEM., which omit. *The things*

(bis)] So COV. Test.; *the th...those*, RHEM.: *those things*, AUTH., WICL., CRAN., BISH.; *that*, TYND., COV., GEN.

That (bis)] So WICL., COV. Test., RHEM.: *which*, AUTH. and

before, I press on toward the mark for the prize of the 14 heavenly calling of God in Christ Jesus. Let so many of 15 us then as are perfect be of this mind: and if in any thing ye are differently minded, even this will God reveal to you. Nevertheless, whereto we have attained, 16—in the same direction walk ye onward.

Brethren, be followers together of me, and mark them 17 which are walking so as ye have us for an ensample. For 18 many walk, of whom many times I used to tell you, and now tell you even weeping, *that they are* the enemies of

the remaining Vv. If the distinction alluded to on Eph. i. 23 (*Transl.*) be correct, 'that' would seem here slightly more exact than 'which.'

Stretching forth after] Sim. WICL., TYND., COV. (both), RHEM.: *reaching forth unto*, AUTH.; *endeuoure my selfe vnto*, CRAN., GEN., BISH., with a different construction.

14. *Press on*] *Pursue*, WICL., RHEM.; *followe hard*, GEN.; *press*, AUTH. and remaining Vv. In this verse the simple English present is more suitable than the auxiliary with the part., as in ver. 12. There the adverb ἡδὴ and the past tenses ἐλαβον and τετελεσται suggest a contrast in point of time; here the iterative force involved in the English present (Latham, *Engl. Lang.* § 573) is more appropriate.

Heavenly] *High*, AUTH. and the other Vv. except RHEM., *supernal*.

15. *Let so many, &c.*] *Let us therefore as many*, AUTH. and all Vv. except WICL., which translates the clause, *therefore who euer we ben partite*.

As are] So COV. Test. (om. *as*), RHEM.: *as be*, AUTH. and remaining Vv. except WICL. (see above). *Be of this mind*] *Feele we this thing*, WICL. (see above); *be thus wyse minded*, TYND., COV., CRAN.; *be thus minded*, AUTH. and remaining Vv.

In anything] So AUTH.: omitted by remaining Vv. except WICL., RHEM., for which see below.

Are differently minded] *Be otherwise m.*, AUTH. and all Vv. except RHEM. (any otherwise), and WICL. which gives *indiristonden other maner any thing*. *Even this will God, &c.*] *God shall reveal even this unto you*, AUTH.

16. *Attained*] *Already attained*, AUTH.; *attayned vnto*, CRAN., BISH.; *comen*, WICL. and remaining Vv.

In the same direction, &c.] **Let us walk by the same rule, let us mind the same thing*, AUTH. The verse is obscure from its brevity; the translation 'to what point we have attained,—in the same direction, &c.,' perhaps may slightly clear it up, but is inferior to AUTH. in giving too special a meaning to εἰς δ.

17. *Are walking*] *Walk*, AUTH. and all Vv. It seems desirable to make some slight distinction between the pres. participle in this verse and the pres. indic. in ver. 18, where COV. Test. alone gives *do walke*.

18. *Many times I used, &c.*] *I have ofte tolde you*, COV. Test.; *often I told you*, RHEM.; *I have told you often*, AUTH. and remaining Vv. (*seyde to you ofte*, WICL.). The change is made to preserve the true force of ἐλεγον, and the παρήχους, πολλά .. πολλὰς.

19 the cross of Christ: whose end *is* perdition, whose God
is their belly, and *whose* glory *is* in their shame, who are
 20 minding earthly things. For OUR commonwealth is in
 heaven; from whence we also tarry for a Saviour, the
 21 Lord Jesus Christ: who shall transform the body of our
 humiliation *so that it be* fashioned like to the body of His
 glory, according to the working whereby He is able even
 to subdue all things to Himself.

IV. Wherefore, my brethren dearly beloved and longed
 for, my joy and crown, so stand *fast* in the Lord, dearly
 beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the
 3 same mind in the Lord. Yea I entreat thee also, true
 yoke-fellow, give them aid, since they laboured with me

19. *Perdition*] *Destruction*, AUTH.,
 RHEM.; *deth (or perischynge)*, WICL.;
death, COV. Test.; *dampnation*, TYND.
 and remaining Vv. Compare notes
 on 1 Tim. vi. 9. *Are minding*,
 &c.] *Mind earthly things*, AUTH., COV.
 Test. (*do m.*), GEN., BISH., RHEM.
 (*worldly*); *saueren e. th.*, WICL.; *are*
worldely mynded, TYND., CRAN.; *are*
earthly mynded, COV.

20. *Commonwealth*] *Conversation*,
 AUTH. and all Vv. except WICL.,
lyuyng. *We also tarry for*, &c.]
Also we look for the Saviour, AUTH.,
 GEN., BISH.; *we abiden the saueour*,
 WICL.; *we loke for a saueour*, TYND.,
 COV. (*the*), CRAN. (*the*); *we do wayte*
for the s., COV. Test.; *we expect the*
Sauour, RHEM.

21. *Transform*] *Conferme*, WICL.;
reforme, RHEM.; *change*, AUTH. and
 remaining Vv. *The body of*
our humiliation] *Sim.* RHEM., *the body*
of our humilitie; WICL., *the body of*
oure mekenesse: our vile body, AUTH.
 and remaining Vv. (*bodies*, TYND.).
So that it be] **That it may be*, AUTH.
The body of His glory] *So* RHEM., and
sim. WICL., *the body of clerenes: his*

glorious b., AUTH. and remaining Vv.

CHAPTER IV. 1. *Wherefore*] *So*
 COV. (both): *therefore*, AUTH. and re-
 maining Vv. (*herfore*, TYND.) except
 WICL., and *so*. The more exact trans-
 lation '*so then*' is here somewhat
 awkward, on account of the following
 '*so*.' *Dearly beloved* (2)] *My*
d. b., AUTH.; *my deerest*, RHEM.;
most dere bretheren, WICL.; *ye be-*
loved, TYND. and remaining Vv. (*moost*
b., COV. Test.).

2. *Exhort* (bis)] *Beseech* (bis), AUTH.;
desire...beseche, RHEM.; *preye...bi-*
seche, WICL. and remaining Vv. *As*
παράκαλῶ is a word of very frequent
 occurrence in St Paul's Epp. (comp.
 notes on 1 Tim. i. 3), the translation
 must vary with the context: here per-
 haps the slightly stronger '*exhort*' is
 more suitable than the now weaker
 '*beseech*.' *To be*] *That they be*,
 AUTH.

3. *Yea*] **And*, AUTH. *Give*
them, &c.] *Helpe thou the ilke (wym-*
men) that, WICL.; *helpe the women*
which, TYND., COV., CRAN.; *help those*
women which, AUTH. and remaining

in the Gospel, in company with Clement also, and the rest of my fellow-labourers whose names are in the book of life.

Rejoice in the Lord alway: again I will say, Re- 4
joice. Let your forbearance be known to all men. The 5
Lord is at hand. Be anxious about nothing; but in 6
every thing by your prayer and your supplication with
thanksgiving let your requests be made known before
God. And the peace of God, which passeth all under- 7
standings, shall keep your hearts and your thoughts in
Christ Jesus.

Finally, brethren, whatsoever things are true, whatso- 8
ever things are seemly, whatsoever things are just, what-
soever things are pure, whatsoever things are lovely,
whatsoever things are of good report, whatever virtue

Vv. (*that*, RHEM.). *In company with*] *With*, AUTH. and all the other Vv. *The rest of my*] So RHEM. om. of): *other myn*, WICL.; *my other*, COV., COV. TEST. (*mine*); *other my*, AUTH. and remaining Vv.

4. *Again*] So COV. TEST., GEN., RHEM., and sim. WICL., *efte*: and *again*, AUTH. and remaining Vv. *I will say*] *I say*, AUTH. and all Vv.

5. *Forbearance*] *Moderation*, AUTH.; *temperaunce* (or *pacience*), WICL.; *softenes*, TYND., COV. (both), CRAN.; *patient minde*, GEN., BISH.; *modestie*, RHEM.

6. *Anxious about nothing*] *Careful for n.*, AUTH., CRAN., BISH.; *no thing bisie*, WICL.; *not carfull*, TYND., COV.; *nothyng carefull*, COV. TEST., GEN., RHEM. *Your (bis)*] Omitted by AUTH. and all Vv. The Vv. which erroneously connect *πρωτῶν* with *τῇ προσευχῇ* are WICL., COV. TEST., and, what is singular, CRAN., as this Version was not made from the Vulgate, and was preceded by the correct translations of TYND. and COV. *Before*] So COV.: *unto*, AUTH. and

remaining Vv. except WICL., *at*; RHEM., *vvith*. Though not perfectly exact, the above translation of *πρὸς* is slightly preferable to 'unto,' as not seeming to imply to the English reader that a dat. is used in the original.

7. *All understandings*] *All understanding*, AUTH. and all Vv. except WICL., COV. TEST., *al witte*, see below on *Your thoughts*. As these words are so familiar to Christian ears, it seems desirable to introduce the slightest possible change consistent with accuracy. This seems to be the change to the plural, as it approximately conveys the meaning of *πᾶντα νοῦν* (comp. notes on Col. i. 15), and precludes the ordinary misconception that 'understanding' is a participle. *Your thoughts*] *Minds*, AUTH. and all Vv. except WICL., COV. TEST. (*your rnd.*), *undirstondyngis* (see above); RHEM., *intelligences*. *In*] So all Vv. except AUTH., CRAN., BISH., *through*.

8. *Seemly*] *Honest*, AUTH. and all Vv. except WICL., *chaste.*: AUTH. Marg. gives *venerable*. *Whatever*

there is, and whatever praise there is, think on these
9 things. The things also which ye learned and received,
and heard and saw in me, these do: and the God of
peace shall be with you.

- 10 Now I rejoiced in the Lord greatly, that now at
length ye flourished again in respect of your care for me,
wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in consequence of want: for I have
12 learned, in what state I am, *therein* to be content. I
know also *how* to be abased, I know too *how* to abound:

*virtue, &c.] If there be any virtue, and
if there be any praise, AUTH., BISH.,
and sim. all other Vv.*

9. *The things]* So Cov. Test.: *those
things, AUTH.*; the remaining Vv.
omit. *Also which ye learned]*

The whiche & yee hane l., WICL.; *which
ye have both l., AUTH.* and remaining
Vv. (*y^e, Cov. Test.*; *you, RHEM.*).

Saw] *Seen, AUTH.* and all Vv.

These do] *Do yee thes thingis, WICL.*;
th. th. doe ye, RHEM.: *do, AUTH.*; *do
the same, Cov. Test.*; *those thynges do,
TYND.* and remaining Vv.

10. *Now]* *Sim. GEN., now...also:*
but, AUTH., BISH.; *forsothe, WICL.*;
and, RHEM.; the rest omit.

At length] *Sim. RHEM., at the length:*
at the last, AUTH. and the other Vv.
except *WICL., summe tyme aftirwarde*
(but omitting *now*, as also does *Cov.*
Test.). *Ye flourished again, &c.]*

Your care of me hath flourished again,
AUTH.; *ye agen floureden for to feel*
for me, WICL.; *ye are revived agayne*
to care for me, TYND., Cov. (both),
GEN., BISH. (you); youre care is reuyued
agayne for me, CRAN.; *you have re-*
flourished to care for me, RHEM.

11. *In consequence of]* *In respect of,*
AUTH.; *as for, WICL.*; *as it vvere for,*
RHEM.; *because of, TYND.* and remain-
ing Vv. The translation in the text
is probably a modern form of expres-
sion, but is apparently exact: that of

AUTH., though not incorrect, is some-
what ambiguous. *What]* So

Cov. Test.: *whiche, WICL.*; *whatsoever,*
AUTH. and the remaining Vv. except
RHEM. which translates the clause,
I have learned, to be content vwith the
things that I have. *Therein]*
Therewith, AUTH. and the other Vv.
except *RHEM.* (see above), and *WICL.,*
Cov. Test., which omit.

12. *I know also how to]* **I know*
both how to, AUTH., RHEM. (om. how);
I can both, TYND., Cov. Test.; *I can,*
Cov.; *and I can, GEN.*; *I knowe howe*
to, CRAN., BISH. It may here be re-
marked in passing that the position of
kal in Greek, and that of 'also,' 'even,'
or 'too,' in English, will not always
exactly correspond. Here for instance
kal belongs to *κατανοεῖσθαι* (see notes),
whereas in English the 'also' seems
idiomatically to take an earlier place
in the sentence, and in position to con-
nect itself with 'know:' the transla-
tion, 'know how also to be abased, or
to be abased also,' is literal, but
scarcely idiomatic. The attention of
the student is directed to this point,
as it requires some discrimination to
perceive when it is positively necessary
to retain in translation the position of
kal, and when to yield to the more
usual English collocation.

I know too how to] *And I know how to,*
AUTH., CRAN., BISH.; *I can also,*

in every thing and in all things I have been fully taught both to be full and to be hungry, both to abound and to suffer want. I can do all things in Him that strength-¹³ eneth me. Notwithstanding ye did well that ye had fel-¹⁴ lowship with my affliction. Moreover, Philippians, your-¹⁵ selves also know that in the beginning of the Gospel, when I departed from Macedonia, no church communi- cated with me as touching *any* account of giving and receiving, but ye only: since even in Thessalonica ye¹⁶ sent to me both once and again unto my need. Not¹⁷

TYND.; and I can, COV. (both), GEN.; I know also to, RHEM. In every thing, &c.] Every where, and in all things, AUTH. and all Vv. (COV. Test., GEN., omit and).

Have been fully taught] Sim. COV. Test., am taught: am ordeynede, WICL.; am mete, COV.; am instructed, AUTH. and remaining Vv.

Want] So GEN.: nyseyste, WICL.; penurie, RHEM.; need, AUTH. and remaining Vv. The change is made to preserve the *παρρησιᾶς, ὑπερέβην* (ver. 11)...*ὑπερεβίβαται*.

13. In Him that] So WICL., RHEM.: throw him that, COV. Test.; *through Christ which, AUTH., COV., CRAN., BISH.; throw the helpe of Christ which, TYND., GEN.

Strengtheneth] So AUTH. and all Vv. except WICL., COV. Test., comfortith. The force of *ἐνδυν.* (see notes) cannot be expressed without weakening the emphasis of the verse, and impairing the rhythm.

14. Did well] Have well done, AUTH. and the other Vv. except WICL., COV. (both), RHEM., have done wel.

Had fellowship] So AUTH. in Eph. v. 11: did communicate, AUTH.

15. Moreover] Now, AUTH.; forsothe, WICL.; but, COV. (both); and, GEN., RHEM.; omitted by TYND., CRAN., BISH.

Philippians, &c.] Ye P. know also, AUTH., COV. Test., GEN., BISH.; and yee philippenses witen, WICL.; ye of Philippos knowe, TYND.,

COV., CRAN. (adding also); you also knowe P., RHEM.

As touching any, &c.] As concerning, AUTH., TYND., COV. (omitting as), CRAN., BISH.; in resoun of, WICL.; in the waye of, COV. Test.; concerning the matter of, GEN.; in the account of, RHEM. Perhaps the insertion of the indefinite 'any' may be considered permissible as serving slightly to clear up the meaning; neither 'an account' or 'the account' (RHEM.) is free from objections.

16. Since] For, AUTH. and all Vv. To me] So WICL. (but translating the clause, into use to me): AUTH. and all the other Vv. omit.

Both once] Once, AUTH. and all Vv.

Unto] So AUTH. and all Vv. (WICL., into; COV. Test., RHEM., to) except GEN., for. It is a matter of grave consideration whether, in a literal but idiomatic translation like the Authorized Version, we can consistently introduce here and in similar passages such periphrastic yet practically correct translations of *εἰς* as 'to supply,' 'to meet,' &c. As there might seem to be some difficulty in fixing the limits of such periphrases, and as the older Vv. appear to have but seldom adopted such translations, it is perhaps best in the majority of cases to retain the more literal, though sometimes less intelligible rendering.

Need] So TYND. (*nedes*): necessity, AUTH.;

that I seek after your gift; but I seek after the fruit that
 18 multiplieth unto your account. But I possess all things
 and abound: I am full, now that I have received from
 Epaphroditus the things *which came* from you, a savour
 of sweet smell, a sacrifice acceptable, well-pleasing, to
 19 God. But my God shall fill up every need of yours ac-
 20 cording to His riches with glory in Christ Jesus. Now
 to God and our Father *be* glory for ever and ever. Amen.
 21 Salute every saint in Christ Jesus. The brethren

TYND., GEN., alone keep the same transl. of *χρετα* here and in ver. 19, GEN. gives *necessities...necessities*.

17. *That*] So all Vv. except AUTH., *because*; WICL., *for*. *Seek after* (bis)] *Seek...agen seek*, WICL.; *seke...requeyre*, COV. TEST., both following the Vulg. 'quæro...requirō'; *seke...seke*, COV., RHEM.; *desire...desire*, AUTH. and remaining Vv. *Your gift*] *A gift*, AUTH., GEN., BISH.; *gifte*, WICL.; *gyftes*, TYND., COV., CRAN.; *anye gyfte*, COV. TEST.; *the gift*, RHEM.

It is doubtful whether the plural translation of TYND. does not *practically* convey more clearly than the text the meaning of the present article, 'the gift in the particular case,' i. e. 'gifts,' or even 'any gift' (COV. TEST.), comp. notes: such translations however involve principles of correction that should be admitted with great caution.

The fruit] So COV., GEN., RHEM.; *fruit*, AUTH.

That multiplieth] *That may abound*, AUTH. The change is of no importance, but is made to preserve in the translation the different words used in the original here and in ver. 18, *πλεονεξεν* and *περισσευεν*.

18. *Possess*] *Received*, TYND., CRAN., and, giving *have* r., AUTH. Marg., GEN., BISH.; *have*, AUTH. and remaining Vv. The transl. in the text is perhaps the nearest approach that can be made to the meaning of *ἔσχευ*,

see Philem. 15: the more literal translation, 'I have in full,' 'I have for my own,' seems to be unduly strong, and somewhat interferes with the brief and climactic character of the first portion of the verse. *All things*]

So WICL., RHEM.: *all*, AUTH. and remaining Vv. *Now that I have*]

After that I had, TYND., GEN., BISH.; *having*, AUTH.; *whan I*, COV. (both); *after that I*, CRAN., RHEM. (om. *that*). *From* (i)] *Of*, AUTH. and all Vv.

Which came from you] So TYND., COV., GEN.: which were sent *from you*, AUTH., CRAN., BISH.; *the whiche yee senten*, WICL., and sim. COV. TEST., RHEM. *Savour of sweet smell*]

Sim. COV. TEST., *sauoure of sweetness: odour of a sweet smell*, AUTH., CRAN., BISH.; *odoure of sweetness*, WICL., COV., RHEM.; *odour that smelleth swete*, TYND., GEN.

19. *Shall fill up*] *Fulfilde*, WICL.; *fulfill*, TYND., COV.; *shal fulfil*, GEN.: *shall supply*, AUTH., CRAN., BISH., RHEM. (om. *shall*); *accomplysh*, COV. TEST. *Every...of yours*] *All your*, AUTH. and all Vv. *Need*]

See notes on ver. 16 (*Transl.*). *Riches with glory*] So GEN.: *glorious riches*, TYND., CRAN.; *r. in glory*, AUTH. and remaining Vv. *In*]

So all Vv. except AUTH., CRAN., by. 21. *Salute...salute*] So COV. (both), RHEM.: *grete...greten*, WICL.; *salute...greet*, AUTH. and remaining Vv. A

which are with me salute you. All the saints salute you, 22
but especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ *be* with your 23
spirit. [Amen.]

change of translation in the same
verse does not seem desirable.

WICL.; and *most of all*, TYND., GEN.;
most of all, CRAN., BISH.

22. *But especially*] So COV. (both),
RHEM.: *chiefly*, AUTH.; *moste sothely*,

23. *The Lord*] **Our Lord*, AUTH.
Your spirit] **You all*, AUTH.

THE EPISTLE TO THE COLOSSIANS.

1. **P**AUL, an apostle of Christ Jesus by the will of God,
 2 and Timothy our brother, to the saints in Colossæ
 and faithful brethren in Christ. Grace *be* to you, and
 peace, from God our Father [and the Lord Jesus Christ.]
 3 We give thanks to God the Father of our Lord Jesus
 4 Christ, praying always for you, having heard of your
 faith in Christ Jesus, and of the love which ye have to-
 5 ward all the saints, because of the hope which is laid up
 for you in heaven, whereof ye heard before in the word of

CHAPTER I. 1. *Christ Jesus*] **Jesus*
Christ, AUTH. *Timothy*] So

WICL., COV. Test., RHEM.: *Timotheus*,
 AUTH. and remaining Vv. The prin-
 ciple put forward in the Translators'
 Preface to AUTH., though appy. not
 always followed, seems sound and
 reasonable, viz. to adopt, in the case
 of proper names, those forms which
 are most current, and by which the
 bearers of the names are most popu-
 larly known.

2. *Saints in Colossæ, &c.*] Sim.
 TYND., COV., CRAN., *sayntes which are*
at C. &c.: Saints and faithful brethren
in Christ, which are at C., AUTH., sim.
 COV. Test.; *them that ben at colocene,*
holy and faithful br. in crist Ihū,
 WICL., and sim. GEN., BISH., RHEM.

3. *God the Father*] **God, and the*
Father, AUTH.

4. *Having heard*] *Herynge*, WICL.,
 COV. Test., RHEM.; *for we haue hearde*,
 CRAN.; *since we heard*, AUTH. and

remaining Vv. The transl. of AUTH.,
 al., is perhaps somewhat ambiguous,
 'since' having as much a causal as a
 temporal reference. As the latter
 seems to be the most probable refer-
 ence in the present case (see notes *in*
loc.), it will perhaps be best to adopt
 what seems a more definitely temporal
 translation; see notes on *Phil. ii. 30*
 (*Transl.*). *Toward*] So COV.

Test., GEN., RHEM.: *to*, AUTH. and
 remaining Vv. (*into*, WICL.).

5. *Because of the hope*] So COV.
 Test.: *for the h.*, AUTH., WICL.,
 RHEM.; *for the hopes sake*, TYND. and
 remaining Vv. *Word of Truth*,

&c.] So COV.; and sim. WICL., COV.
 Test., BISH., giving of the *g.*: *word of*
the truth of the G., AUTH., RHEM.;
true worde of the g., TYND., CRAN.;
worde of trueth, which is the *G.*, GEN.
 Thus the true relation of the genitives
 seems fairly expressed by four of the
 older Vv.; see notes. The article

Truth in the Gospel; which is come unto you, as also in 6
all the world it is bringing forth fruit and increasing, as
it *doth* also in you, since the day ye heard *of it*, and came
to know the grace of God in truth: even as ye learned 7
of Epaphras our beloved fellow-servant, who is in your
behalf a faithful minister of Christ; who also declared to 8
us your love in the Spirit.

For this cause we also, since the day we heard *it*, do 9
not cease to pray for you, and to make our petition that
ye may be filled with the knowledge of His will in all
spiritual wisdom and understanding; that *ye* may walk 10
worthily of the Lord unto all pleasing, bringing forth
fruit in every good work, and increasing by the know-
ledge of God; being strengthened with all strength, ac- 11

preceding *ἀληθείας* appears only to mark that *ἀλήθ.* is used in its most abstract sense. This use of the article in the case of abstract nouns is commonly marked in this Revision by a capital letter.

6. *As also in, &c.*] **As it is in all the world, and, AUTH.* *Is bringing forth fruit*] *Bringeth forth fruit, AUTH., COV. Test.* (omitting *forth*); *makith fruyte, WICL.; fructifieth, RHEM.; is frutefull, TYND.* and remaining Vv. *And increasing*] *AUTH. *omits. Came to know*] *Knew, AUTH. and all Vv. (have... known, COV. Test.) except TYND., CRAN., had experience in,—a translation which similarly with the text endeavours to express the force of ἐπέγνωτε (see notes on ver. 9), and deserves consideration.*

7. *Even as ye*] *As ye *also, AUTH.* The translation of *καθώς*, whether 'as' or 'even as,' must depend on the general tone of the passage: here the latter seems to connect the present verse a little more closely with the concluding words of ver. 6. *Beloved*] *Moste derworth, WICL.; moost dearly beloved, COV. Test.; dearest,*

RHEM.; dear, AUTH. and remaining Vv.: see notes on 2 Tim. i. 2 (Transl.). In your behalf] *For you, AUTH. and all Vv.* It seems desirable to select a translation that shall prevent *ὑπὲρ ὑμῶν* being understood as meaning 'in your place;' see notes.

9. *Make our petition*] *Desire, AUTH. and four other Vv. and sim. TYND., RHEM., employing the participle; so also WICL., COV. Test., which give axinge. May*] *So COV. Test., RHEM.: might, AUTH. and the remaining Vv. except WICL., which omits. Spiritual wisdom and und.*] *So COV. Test.: wisdom and spiritual und., AUTH. and remaining Vv. (gostly vnd., WICL.).*

10. *May*] *Might, AUTH.: see note on the previous verse. Worthily*] *So WICL., COV. Test.: worthy, AUTH. and remaining Vv. Bringing forth fruit*] *So COV. Test.: being fruitful, AUTH. All Vv. except AUTH. preserve the same translation as in ver. 6. By the*] **In the, AUTH.*

11. *Being strengthened*] *So COV. Test.: comfortyde, WICL.; and to be strengthened, COV.; strengthened, AUTH. and remaining Vv. Strength*] *Vertue,*

cording to the might of His glory, unto all patience
 12 and long-suffering; with joy giving thanks to the Father,
 who made us meet for the portion of the inheritance
 13 of the saints in light: who delivered us out of the
 power of darkness, and translated *us* into the kingdom
 14 of the Son of His love; in whom we have Redemption,
 15 *even* the forgiveness of our sins. Who is the image of
 the invisible God, the firstborn before every creature:
 16 because in Him were all things created, the things *that*
are in heaven and the things *that are* on earth, the

WICL.; *power*, COV. (both), RHEM.; *might*, AUTH. and remaining Vv. It is perhaps desirable to keep the *παρὰ* *χρόνους* of the original, and reserve 'might' for *κράτος*, see next note.

The might of His glory] So COV. (both), RHEM., and *sim.* WICL. (*clerenesse*): *his glorious power*, AUTH. and the remaining Vv.

Joy] So WICL., COV. Test., RHEM.: *joyfulness*, AUTH. and the remaining Vv.: comp. notes on *Phil.* ii. 29 (*Transl.*). This is connected with what follows, as in the text, by COV. Test., and *appy.* TYND., RHEM.; AUTH. and remaining Vv. join it to what precedes: see notes *in loc.*

12. *Who*] *Which*, AUTH. *Made*] So WICL.: *hath made*, AUTH. and remaining Vv. *For the portion, &c.*] *Into the parte of sorte*, WICL.; *for the enheritaunce*, COV.; *unto the part of the lot*, RHEM.; *to be partakers of the inheritance*, AUTH. and remaining Vv. It will be observed that WICL. and RHEM. alone preserve a strictly literal meaning of *κληρος*.

13. *Delivered*] So WICL.: *hath delivered*, AUTH. and remaining Vv. *Out of*] So COV. Test.: *from*, AUTH. and remaining Vv. *Translated*] So WICL.: *hath translated*, AUTH. and the remaining Vv. (COV. omits *hath* here, but gives it with *delivered*).

The Son of His love] So RHEM., AUTH. Marg., WICL. (*louynge*): *his dear Son*, AUTH. and the remaining Vv. (*beloued*, COV. Test.).

14. *Redemption*] AUTH. adds "through his blood. Our sins" *Sins*, AUTH. and all Vv.

15. *Firstborn*] So AUTH., COV. Test., GEN., BISH., RHEM.; *firste bigoten*, WICL., TYND., COV., CRAN. It is *appy.* not of much moment which of these expressions is adopted, as the meaning is substantially the same. In *Rom.* viii. 29 AUTH. adopts the former, in *Rev.* i. 5 the latter: in expressions of this peculiar and mystical nature it seems desirable to preserve a uniform translation: see *ver.* 18.

Before] So COV.: *of*, AUTH. and remaining Vv. This latter translation was retained in *ed.* 1, as most inclusive; the arguments however for the transl. in the text (see notes) seem sufficiently strong to justify the alteration.

16. *Because*] So RHEM.: *for*, AUTH. and remaining Vv. *In* (1)] So WICL., RHEM.: *by*, AUTH. and remaining Vv.

The things that are, &c.] *That are in heaven, and that are in earth, visible and invisible*, AUTH., CRAN., BISH. TYND. alone inserts *things* four times as in the text. The repetition seems to give emphasis to the enumeration; see notes on *Eph.*

things visible and the things invisible, whether *they be* Thrones or Dominions or Principalities or Powers,—all things have been created by Him and for Him; and He 17 is before all things, and in Him all things subsist. And 18 He is the head of the body, the church; who is the beginning, the firstborn from among the dead, in order that in all *things* He Himself might have the pre-eminence: because in Him it pleased all the fulness of *the* 19 *Godhead* to dwell, and through Him to reconcile all 20 things unto Himself, having made peace through the

i. 10 (*Transl.*). *On earth*] *In e.*, AUTH. and all Vv. (Cov. gives *in heaven and e.*). *Have been created*] *Ben made of nougt*, WICL.; *are creatyd*, TYND., COV. (both); *were cr.*, AUTH. and remaining Vv. As the Greek perfect expresses both 'have been' and 'are,' there is sometimes a difficulty in knowing which of the two to select: perhaps as a general rule (where idiom will permit, and there is no danger of misconception) it is best to adopt the former when *past* time seems to come more in prominence, the latter when *present* effects are more immediately the subject of consideration. To apply this to the present case; as the former part of the verse seems to show that the reference is perhaps more to the past than to present operations of the Divine power, these latter being more alluded to in the following verse, we may perhaps judiciously change the 'are created' of ed. 1 into the translation now adopted in the text. On the translation of *ἐν αὐτῷ*, see *Revised Transl. of St John*, p. xiii.

17. *In*] So all Vv. except AUTH., CRAN., *by*. *Subsist*] *Ben*, WICL.; *have their beynge*, TYND., COV., CRAN.; *consist*, AUTH. and remaining Vv.

18. *Who*] So AUTH., RHEM.: *the whiche*, WICL.; *he*, TYND. and remain-

ing Vv. The relative translation is scarcely sufficient, as it does not fully convey the *explanatory* force in the relative 'being as He is.' As however the translation in the commentary 'seeing He is,' though *per se* expressing clearly this force of *ὅς*, is perhaps somewhat too strong when placed in connexion with what precedes and follows, it seems better to leave AUTH. unchanged.

From among] *From*, AUTH., COV. (both); *of*, WICL. and remaining Vv.

In order that] *That*, AUTH. and all Vv. The occasional insertion of 'in order' seems useful where it is required to exhibit clearly the purpose involved in the antecedents.

He Himself] *He*, AUTH. and all Vv.

19. *Because*] So RHEM.: *for*, AUTH. and remaining Vv.

In Him, &c.] *It pleased the Father that in him should all fullness dwell*, AUTH., TYND., CRAN., GEN., BISH., and sim. COV. (both). The two remaining Vv. alone do not supply any word in translation, WICL. giving *in hym it pleside to gedir al plente to inhabite*, and RHEM., *in him it hath wel pleased, al f. to inhabite*.

20. *Through him (bis)*] *By h.*, AUTH. *Having made...cross*] AUTH. places this clause in the first part of the verse immediately after 'and.' All

blood of His cross ; through Him, *I say*, whether *they be* the things on earth, or the things in heaven.

- 21 And you also, though ye were in times past alienated and enemies in your understanding in wicked works, yet
 22 now hath He reconciled in the body of His flesh through His death, to present you holy and blameless and without
 23 charge in His sight : if at least ye continue in the faith, grounded and stable, and not moved away from the hope of the Gospel, which ye heard, *and* which was preached in the hearing of every creature which is under heaven ; whereof I Paul became a minister.
- 24 Now I rejoyce in my sufferings for you, and am filling fully up the lacking measures of the afflictions of Christ in my flesh for His body's sake, which is the church :

the other Vv. retain the order of the Greek.

The things on earth] Things in e., AUTH. *The things in heaven]* Things in h., AUTH.

21. *And you also]* And you, AUTH. On this translation of *kal*, see notes on Eph. ii. 1.

Though ye were] Sim., *where as ye were*, COV. Test., RHEM. (you) ; *whan yee weren*, WICL. : *that were*, AUTH. ; *which were*, TYND. and remaining Vv.

In times past] So TYND., COV., GEN. : *sometimes*, AUTH. and remaining Vv. (-me).

Understanding] So AUTH. in Eph. iv. 18 : *wit*, WICL. ; *cogitation*, BISH. ; *sense*, RHEM. ; *mind*, AUTH., COV. Test. ; *myndes*, TYND., COV., GEN.

In (2)] So WICL., BISH., RHEM. ; *by*, AUTH. The remaining Vv. give a paraphrastic and not altogether correct interpretation of the clause, *because youre myndes were set in evyll workes*, TYND., COV., CRAN., GEN. ; *yourre minde beyng set in e. v.*, COV. Test.

22. *His death]* Death, AUTH. and all Vv. *Blameless and without charge]* Unblameable, and unproveable, AUTH. ; *unwemmyde and with*

outen reproue, WICL. ; *unspotted and vnblameable*, COV. Test. ; *immaculate, and blameles*, RHEM. ; *vnblameable, and with out faut*, TYND. and remaining Vv.

23. *If at least]* *Yif netheles*, WICL. ; *so that*, COV. Test. ; *if yet*, RHEM. ; *if*, AUTH. and remaining Vv.

Stable] So WICL., RHEM. : *stedfast*, COV. Test. ; *settled*, AUTH. ; *stablysshed*, TYND. and remaining Vv.

Not moved away] *Vnmovable*, WICL., COV. Test., RHEM. ; *be not moved away*, AUTH. and remaining Vv.

Heard] *Have heard*, AUTH. and all Vv.

In the hearing of, &c.] *To every creature*, AUTH., GEN., BISH. ; *in al creature*, WICL. ; *amonge all creatures*, TYND. and remaining Vv.

Became] *Am*, GEN. ; *am made*, AUTH. and remaining Vv.

24. *Now I]* * *Who now*, AUTH. *Am filling fully up]* *Fill up*, AUTH. ; *do accomplish*, RHEM. ; *fulfille*, WICL. and remaining Vv.

The lacking measures] *Tho thingis that faylen*, WICL. ; *the thynges that are lackyng*, COV. Test. ; *those th. that want*, RHEM. ; *the rest*, GEN. ; *that which is*

whereof I became a minister, according to the dispensa- 25
tion of God which was given to me for you, to fulfil the
word of God; *even* the mystery which hath lain hid from 26
the ages and from the generations, but now hath been
made manifest to His saints: to whom God willed to 27
make known what *are* the riches of the glory of this
mystery among the Gentiles, which is Christ among you,
the hope of Glory: whom WE proclaim, admonishing 28
every man and teaching every man in all wisdom, that
we may present every man perfect in Christ: to which 29
end I also labour, striving according to His working,
which worketh in me with power.

For I would have you know what great conflict I have II.
for you, and them in Laodicea, and as many as have not
seen my face in the flesh; that their hearts may be com- 2
forted, they being knit together in love and unto all the
riches of the full assurance of the understanding, unto the

behind, AUTH. and remaining Vv.

25. *Became*] *Am*, GEN.; *am made*,
AUTH. and remaining Vv., as in ver.

23. *Was given*] So TYND.,
CRAN.: *is given*, AUTH. and remaining
Vv.

26. *Lain*] *Been*, AUTH. Perhaps
the slight change may better convey
the force of the perf. participle.

From the ages and from the gen.] *From
ages, and from gen.*, AUTH.

Hath been] *Is*, AUTH. and all Vv.

27. *Willed to*] *Would*, AUTH. and
all Vv. *Are*] *Is*, AUTH.

Among (2)] So COV. Test., AUTH.
Marg.: *in*, AUTH. and remaining Vv.

28. *Proclaim*] *Preach*, AUTH. and
all Vv. except WICL., *schewen*.

Admonishing] So GEN., RHEM.: *re-
prouynge*, WICL.; *rebukynge*, COV.
Test.; *warning*, AUTH. and remaining
Vv. (and *warne*, COV.). *Christ*]

* *Christ Jesus*, AUTH.

29. *To which end*] *Whereunto*,
AUTH., GEN., BISH.; *in whiche thing*,

WICL.; *wherin*, TYND. and remaining
Vv. *With power*] Similarly

RHEM. (*in p.*), and WICL. (*in vertue*):
mightily, AUTH. and remaining Vv.

CHAPTER II. 1. *Would have you
know*] Similarly RHEM. (*will h.*): *would
that ye knew*, AUTH., CRAN., BISH.;
wole you for to wite, WICL.; *wolde ye
knewe*, TYND., COV. (both), GEN.
And them] *And for them*, AUTH. and
all Vv. *In*] *Of*, TYND., COV.,
GEN.; *at*, AUTH. and remaining Vv.

(all except AUTH. prefixing *that are*).
And as many] *And for as many*
AUTH.

2. *May*] So RHEM.: *might*, AUTH.
and remaining Vv. except WICL.
which omits. *They being*]

* *Being*, AUTH. *The riches*]

So RHEM.: * *riches*, AUTH. and re-
maining Vv. *The understanding*]
Understanding, AUTH. and all Vv.,
omitting the art. The clause however
is translated *ryches of full understande*

- 3 full knowledge of the mystery of God, *even* Christ; in
 whom are, hidden, all the treasures of wisdom and of
 4 knowledge. Now this I say, that no one may beguile you
 5 with enticing speech. For if I am absent verily in the
 flesh, yet still I am with you in the spirit, joying *with*
you and beholding your order, and the firm foundation of
 6 your faith in Christ. As then ye received Christ Jesus
 7 THE LORD, *so* walk ye in Him: rooted and being built up
 in Him, and being stablished in your faith, even as ye
 were taught, abounding therein, with thanksgiving.
 8 Beware lest there shall be any one that maketh YOU

ynge by TYND., COV. (both), CRAN.

Full knowledge] *Acknowledgement*, AUTH.; *knowynge*, WICL.; *knowledge*, COV. (both). The juxtaposition of *ἐκ τῶν* and *τῶν* seems here to justify this translation; comp. notes. *Of God, even Christ*] *Of God, *and of the Father, and of Christ*, AUTH.

3. *Hidden*] *Hid*, AUTH. and all Vv. *Of knowledge*] No Version inserts this second of.

4. *Now*] *And*, AUTH., GEN.; *forsothe*, WICL.; *but*, COV. Test., RHEM.; omitted by TYND., COV., CRAN., BISH. *That no one*] *Lest *any man*, AUTH.

May] Omitted by WICL., COV. Test., RHEM.; *should*, AUTH. and remaining Vv.

Enticing speech] *Heygthe of wordis*, WICL.; *hye wordes*, COV. Test.; *perswasion of wordes*, BISH.; *loftines of vwordes*, RHEM.; *enticing words*, AUTH. and remaining Vv.

5. *If I am absent verily*] *Whi and I be abs.*, WICL.; *though I am abs.*, COV. Test.; *though I be abs.*, AUTH. and remaining Vv. (*although*, RHEM.). *Yet still I am*] *But...I am*, WICL.; *yet...I am*, RHEM.; *yet am I*, AUTH. and remaining Vv.

Joying with you] No Version inserts *with you*. *Firm foundation*] *Stedfastness*, AUTH., COV. (both); *sadnes*,

WICL.; *constancie*, RHEM.

6. *As then ye*] *As ye have therefore*, AUTH. and all Vv. (*therfor as yee hane*, WICL., RHEM.).

7. *Being built up*] COV. Test. alone gives, wrongly, *beynge rooted and buylded*; COV. gives *and be r. and b.*; CRAN., *so that ye be r. and b.*; AUTH. and remaining Vv. omit *being*. The insertion is an attempt to mark the difference of tense in the two participles. The true force of the tense in each case (as is suggested in notes *in loc.*) is very discernible; they had already been rooted and were now remaining so (perf.), they were *being* built up (pres.)—the process was going on from day to day. What was underneath was firm and was remaining so, what was above was receiving continual increase and accession.

Being stablished] No Version inserts *being*, but COV., CRAN., change the construction: see previous note.

Your] *The*, AUTH. and the other Vv. except COV. (both), CRAN., which omit.

Even as ye were] *As ye have been*, AUTH., GEN., BISH.

8. *Lest there shall be any one that, &c.*] *Lest any man spoil you*, AUTH., COV., CRAN., BISH.; *that no man deceyue you*, WICL.; *lest eny man come and spoyle you*, TYND.; *lest any man*

his booty through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Because IN HIM doth dwell in bodily 9 fashion all the fulness of the Godhead, and *because* ye 10 are in Him made full; who is the head of every Principality and Power: in whom ye were also circumcised 11 with a circumcision not wrought by hand, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with Him in your baptism, wherein 12 ye were also raised with *Him* through your faith in the

decease you, COV. TEST., RHEM.; *lest there be anie man that spoile you*, GEN.

9. *Because*] *For*, AUTH. and all Vv. *Doth dwell*] *Dwelleth*, AUTH. and all Vv. The introduction of the auxiliary appears to add a slight force to the important verb *κατοικεῖ*. The principal emphasis falls apparently on *ἐν αὐτῷ*, the verb however, both from meaning and position, is not without prominence. *In bodily fashion*] *Bodily*, AUTH. and all Vv. except RHEM., *corporally*. Also WICL. alone places the adverb in the position it has in the text; the remaining Vv. put it at the end of the verse.

10. *And because*] *And*, AUTH.: see notes *in loc*. *In Him made full*] *Sim*. RHEM., *in him replenished: complete in him*, AUTH. and remaining Vv. except WICL. (*fulfild* *in h.*). *Who*] *Which*, AUTH. This change, otherwise unnecessary, adds here to perspicuity. *Every*] *All*, AUTH. and all Vv.

11. *Ye were also circumcised*] *Also ye are circ.*, AUTH. and all Vv. (*& yee ben*, WICL.) except RHEM., *al you are c.* [an error]. *A circumcision*] So COV. TEST., and similarly all the other Vv. (except AUTH.), *circumcision: the circ.*, AUTH. *Not wrought by hand*] *Made without hands*, AUTH., TYND., GEN., BISH.; *without*

handes, COV.; *not made with handes*, WICL., COV. TEST.; *which is done with out handes*, CRAN.; *not made by hand*, RHEM.

In the putting off of] *In putting off*, AUTH.; *by puttunge of*, TYND., COV., GEN., BISH.; *in spoyleing of*, COV. TEST., RHEM.; *for asmoche as ye haue put of*, CRAN. The transl. of WICL. is very curious, *in nakednesse of*. The insertion of the article gives a heaviness to the sentence, but seems required to show that *ἐν τῇ ἀρεσκ.* is not to be regarded as modal, much less causal, as CRAN.

Of the flesh] **Of the sins of the fl.*, AUTH. *In* (ult.)] So WICL., BISH., RHEM.: *by*, AUTH.; *thorow*, TYND., CRAN., GEN.; *with*, COV. (both).

12. *Having been buried*] *Buried*, AUTH., BISH., RHEM.; *beynge buryed*, COV. TEST.; *in that ye are buried*, TYND., COV., CRAN., GEN.: comp. notes on Phil. ii. 30 (*Transl.*).

Your baptism] *Baptism*, AUTH. and all Vv. *Ye were also raised*] *Also you are risen*, AUTH.

The *καὶ* is rightly joined in translation with *συν-γέφθ.* by TYND., COV., CRAN., GEN., BISH.

Your faith in] *Faith of*, WICL.; *sayth, that is wrought by*, TYND., COV., CRAN.; *the faith of*, AUTH. and remaining Vv. The personal address *seems* here to render the transl. of the article by the possessive pronoun correct and appropriate;

- 13 operation of God, who raised Him from the dead. And you also, being dead in your trespasses and the uncircumcision of your flesh,—He quickened you together with Himself, having forgiven us all our trespasses, blotting out the handwriting in force against us by its decrees, which was contrary to us; and He hath taken it out of the way, nailing it to His cross; and stripping away from Himself Principalities and Powers, He made a show of them with boldness, triumphing over them in it.

there are however many cases in which such attempts at accuracy overload and embarrass the sentence; consider Rom. xii. 7 sq., where, as in many other passages, it requires much discrimination to decide when the article has a pronominal force, and when it is merely associated with an abstract noun.

Operation] So all Vv. except WICL., COV. TEST., *worchynge*. On the translation of this word, see notes on 1 Thess. ii. 13: the rendering here adopted by AUTH. may perhaps be allowed to stand; the term 'operation,' though not usually a good translation, here not unsuitably representing the 'potentia in actum se exerens' (Calv. on Phil. iii. 21) alluded to and exemplified in the clause which follows.

Raised] So all Vv. (*r. ... vp*, COV., RHEM.) except AUTH., BISH., *hath raised*.

13. *You also*] No Version inserts also except COV. TEST., which omits *and*. See however notes on Eph. ii. 1.

Trespasses] So AUTH. translates *παρὰ τὰ ἁμαρτία* in Eph. ii. 1, and later in the present verse: *sins*, AUTH., COV. (both), GEN.; *giltis*, WICL.; *synne*, TYND., CRAN., BISH.; *the offenses*, RHEM.

He quickened] So WICL., COV., and sim. RHEM., *did he quicken*: *hath he quickened*, AUTH. and remaining Vv.

You (2)] AUTH. *omits. *Himself*] *Him*,

AUTH. and all Vv. *U2*] **You*, AUTH. *Our trespasses*] So TYND., CRAN., GEN. (*your*), BISH. (*your*): *trespasses*, AUTH.; *giltis*, WICL.; *synnes*, COV. (both); *offenses*, RHEM.

14. *Blotting out*] So AUTH. As this participle seems contemporary with the preceding, and to mark the circumstances under which the preceding act took place, the present participle in English may be properly retained; comp. notes on Phil. ii. 30 (*Transl.*). The more exact 'by having &c.' is open to the objection of being cumbersome, and perhaps unduly modal.

In force against us, &c.] *Of ordinances, that was against us*, AUTH., GEN., BISH.; *of decree (or doom) that was agens you*, WICL.; *that was agaynst vs, containd in the lawe written*, TYND., COV., CRAN.; *of the obligation that was agaynst vs*, COV. TEST.; *of decree that was against vs*, RHEM.

Hath taken] So TYND. and all Vv. except AUTH., WICL., GEN., *took*. AUTH. also is the only Version that omits the personal pronoun; the insertion of it, coupled with the slight change in punctuation, seems to clear up the construction, and render the connexion of clauses somewhat more perspicuous.

15. *Stripping, &c.*] *Having spoiled*, AUTH.; *sponylyng*, WICL., COV. TEST., BISH., RHEM.; *hath spoyled ... and*,

Let not any man then judge you in eating or in 16
drinking, or in the matter of an holy day, or of a new
moon, or of a sabbath; which are a shadow of the things 17
to come, but the body *is* Christ's. Let no man defraud 18
you of your reward, desiring to *do it* in *false* lowliness and
worshipping of the angels, intruding into the things which
he hath not seen, vainly puffed up by the mind of his
flesh, and not holding fast the Head, from which the 19
whole body by means of its joints and bands having
nourishment ministered, and being knit together, increas-

TYND. and remaining Vv. With
boldness] *Tristily*, WICL.; *boldely*, COV.
Test.; *confidently*, RHEM. (all three
following the Vulg., 'confidenter'):
openly, AUTH. and remaining Vv.

16. *Let not, &c.*] *Let no man
therefore*, AUTH. and all Vv. except
WICL. (*therefore no man*).

Eating or in drinking] *Meat, or in
drink*, AUTH., BISH., RHEM.; *mete or
dr.*, WICL., COV. (both); *meate and
dr.*, TYND., CRAN., GEN.

*In the
matter of*] *In respect of*, AUTH., GEN.;
in party of, WICL., BISH., RHEM.;
for a pece of, TYND., COV., CRAN.; *in
a parte of*, COV. Test.: see notes in
loc.

A new moon] *The New
m.*, AUTH. and all Vv. except WICL.
(*noemenye*).

A sabbath] *Sabotis*, WICL., COV. Test.
(*the s.*), RHEM.; *the Sabbath days*,
AUTH. and remaining Vv. As *σάβ-
βαρα* is used with the force of a
singular in Matth. xii. 1, Luke iv. 16,
al., and as the preceding terms are in
the singular, it seems better to revert
to that form in translation.

17. *The things*] So COV.: *things*,
AUTH. and remaining Vv.

Christ's] So COV. Test., RHEM.: *of
Christ*, AUTH., WICL., BISH.; *in Christ*,
TYND., COV., CRAN., GEN.

18. *Defraud*] *Beguile*, AUTH.
Desiring to do it, &c.] *In a voluntary
humility, and worshipping of Angels*,

AUTH. No help in translating this
difficult verse can be derived from the
other Vv.: the translation of TYND.
is given as a specimen: *Let no man
make you shote at a wronge (marke),
which after his owne ymaginacion walk-
eth in the humblenes and holynes of
angels, thinges which he never sawe.*
The epithet *false* is only inserted as
an exegetical gloss to assist the general
reader.

The angels] *Angels*, AUTH. and all Vv.
The insertion of the article is perhaps
not a certain correction, as it may be
used in the Greek only to specify the
genus. It seems however plausible to
consider it as referring to the special
class to whom this unbecoming adora-
tion was habitually offered.

The things] So CRAN., RHEM.: *those
things*, AUTH., GEN., BISH.

The mind of his flesh] *Witte of his fl.*,
WICL.; *the sense of his fl.*, RHEM.: *his
fleshy mind*, AUTH. and remaining
Vv. [*his owne*, COV. (both)].

19. *Holding fast*] *Holding*, AUTH.,
WICL., RHEM. *The whole body*] So
COV. (both), RHEM.: *all the body*,
AUTH. and remaining Vv.

*By
means of its*] *By*, AUTH. and all Vv.
Being knit together] *Knit together*,
AUTH., GEN., BISH.; *made*, WICL.;
is knet to gedder, and, TYND., COV.,
CRAN.; *is fastened together, and*, COV.
Test.; *compactd*, RHEM.

20 eth with the increase of God. If ye died with Christ
 from the rudiments of the world, why, as if ye were
 21 living in the world, do ye submit to ordinances, Handle
 22 not, nor taste, nor touch,—which things are all to be
 destroyed in their consumption,—after the command-
 23 ments and doctrines of men? All which things have
 indeed the repute of wisdom in voluntary worship, and
 lowliness, and unsparing treatment of the body, not in
 any *thing* of real value, serving *only* to satisfy the flesh.

20. *If]* *Wherefore if, AUTH.
Died] Be dead, AUTH. and all Vv.
As if ye were living] As though living,
 AUTH., BISH.; as men lyuynge, WICL.
 (with great exactness), RHEM. (om.
 men); as though ye yet lived, TYND.,
 CRAN., and COV., GEN., omitting yet;
 as they that be lyuynge, COV. Test.
Do ye submit, &c.] Are ye subject to
 ordinances, AUTH.; are ye ledde with
 tradicions, TYND., CRAN., BISH.; are
 ye holden then with soch trad., COV.;
 are ye burdened with trad., GEN.
 The change in the text is intended to
 express that *δογματισθε* is here taken
 as in the middle voice.

21. *Handle not, &c.]* Touch not,
 taste not, handle not, AUTH. and the
 other Vv. (TYND. prefixes of them that
 saye, and GEN., as) except WICL.,
 nether yee schulen touche nether taste,
 nether trete with handis tho thingis
 (continuing, the *whiche al ben, &c.*);
 COV., as *whan they saye: Touch not*
this, taist not that, handle not that.

22. *Which things]* So COV. Test.,
 RHEM.: *which*, AUTH., TYND., CRAN.,
 GEN., BISH. *Are all, &c.]* All
 are to perish with the using, AUTH.;
 al ben into deth by the ilke vse, WICL.;
 all perysshe with the vsinge of them,
 TYND., GEN. (om. of them); all...do
 hurte vnto men, because of the abuse
 of them, COV.; all do hurte wyth the
 very vse, COV. Test.; all perisshe thorow
 y^e very abuse, CRAN.; all be in corrup-

tion, in *abusyng*, BISH.; are al vnto
 destruction by the very vse, RHEM. A
 remarkable variety of translations.
 Those of COV. (both) are unusually
 incorrect, especially that of COV., which
 goes on, *which abuse commeth onely of*
the commaundementes, &c. The change
 from which all are to which things are
 all is made to preserve not only the
 order, but a distinction between the
 definite and indef. relative: see next
 verse.

23. *All which things]* Which things,
 AUTH. and all Vv. except WICL. (the
 wh.), COV. Test., RHEM., *whiche*.

The repute] A show, AUTH., BISH.,
 GEN., RHEM.; *resoun*, WICL.; the si-
 militude, TYND., CRAN.; a *shyne*, COV.;
 an *aperance*, COV. Test. The definite
 article with 'repute' seems required by
 usage and ordinary English idiom.

Voluntary worship] Similarly GEN.,
 v. religion: *will-worship*, AUTH.;
 chosen holynes, TYND.; chosen spiritu-
 alitie, COV.; *superstucion* (or *reyne re-*
ligion or honoure), WICL.; *supersticion*,
 COV. Test., BISH., RHEM.

Lowliness] Humility, AUTH. Possibly
 here the epithet 'false' might be in-
 serted as in ver. 18.

Unsparing treatment of] Neglecting of, AUTH.;
 not for to spare, WICL., RHEM. (om.
 for); in that they spare not, TYND.,
 COV. (both); in not sparing, GEN.;
 in hurtyng of, BISH.

Not in any thing, &c.] Not in any honour

If then ye were raised with Christ, seek the things III. *that are* above, where Christ is, sitting on the right hand of God. Set your minds on the things *that are* above, not 2 on the things *that are* on the earth. For ye died, and 3 your life hath been hidden with Christ in God. When 4 Christ our Life shall be manifested, then shall ye also be manifested with Him in glory.

Make dead then your members which are upon the 5

to the satisfying of the flesh, AUTH., BISH., sim. RHEM. (*filling*); *in any honour to the fulnesse of fl.*, WICL. (not omitted appy. by error); *and do the fleshe no worshype vnto his nede*, TYND., COV., sim. CRAN. (*in that they do...vnto the n. therof*); *ner do it any honour, to the sufficiency of the fl.*, COV. Test.; *nether haue they it in anie estimation to satisfie the fl.*, GEN. To make the sentence intelligible we seem forced to use some paraphrase like that in the text.

CHAPTER III. I. *If then ye*] *If ye then*, AUTH. *Were raised*] *Be risen*, AUTH., GEN., RHEM.; *hane risen to gedir*, WICL., COV. Test. (*be ...r.*); *be...rysen agayne*, TYND., CRAN., BISH.; *be rysen now*, COV. *The things that are*] So COV. Test., RHEM.: *those things which are*, AUTH. and remaining Vv. (*that ben*, WICL.). The lighter relative 'that' seems here more suitable, and accords with the translation in ver. 2. On the supposed distinction between 'that' and 'which,' comp. notes on Eph. i. 23 (Transl.), and Brown, *Gramm. of Grammars*, II. 5, p. 293 (ed. 1). Perhaps, as a very rough rule, it may be said that 'which' is a little more appropriately used when the clause introduced by the relative tends to form a distinct and separable predication in reference to the antecedent; 'that' when the relative so coalesces with its

concomitants as either to form with them a species of epithet, or to express a predominant and prevailing, rather than an accidental characteristic. *Christ is, sitting*] So WICL., COV. (both), RHEM.: *Chr. sitteth*, AUTH. and remaining Vv.

2. *Set your minds on*] So COV. Test., and COV. (*mynde*): *sauer yee*, WICL.; *minde*, RHEM.; *set your affection on*, AUTH. and remaining Vv. (*affections*, GEN.).

The things that are (bis)] So COV. (but giving *which* in the first clause), RHEM.: *things* (bis), AUTH., BISH.; *tho thingis that ben...tho that ben*, WICL., COV. Test.; *thynges that are...thynges which are*, TYND., GEN. (*which bis*).

3. *Died*] *Are dead*, AUTH. and all Vv.; see notes. *Hath been*] *Is*, AUTH. and all Vv. *Hidden*] *Hid*, AUTH. and all Vv.

4. *Our Life*] So COV., and WICL., COV. Test., RHEM., giving *youre*: *who is our l.*, AUTH.; *which is oure l.*, TYND., CRAN., GEN., BISH.

Be manifested (bis)] *Shewe him silfe...* *appere*, TYND., COV., CRAN.; *appear* (bis), AUTH. and remaining Vv. The change seems necessary to keep up the antithesis between *ἐκπύρραι* and *φανερωθῆναι*.

5. *Make dead then*] *Mortify therefore*, AUTH. and all Vv. except WICL., *therefore sles yee*. *Which*] So AUTH. and the other Vv. (*the wh.*, WICL.) except COV. Test., RHEM.,

earth; fornication, uncleanness, lustfulness, evil concu-
 6 piscence, and covetousness, the which is idolatry: for
 which things' sake the w^rath of God doth come on the
 7 sons of disobedience; among whom ye also once walked,
 8 when ye were living in these *sins*. But NOW do ye also
 lay aside all of them; anger, wrath, malice, railing, coarse
 9 speaking, out of your mouth, do not lie one to another,
 seeing that ye have put off from you the old man with
 10 his deeds, and have put on the new man, which is being
 renewed unto knowledge after the image of Him that
 11 created him: where there is no Greek and Jew, circum-
 cision and uncircumcision, Barbarian, Scythian, bond-
 man, free-man; but CHRIST is all, and in all.

that; and CRAN., which gives *your earthly members*. Here 'that' seems inexact; the original is τὰ μέλη τῶν ὁσίων τὰ ἐν τῇς γῆς.

Lustfulness] Similarly RHEM., *lust: inordinate affection*, AUTH., GEN. (*the in.*), BISH.; *lecherie*, WICL.; *unnatural lust*, TYND., COV. (both), CRAN. *The which*] So WICL.: *which*, AUTH., and all remaining Vv.

6. *Doth come*] So COV. Test., and somewhat similarly C. AN., *useth to come: cometh*, AUTH. and remaining Vv. (*come*, WICL.). *Sons*] So WICL.: *children*, AUTH. and remaining Vv.

7. *Among whom*] So CRAN.: *in the which*, AUTH., WICL., BISH.; *in the which things*, COV. (both); *in which*, RHEM.; *in which thynges*, TYND.; *wherein*, GEN. A singular variety of translation. *Once*] So TYND., GEN.: *sometime*, AUTH. and remaining Vv. AUTH. places *sometime* after *walked*.

Were living] *Lived*, AUTH. and all Vv. except COV. Test., *dyd lyue*. *These sins*] **Them*, AUTH.

8. *Do ye also*] *You also*, AUTH.: the other Vv. adopt the simple imperative, but thereby somewhat obscure the connexion of καὶ with ὁσίων.

Lay aside] *Laye away*, COV. Test., RHEM.: *put off*, AUTH., BISH.; *putte... away*, WICL., GEN.; *put...away from you*, TYND., COV., CRAN. It is desirable to preserve a distinction between ἀποθεσθε and ἀπεκδυσάμενοι, ver. 9. *All of them*] *All these*, AUTH. The text represents τὰ πάντα more correctly.

Railing] So AUTH. in 1 Tim. vi. 4: *curst speakynge*, TYND., COV., CRAN., GEN.; *blasphemy*, AUTH. and remaining Vv. *Coarse speaking*] *Filthy communication*, AUTH., COV. Test., CRAN., BISH.; *foule wordis*, WICL.; *filthy speakynge*, TYND., GEN.; *fylthie wordes*, COV.; *filthie talke*, RHEM.

9. *Do not lie*] *Lie not*, AUTH. and all Vv. except WICL. (*nyl yee*).

Off from you] AUTH. omits *from you*, but it seems required to express the double compound.

10. *Being renewed*] No Version inserts *being*.

Unto] So RHEM., and similarly WICL., COV. Test., CRAN., BISH., *into: in*, AUTH. and remaining Vv.

11. *There is no*] *There is neither*, AUTH.

And (bis)] So WICL., RHEM.: *nor*, AUTH. and remaining Vv. except COV., which omits both.

Put ye on then, as elect of God, holy and beloved, an 12
heart of mercy, kindness, lowliness, meekness, longsuffer-
ing; forbearing one another, and forgiving each other, if 13
any man have a complaint against any; as Christ forgave
you, even so *doing* also yourselves. But over all these 14
put on Love, which is the bond of perfectness. And let 15
the peace of Christ rule in your hearts, to the which ye
were also called in one body; and be ye thankful. Let 16
the word of Christ dwell in you richly, teaching and ad-
monishing one another in all wisdom, with psalms, hymns,

[*Bond-man, free-man*] As to the omis-
sion of any copula, so COV., GEN.,
BISH.; *nor*, AUTH. As to the terms,
servaunt...freman, WICL.; *bond...free*,
AUTH. and remaining Vv.

12. Ye] So COV. Test., RHEM.:
AUTH. and remaining Vv. omit. The
insertion of the pronoun is perhaps
desirable at the beginning of a new
paragraph. Then] Therefore,

AUTH. Elect] So
TYND., CRAN.: *the elect*, AUTH. and
remaining Vv. (*the chosen*, WICL.).
Perhaps a more exact translation
would be 'chosen ones,' as giving to
ἐκλεκτοί its substantival force without
the inaccuracy of the inserted article.

An heart] Bowels, AUTH.

Mercy] **Mercies*, AUTH. Low-
liness] So COV. Test. (and AUTH. in
Eph. iv. 2): *mekenes*, WICL. (giving
temperance for *πραῦτητα*); *humilitie*,
RHEM.; *humbleness of mind*, AUTH.
and remaining Vv. (*myndes*, TYND.).

13. Each other] One another,
AUTH. and all Vv. except WICL.
which alone preserves a distinction be-
tween *ἀλλήλων* and *ἑαυτοῖς*, *to gedir...*
youre self ('*invicem...vobismetipsis*,'
Vulg.). Complaint] So COV.

Test., AUTH. Marg.: *quarrel*, AUTH.
and remaining Vv. WICL. however
gives *querel* (or *pleynte*). As] So
CRAN.: *as &*, WICL.; *like as*, COV.;

as also, RHEM.; *even us*, AUTH. and
remaining Vv. In the attempt to
express the true participial structure,
idiom seems to require the union of
'even' with the latter member; see
next note. Even so, &c.] So also

do ye, AUTH., BISH.; *so & yee*, WICL.;
even so do ye, TYND., CRAN., GEN.;
euen so do ye also, COV.; *so do ye also*,
COV. Test.; *so you also*, RHEM.

14. But] So COV., RHEM.: *and*,
AUTH., COV. Test., GEN., BISH.; omit-
ted by TYND., CRAN. Over] Upon,
WICL.; *above*, AUTH. and remaining
Vv., some of which (COV., BISH., give
above all things) probably here gave
to *ἐπὶ* a decided ethical reference.

These] AUTH. and all Vv. add *things*.
Perhaps the indeterminate 'these,' i. e.
'qualities, principles, virtues,' is more
exact. Love] So all Vv. except

AUTH., WICL., RHEM., *charity*. See
notes on 1 Tim. i. 5 (Transl.).

15. Christ] **God*, AUTH.
Were] *Are*, AUTH. and all Vv. Also
called] Sim. COV., *called also*: *also*
is placed before *ye* by AUTH., COV.
Test., BISH., RHEM.; it is omitted by
TYND., CRAN., GEN.

16. In all wisdom] AUTH. and all
Vv. place these words after the adverb,
and connect them with it. With]
So COV., RHEM.: *in*, AUTH. and remain-
ing Vv. Hymns] AUTH. prefixes

- and* spiritual songs, in Grace singing in your hearts to
 17 God. And every thing, whatsoever ye do in word or deed,
do all in the name of Jesus Christ, giving thanks to God
 the Father through Him.
 18 Wives, submit yourselves to your husbands, as it is
 19 becoming in the Lord. Husbands, love your wives, and
 be not embittered towards them.
 20 Children, obey your parents in all things; for this is
 21 well-pleasing in the Lord. Fathers, provoke not your
 children, lest they be disheartened.
 22 Bond-servants, obey in all things your masters accord-
 ing to the flesh; not with acts of eye service, as men-
 pleasers, but in singleness of heart, fearing the Lord.
 23 Whatever ye do, do *it* from the soul, as to the Lord and

**and* not in italics; so also before *spiritual songs*. In *Grace singing*] So WICL., RHEM.: *syngynge thankfully*, COV. Test.; *singing with grace*, AUTH., CRAN., GEN. (a gr.), BISH. The change from *with* to *in* is made to obviate such misunderstandings as TYND., COV., *spretuall songes which have favour with them* (an entirely wrong connexion), and also the adverbial rendering given by COV. Test. It is also especially desirable here to preserve the order of the Greek, as *ᾠδὴν ἐν ταῖς καρδίαις* stands in distinct contrast to another and audible kind of singing. God] **The Lord*, AUTH.

17. *And every thing, whatsoever*] *And whatsoever*, AUTH. It seems right to preserve the slight irregularity of the original as setting forth the studied inclusiveness of the command. *Jesus Christ*] **The Lord Jesus*, AUTH. *God the Father*] God **and the F.*, AUTH. *Through*] *By*, AUTH. and all Vv.

18. *Your*] *Your own*, AUTH. *It is becoming*] *It is fit*, AUTH.; *it behoeth*, WICL., RHEM.; *it is due*, COV. Test.; *it is comly*, TYND. and re-

maining Vv.—a translation not dissimilar to the text.

19. *Embittered*] *Bitter*, AUTH. and all Vv. *Towards*] So COV. Test., RHEM.: *against*, AUTH., BISH.; *to*, WICL.; *unto*, TYND. and remaining Vv.

20. *In the Lord*] **Unto the Lord*, AUTH.

21. *Provoke*] AUTH., COV. Test., CRAN., GEN., BISH. add *to anger* after *children*, and sim. RHEM., *to indignation*. This seems unnecessary; as in its present use 'provoke,' when placed absolutely, nearly always involves the notion of 'anger' or 'indignation:' see Eph. vi. 4. *Be disheartened*] *Be discouraged*, AUTH., GEN., BISH., sim. RHEM.; *be...made of lital inwritte* (or *resoun*), WICL.; *be of a desperate mynde*, TYND., COV., CRAN.; *waxe ... feble mynded*, COV. Test.

22. *Bond-servants*] *Servants*, AUTH. and all Vv. *Acts of eye service*] *Eye service*, AUTH.: the change is made to express the force of the plural *ὀφθαλμοδουλείαις*. *The Lord*]

**God*, AUTH.

23. *Whatever*] **And whatsoever*,

not to men; seeing ye know that from the Lord ye shall 24
receive the recompense of the inheritance. Serve ye the
Lord Christ: for the wrong-doer shall receive back that 25
which he did wrongfully; and there is no respect of
persons. Masters, deal out to your servants justice and IV.
equity; seeing ye know that ye also have a Master in
heaven.

Persevere in prayer, being watchful therein with 2
thanksgiving; withal praying also for us, that God would 3
open to us a door of the word, to speak the mystery of
Christ, for the sake of which I am also in bonds, in order 4
that I may make it manifest, as I ought to speak. Walk 5
in wisdom toward them that are without, buying up for

AUTH. *From the soul*] *Of*
inwitte, WICL.; *from the hart*, RHEM.;
heartily, AUTH. and remaining Vv.

24. *Seeing ye know*] Similarly
TYND., *for as moche as ye knowe: and*
be sure, COV.; *knowing*, AUTH. and
remaining Vv. (*witynge*, WICL.).
From] *Of*, AUTH. and all Vv.

Recompense] *Reward*, AUTH. and all
Vv. except WICL., *retribucon* (or *agen*
yildynge); RHEM., *retribution*.

Serve ye] **For ye serve*, AUTH. placing
a colon after *inheritance* and a full
stop after *Christ*.

25. *For*] **But*, AUTH.

The wrong-doer] *He that doith iniurie*,
WICL. [adding (or *wronge*)], RHEM.;
he y' doth synne, CRAN.; *he that doeth*
wrong, AUTH. and remaining Vv.
(*who so d.*, COV. Test.). *Receive*

back] Sim. WICL., RHEM., *receyue*:
receive for, AUTH. and remaining Vv.
That which he did wrongfully] Sim.
RHEM., *that which he hath done vn-*
justly: that that he dide euyl, WICL.;
hys synne, CRAN.; *the wrong which he*
hath done, AUTH. and remaining Vv.
(giving that except BISH. which
omits).

CHAPTER IV. 1. *Deal out*] *Give*,

AUTH., WICL., COV. Test.; *do*, TYND.
and remaining Vv. *Justice*

and equity] *That which is just and*
equal, AUTH. and all Vv. except
WICL., *that is iuste and euen*.

Seeing ye know] So TYND.: *and knowe*,
COV.; *beynge sure*, COV. Test.; *know-*
ing, AUTH. and remaining Vv. (*wityng*,
WICL.).

2. *Persevere*] *Continue*, AUTH. and
the other Vv. except WICL., *be yee*
disie; RHEM., *be instant*. *Being*

watchful] Sim. WICL., *wakyng*; COV.
Test., RHEM., *watchynge: and watch*,
AUTH. and remaining Vv.

Therein] So COV. Test.: *in it*, WICL.,
RHEM.; *in the same*, AUTH. and re-
maining Vv.

3. *Of the word*] So COV. (both),
and sim. WICL. (om. *the*): *of speache*,
RHEM.; *of utterance*, AUTH. and re-
maining Vv. *For the sake of*

which] *For which*, AUTH., WICL.;
for the whych thynge, COV. Test.,
RHEM. (om. *thynge*); *wherefore*, TYND.
and remaining Vv.

4. *In order that*] *That*, AUTH.
and all Vv.

5. *Buying up, &c.*] *Redeeming the*
time, AUTH., COV. Test., BISH.,
RHEM.; *agen byinge t.*, WICL.; and

- 6 yourselves the opportunity. *Let* your speech *be* always with grace, seasoned with salt, so that ye may know how ye ought to answer every man.
- 7 All my state shall Tychicus declare to you, our beloved brother, and faithful minister, and fellow-servant
- 8 in the Lord: whom I have sent unto you for this very purpose, that he may know your estate, and comfort your
- 9 hearts; with Onesimus our faithful and beloved brother, who is *one* of you. They shall make known to you all things which are *done* here.
- 10 Aristarchus my fellow-prisoner saluteth you, and Mark the cousin of Barnabas, touching whom ye received
- 11 commandments (if he come unto you, receive him), and

redeme the t., TYND., COV., GEN.; and *lose no oportunitie*, CRAN.: see notes on Eph. v. 16.

6. *So that*] *That*, AUTH. The slight change is made to express distinctly the infin. of *consequence*, and to prevent 'that' being regarded as indicative of *purpose*, and as a translation of *ἵνα* with the subjunctive.

Ye may] *You may*, AUTH. ed. 1611.

7. *Our beloved*] So GEN., and sim. RHEM., *our dearest*: who is a *beloved*, AUTH., BISH.; *my moste dere*, WICL.; *the deare*, TYND., COV.; *the mooste deare*, COV. Test.; *the beloved*, CRAN.: see notes on Phil. iv. 1 (*Transl.*).

Faithful] *A faithful*, AUTH.

8. *Have sent*] So AUTH. and all Vv. except WICL., *sente*. As Tychicus appears certainly to have been the bearer of this letter (comp. notes on Phil. ii. 28, *Transl.*, and Philem. 12, *Transl.*), the pres. 'send' was adopted in ed. 1. Our English perfect however seems to be used idiomatically with a similar epistolary reference to present time, and may thus be left unchanged.

This very] *The same*, AUTH. and the other Vv. except WICL., RHEM., *this same*; and COV.

Test., which translates *ἐκ τούτου* *therefore*. *May*] *Might*,

AUTH. Change to preserve the proper succession of tenses.

9. *Our*] So COV. Test.; *the*, RHEM.; *a*, AUTH. and remaining Vv. except WICL., which omits.

Which are done] So AUTH., except that 'are,' which is necessary for the construction, is printed in italics, while 'done,' which is a mere exegetical insertion, is in the ordinary character. Modern editions print both words in italics. A better, but now antiquated, translation is that of TYND., COV., CRAN., *which are adoyng*.

10. *Mark*] So WICL., COV. Test., RHEM.: *Marcus*, AUTH. and remaining Vv.; see notes on ch. i. 1 (*Transl.*). *The cousin of B.*] So WICL., and sim. RHEM., *the cosin-german of B.*: *sisters son to B.*, AUTH.; *Barnabassiss systers sonne*, TYND. and remaining Vv. It seems very doubtful whether this is to be considered a mistake: it is not improbably an archaic mode of expression, equivalent to the 'Geschwisterkind,' of the German. The following words to the end of the verse are

Jesus which is called Justus, who are of the circumcision: these only of *them are my* fellow-labourers unto the kingdom of God, men who have proved a comfort to me. Epaphras, who is *one* of you, a servant of Christ Jesus, 12 saluteth you, always striving for you in his prayers, that ye may stand *fast*, perfect and fully assured in all the will of God. For I bear him witness, that he hath 13 much labour for you, and them *that are* in Laodicea, and them in Hierapolis. Luke the beloved physician saluteth 14 you, and Demas. Salute the brethren *that are* in Lao- 15 dicea, and Nymphas, and the church which is in his house. And when this epistle shall have been read 16 among you, cause that it be read also in the church of the Laodiceans; and *see* that ye likewise read the *epistle*

included by AUTH. in a parenthesis: this seems hardly correct; see notes *in loc.*

11. *Only of them*] Only, AUTH. and all Vv. (*al one*, WICL.). *Fellow-labourers*] So AUTH. in Phil. iv. 3, Philem. 1, 24: *fellow workers*, AUTH. *Men who have proved*] *Which have been*, AUTH., CRAN., GEN., BISH. (*hath*, an error), RHEM.; *that weren*, WICL.; *which were*, TYND., COV.

12. *Christ Jesus*] **Christ*, AUTH. *Striving*] So AUTH. Marg.; and... *striveth*, GEN.: *labouring fervently*, AUTH., BISH.; and... *laboreth fervently*, TYND., COV., CRAN.; *bisie for you*, WICL.; *beyng...carefull*, COV. Test., RHEM. (*om. beyng*). *His prayers*] *Prayers*, AUTH. and all Vv. *Stand fast*] *Stand*, AUTH. and all Vv. The addition of the epithet is useful as implying what really seems involved in the *σφιρε*, and as also leaving the secondary predicates *τελειοι* and *πεπληροποιημενοι* more independent and emphatic. *Fully assured*] **Complete*, AUTH.

13. *Witness*] Sim. WICL., *witness*

ynge: testimonic, RHEM.; *record*, AUTH. and remaining Vv.

Much labour] **A great zeal*, AUTH.

Them that are...them] So AUTH., COV. Test. [*om. them* (2)]: *them that ben... that ben*, WICL., RHEM. [*giving are for ben* (2)]; *them...them*, TYND., COV. [*om. them* (2)], GEN.; *them that are... them that are*, CRAN., BISH. In this variety of rendering the translation of COV. Test. and AUTH. is on the whole the most satisfactory; the insertion 'that are' in the first clause makes the meaning perfectly clear, while its omission in the second prevents the sentence being unduly heavy.

14. *Saluteth you*] So COV. (*both*), RHEM., and, in the same order, TYND., CRAN., GEN., BISH., *greeteth you: greet you* (at the end of the verse), AUTH., WICL. (*adding wel*).

15. *That are*] So WICL., COV. Test., RHEM.: *which are*, AUTH. and remaining Vv.: change to preserve a uniform translation with ver. 13.

16. *Shall have been*] *Schal be*, WICL., RHEM.; *is*, AUTH. and remaining Vv. *See that*] *That*, AUTH.

17 from Laodicea. And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. REMEMBER MY BONDS. GRACE BE WITH YOU.

17. *Receivedst*] *Hast received*, AUTH.
and all Vv. except WICL., *hast take*.

18. *With you*] AUTH. adds ° *Amica*.

THE EPISTLE TO PHILEMON.

PAUL a prisoner of Christ Jesus, and Timothy our brother, to Philemon our dearly beloved and fellow-labourer, and to Appia our sister, and to Archippus our 2 fellow-soldier, and to the church, in thy house. Grace 3 be to you, and peace, from God our Father and the Lord Jesus Christ.

I thank my God, always making mention of thee in 4 my prayers, hearing, *as I do*, of thy love, and the faith 5 which thou hast toward the Lord Jesus, and *dost shew* toward all the saints; that the communication of thy 6 faith may become effectual unto Christ Jesus in the

1. *Christ Jesus*] *Ies. Chr.*, AUTH. *Beloved and*] The comma placed between these two words by AUTH. should be removed, as *ἡμῶν* appy. belongs both to *δυνατῆς* and *συμ-εργῶ*.

2. *Appia our sister*] **Our beloved Apphia*, AUTH. *To Arch.*] So all Vv. except AUTH., which omits *to*.

3. *Grace be*] *Grace*, AUTH. The insertion of 'be' with 'to' or 'unto' is the form adopted by AUTH. elsewhere in St Paul's Epistles except Rom. and 2 Thess.

4. *Always making mention*] So, in point of order, RHEM. The other Vv. differ in their mode of placing the adverb: AUTH. places it after *of thee*; WICL. connects it with the foregoing clause; COV. Test. places it after *makynge*; TYND. and remaining Vv. insert it directly after *mention*. It seems best to follow the order

of the Greek, and so to retain the slight emphasis which the position implies.

5. *Hearing, as I do*] *When I heare*, TYND., CRAN., GEN.; *for so moch as I heare*, COV.; *hearing*, AUTH. and remaining Vv. The participle explains the circumstances which led to the prayer being offered.

The faith] So COV. Test.: *faith*, AUTH. and remaining Vv.

Dost shew toward] *Toward*, AUTH. and all Vv. except WICL., *into*; COV. Test., *unto*. *The saints*] So

RHEM.: no other Version inserts the article.

6. *Unto Christ Jesus*] *In Chr. Jesus*, AUTH., WICL., COV. (both), RHEM.; *by Ies. Chr.*, TYND.; *towards Ies. Chr.*, CRAN., BISH. (*Chr. Ies.*): all placing the words at the end of the verse.

In (1)] So WICL., COV. Test., CRAN., BISH., RHEM.: *by*,

- 7 knowledge of every good thing which is in us. For I had much joy and consolation in thy love, because the hearts of the saints have been refreshed by thee, brother.
- 8 Wherefore, though I have much boldness in Christ to
- 9 enjoin thee that which is becoming, for love's sake I rather beseech *thee*. Being such an one, as Paul the
- 10 aged, and now also a prisoner of Jesus Christ, I beseech thee for my own child Onesimus, whom I begat in my
- 11 bonds; which in time past was to thee unprofitable, but
- 12 now profitable to thee and to me; whom I have sent back to thee. But do thou *receive* him, that is, mine
- 13 own heart; whom I was purposing to retain with myself, that in thy stead he might minister to me in the bonds

AUTH.; *thorow*, TYND., COV.

The knowledge] So COV. Test., CRAN., BISH.: *kn.*, TYND., COV.; *the acknowledging*, AUTH.; *the agnition*, RHEM.; *knowynge*, WICL. The clause is paraphrased by GEN., *that whatsoever good thing is in you through Christ Jesus, may be known.* *Us*] *You, AUTH.

7. *I had*] *We have, AUTH. *Much*] Great, AUTH. and all Vv. *Hearts*] So TYND., COV. Test., CRAN., GEN.: *bowels*, AUTH., BISH., RHEM.; *entrayles*, WICL. *Have been*] Are, AUTH. and the other Vv. except WICL., RHEM., which follow the Vulg. 'requieverunt.'

8. *Though I have, &c.*] *I haunye myche triste*, WICL., *hauing great confidence*, RHEM.: *though I might be much bold*, AUTH., BISH.; *though I be b.*, TYND., COV. Test. (*maye be*), CRAN. (*myght be*); *thogh I be verie b.*, GEN.; *though I haue great boldnes*, COV. *Enjoin thee*] So AUTH., following TYND., BISH.; an archaism which it does not seem necessary to remove. *Is becoming*] Sim. TYND., COV., *becommeth the: is convenient*, AUTH., GEN., BISH.; *belongeth vnto the*, COV. Test.; *was thy*

dewtye to do, CRAN.; *pertaineth to the purpose*, RHEM.

9. *For*] AUTH. and all Vv. except WICL., RHEM., insert *yet* at the beginning of the verse. *Thee*] AUTH. places a comma after *thee*, and a stop at the end of the verse; so all the other Vv. except WICL., RHEM., which following the Vulg., 'cum sis talis,' refer τὸν υἱόν σου to Philemon.

10. *Own child*] *Son*, AUTH. and all Vv. *Begat*] So WICL., TYND.; *have begotten*, AUTH. and remaining Vv.

12. *Have sent*] So AUTH. and all Vv. except WICL., *sente*: see notes on Col. iv. 8 (*Transl.*). *Back to thee*] So RHEM.: *again*, AUTH., omitting *to thee. *But do thou*] *And do thou*, RHEM.; *thou therefore*, AUTH. *Heart*] So COV. (both): *entraylis*, WICL.; *bowels*, AUTH. and remaining Vv.

13. *Was purposing to retain*] *Would have retained*, AUTH., GEN., BISH., RHEM.; *wolde withhold*, WICL.; *wolde fayne have retayned*, TYND., CRAN.; *wolde haue kepte*, COV. (both) [COV. adds *styl*]. *Myself*] *Me*, AUTH. and all Vv. *Might minister*] So RHEM.: *might have*

of the Gospel: but without thine approval would I do 14 nothing, that the good thou doest should not be *done* as it were of necessity, but willingly. For perhaps he 15 therefore departed for a season, that thou mightest possess him eternally; no longer as a servant, but above a 16 servant, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in the Lord? If therefore thou countest me a partner, receive him as 17 myself. But if he wronged thee, or oweth *thee* aught, 18 this set down to my account; I Paul have written with 19 mine own hand, I will repay *it*: that I may not say to

ministered, AUTH. and remaining Vv. except WICL., *schulde serue*.

14. *Approval*] *Mind*, AUTH. and all Vv. except WICL., COV. Test., RHEM., *counseyl*. *The good thou doest*] So COV. (*which thou*), COV. Test. (*that thou*), CRAN. (*whyche thou*): *that good which springeth of the*, TYND.; *thy benefitt*, AUTH., GEN., BISH.; *thi good*, WICL., RHEM. *Be done*] *Be*, AUTH. and all Vv.

15. *Therefore*] So AUTH. and all Vv.; and appy. with good reason, for the more usual translation 'for this cause' seems to fail in connecting the first and second members with sufficient closeness, unless emphasis is laid on 'this.'

Mightest] So COV. Test., RHEM.: *shouldest*, AUTH. and remaining Vv. *Possess*] *Receive*, AUTH. and all Vv. except RHEM., *take...again*: see notes on Phil. iv. 18 (*Transl.*). *Eternally*] *For ever*, AUTH. and all Vv. except WICL., *into with outen ende*.

16. *No longer*] *Not now*, AUTH. and all Vv. except WICL., RHEM., *now not*.

17. *If therefore*] So GEN., RHEM., and sim. WICL., *therfore yif: therefore* is placed after *me* by AUTH., COV. Test., CRAN., BISH., and omitted by TYND. As *oûv* has appy. here

somewhat of an inferential tinge (see notes on Phil. ii. 28 and esp. 1 Tim. ii. 1, *Transl.*), the translation 'therefore' may be retained, and be allowed here to occupy the same position in the sentence as *oûv* in the Greek.

Countest] Similarly as to mood, WICL., *haste*; COV. Test., *holdest...for: holde...for*, COV.; *take...for*, RHEM.; *count*, AUTH. and remaining Vv. On the proper use of the indicative and subjunctive with 'if,' see Latham, *Engl. Lang.* § 614 (ed. 3), and notes on 2 Thess. iii. 14 (*Transl.*).

18. *But if*] So COV. (both): *forsothe yif*, WICL.; and *if*, RHEM.; *if*, AUTH. and remaining Vv.

Wronged] *Hath wronged*, AUTH., and, in respect of the insertion of the auxiliary, all Vv. *This set down, &c.*] *Put that on mine account*, AUTH., GEN. (*that put...accountes*); *rette thou this thing to me*, WICL.; *that laye to my charge*, TYND., COV., COV. Test. (*laye that*), CRAN., BISH.; *that impute to me*, RHEM. It will be observed that six out of the nine Vv. retain the emphatic position of *roûro*.

19. *Have written*] So RHEM.; sim. WICL. (*wrote*): AUTH. and remaining Vv. supply 'it,' except GEN. which gives 'this.' *That I may not say*] *Albeit I do not say*, AUTH., GEN.,

- thee how thou owest to me even thine own self besides.
 20 Yea, brother, may I reap profit from thee in the Lord:
 refresh my heart in Christ.
 21 Having confidence in thy obedience I have written
 to thee, knowing that thou wilt do even above what I
 22 say. Moreover at the same time prepare me also a
 lodging: for I hope that through your prayers I shall
 be granted to you.
 23 Epaphras my fellow-prisoner in Christ Jesus saluteth
 24 thee, Mark, Aristarchus, Demas, Luke, my fellow-
 labourers.
 25 The grace of our Lord Jesus Christ *be* with your
 spirit. [Amen.]

BISH. ; *I seye not*, WICL. ; *so that I do not saye*, TYND., COV. (both), CRAN. ; *not to say*, RHEM.

20. *May I reap profit from*] *Let me have joy of*, AUTH. ; *I schal use*, WICL. ; *let me enioye*, TYND., COV. (both), CRAN. ; *let me obtaine this pleasure of*, GEN., BISH. (*enjoy*) ; *God graunt I may enioy*, RHEM.

Heart] So COV. (both): *entrayles*, WICL. ; *bowels*, AUTH. and remaining Vv. *Christ* **The Lord*, AUTH.

21. *Have written*] So COV. (both), RHEM. : *wrote*, AUTH. and remaining Vv.

Do even] So GEN. : *also do*, AUTH., CRAN., BISH. : TYND., COV. (both), omit *kal* in translation ; and RHEM. gives *above that also which*. *Above what*] Sim. COV. Test. (*it that*), RHEM. (*that...which*) :

more than, AUTH. and remaining Vv. except WICL. (*ouer that that*).

22. *Moreover at the same time*] *But withal*, AUTH., RHEM. (*and*) ; *also forsothe*, WICL. (continuing & *make reedy*) ; *and*, COV. Test. ; *moreover*, TYND. and remaining Vv.

Hope] So WICL., COV., RHEM. : *trust*, AUTH. and remaining Vv.

Granted] *Given*, AUTH. and all Vv. except COV. Test., *restored*.

23. *Saluteth thee*] Sim. as to number and position WICL., *gretith thee wel* : COV. gives *There saluteth the* at the beginning of ver. 23 ; COV. Test. gives *salute the* at the end of ver. 24 ; AUTH. and remaining Vv. give *There salute thee* in the same position as COV.

24. *Mark...Luke*] *Marcus...Lucas*, AUTH. ; see notes on Col. i. 1 (*Transl.*).

THE END.

Cambridge:
PRINTED BY C. J. CLAY M.A.
AT THE UNIVERSITY PRESS.







